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THE HOLY BIBLE
CONTAINING THE
OLD AND NEW TESTAMENT

CAREFULLY PRINTED FROM THE
AUTHORISED TRANSLATION,
INCLUDING THE
MARGINAL READINGS AND PARALLEL TEXTS,
WITH A
COMMENTARY AND CRITICAL NOTES,

BY
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CONDENSED FROM THE ORIGINAL WORK, WITH OCCASIONAL NOTES ADDED,

BY THE
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THE GOSPEL

ACCORDING TO

S T. M A T T H E W.

CHAPTER I.

The genealogy of Christ divided into three classes of fourteen generations each: The first fourteen, from Abraham to David, 2-6. The second fourteen, from Solomon to Jechonias, 7-10. The third fourteen, from Jechonias to Christ, 11-16. The sum of these generations, 17. Christ is conceived by the Holy Ghost, and born of the Virgin Mary, when she was espoused to Joseph, 18. Joseph's anxiety and doubts are removed by the ministry of an Angel, 19, 20; by whom the child is named JESUS, 21. The fulfilment of the prophecy of Isaiah relative to this, 22, 23. Joseph takes home his wife, Mary, and Christ is born, 24, 25.

THE book of the * generation of Jesus Christ, ^b the son of David, ^c the son of Abraham. 2 ^d Abraham begat Isaac; and ^e Isaac begat Jacob; and ^f Jacob begat Judas and his brethren;

3 And ^g Judas begat Phares and Zara of Thamar; and ^h Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

^a Luke iii. 23.—^b Ps. cxxxii. 11. Isa. xi. 1. Jer. xxiii. 5. xxii. 2. John vii. 42. Acts ii. 30. xiii. 23. Rom. i. 3.—^c Gen. xii. 3. xxii. 18. Gal. iii. 16.—^d Gen. xxi. 2, 3.—^e Gen. xxv. 26.—^f Gen.

xxix. 35.—^g Gen. xxxviii. 27.—^h Ruth iv. 13, &c. 1 Chron. ii. 5, 9, &c.—ⁱ 1 Sam. xvi. 1. xvii. 12.—^j 2 Sam. xii. 24.—^k 1 Chron. iii. 10, &c.—^l 2 Kings xx. 21. 1 Chron. iii. 13.

Verse 1. *The book of the generation of Jesus Christ*] I suppose these words to have been the original title to this Gospel; and that they signify, according to the Hebrew phraseology, not only the account of the genealogy of Christ, as detailed below, but the history of his birth, acts, sufferings, death, resurrection, and ascension.

The son of David, the son of Abraham.] No person ever born could boast, in a direct line, a more illustrious ancestry than Jesus Christ. Among his progenitors, the *regal, sacerdotal, and prophetic* offices, existed in all their glory and splendour. DAVID, the most renowned of sovereigns, was king and prophet: ABRAHAM, the most perfect character in all antiquity, whether sacred or profane, was priest and prophet: but the three offices were never united except in the person of Christ; he alone was prophet, priest, and king; and possessed and executed these offices in such a supereminent degree, as no human being ever did, or ever could do.

It is remarkable, that the Evangelist names David before Abraham, though the latter was many generations older: the reason seems to be this, that David was not only the most illustrious of our Lord's predecessors, as being both king and prophet; but because that promise, which at first was given to Abraham, and afterwards, through successive generations, confirmed to the Jewish people, was at last determined and restricted to the family of David.

6 And ¹ Jesse begat David the king; and ¹ David the king begat Solomon of her that had been the wife of Urias;

7 And ² Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And ¹ Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

Verse 2. *Abraham begat Isaac*] In this genealogy, those persons only, among the ancestors of Christ, which formed the direct line, are specified.

Verse 3. *Phares and Zara*] The remarkable history of these twins may be seen in Gen. xxxviii.

Verse 8. *Jesse begat Ozias*] See 2. Chron. xxvi. 16, &c. Ozias was ³ the immediate son of Joram; there were three kings between them, Ahaziah, Joash, and Amaziah, which swell the fourteen generations to seventeen; but omissions of this kind are not uncommon in the Jewish genealogies.

St. Matthew took up the genealogies just as he found them in the public Jewish records, which, though they were in the main correct, yet were deficient in many particulars.

Verse 11. *Josias begat Jechonias, &c.*] There are three considerable difficulties in this verse. 1. Josias was not the father of Jechonias; he was only the grand-father of that prince: 1 Chron. iii. 14—16. 2. Jechonias had no brethren; at least, none are on record. 3. Josias died 20 years before the Babylonish captivity took place, and therefore Jechonias and his brethren could not have been begotten about the time they were carried away to Babylon. To this may be added a fourth difficulty, viz., there are only thirteen in this 2d class of generations; or forty-one, instead of forty-two, in the whole. But all these difficulties disappear, by adopting a reading found in many MSS. And Josias begat JEHOIAKIM,

11 And ^bJosias^b begat Jechonias and his brethren, about the time they were ^ccarried away to Babylon:

12 And after they were brought to Babylon, ^dJechonias begat Salathiel; and Salathiel begat ^eZorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; ^fand Eleazar begat Matthan; and Matthan begat Jacob;

16 And ^gJacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David, are fourteen generations; and from David until the carrying away into Babylon, are fourteen generations; and from the carrying away into Babylon, unto Christ, are fourteen generations.

18 Now the ^hbirth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child ⁱof the Holy Ghost,

19 Then Joseph, her husband, being a just man,

^aSome read, *Josias begat Jakim and Jakim begat Jechonias.*—^bSee 1 Chron. iii. 15, 16.—^c2 Kings xxiv. 14, 15, 16. xxy 11, 2 Chron. xxxvi. 10, 20. Jer. xxvii. 20. xxxix. 9. iii. 11, 15, 26, 29, 30. Dan. i. 2.—^d1 Chron. iii. 17, 19.—^eEzra iii. 2. v. 2. Neh. xii. 1. Hng. i. 1.—^fLuke iii. 24.—^g19. 21. ch. xiii. 55. xxvii. 56.

or Joakim, and JOAKIM begat Jechonias. Josiah was the immediate father of Jehoiakim (called also Eliakim and Joakim) and his brethren, who were Johanan, Zedekiah, and Shallum; see 1 Chron. iii. 15. Joakim was the father of Joachin or Jechonias, about the time of the first Babylonish captivity: for we may reckon three Babylonish captivities. [This reading rests on a slender authority, and the solution of the difficulty must be sought elsewhere.]

Verse 16. *Jesus, who is called Christ.* As the word Christ signifies the anointed or anointer, it answers exactly to the Hebrew *mashiach*, which we pronounce *Messiah*, or *Messias*; this word comes from the root *mashac*, signifying the same thing.

Priests, prophets, and kings, among the Jews, were anointed in order to the legitimate exercise of their respective offices. Hence the word *Christ*, or *Mashiach*, became a name of dignity, and often signified the same as *king*. See Isa. xlv. 1. Psal. cv. 15. Lev. iv. 3, vi. 20. 1 Sam. ii. 10.

Verse 18. *Espoused to Joseph*]. The original word refers to the previous marriage agreement, in which the parties mutually bound themselves to each other; without which, no woman was ever married among the Jews.

Before they came together]. The woman was espoused at her own, or her father's house; and, generally, some time elapsed before she was taken home to the house of her husband. Deut. xx. 7. Judg. xiv. 7, 8.

Among the Jews, the *espousal*, though the marriage had not been consummated, was considered as perfectly legal and binding on both sides; and hence, a breach of this contract was considered as a case of adultery, and punished exactly in the same way. See Deut. xxii. 23, 24. Nor could a contract of this kind, though there was no cohabitation, be broken but by a regular divorce.

She was found with child]. What conversation passed between her and Joseph, on this discovery, we are not informed, but the issue proves that it was not satisfactory to him: nor could he resolve to consider her as his wife, till God had sent his angel to bear the most unequivocal testimony to the virgin's innocence.

Verse 19. *To make her a public example*]. Though Joseph was a righteous man, and knew that the law required that such persons as he supposed his wife to be should be put to death, yet, as *righteousness* is ever directed by *mercy*, he determined to put her away or divorce her *privately*, i. e., without assigning any cause, that her life might be saved; and, as the offence was against himself, he had a right to pass it by if he chose.

Verse 20. *That which is conceived (or formed) in her*]. So I think the original should be translated in this place;

and not willing ^jto make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: ^kfor that which is ^lconceived in her is of the Holy Ghost.

21 ^mAnd she shall bring forth a son, and thou shalt call his name ⁿJESUS: for ^ohe shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 ^pBehold, a virgin shall be with child, and shall bring forth a son, and ^qthey shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth ^rher first-born son: and he called his name JESUS.

—^bLuke i. 27.—^cLuke i. 35.—Deut. xxiv. 1.—^dLuke i. 85.—^eGr. *begotten*.—^fLuke i. 81.—^gThat is, *Saviour*, Heb.—^hActs iv. 12. v. 31. xiii. 23, 38.—ⁱIsa. vii. 14.—^jOr, *his name shall be called*.—^kExod. xiii. 2. Luke ii. 7, 21.

as it appears that the human nature of Jesus Christ was a *real creation* in the womb of the virgin, by the power of the Holy Spirit. The angel mentioned here was probably Gabriel, who, six months before, had been sent to Zacharias and Elisabeth, to announce the birth of Christ's forerunner, John the Baptist.

Verse 21. *JESUS*] The same as Joshua, *Yehoshua*, from *yashd*, he saved, delivered, put in a state of safety.

He shall save his people from their sins.] This shall be his great business in the world: the great errand on which he is come, viz., to make an atonement for, and to destroy, sin; deliverance from all the *power, guilt, and pollution* of sin, is the privilege of every believer in Christ Jesus. Less than this is not spoken of in the gospel; and less than this would be unbecoming the gospel. The perfection of the gospel system is not that it makes *allowances* for sin, but that it makes an *atonement* for it: not that it *tolerates* sin, but that it *destroys* it.

Verse 23. *Behold, a virgin shall be with child*] This prophecy is taken from Isa. vii. 14; see the notes in loco.

It may be asked, In what sense could this name *Immanuel* be applied to Jesus Christ, if he be not truly and properly GOD? In what sense is Christ GOD WITH US? Jesus is called *Immanuel*, or *God with us*, in his *incarnation*.—God united to our nature—*God with man*—God in man—*God with us*, by his continual *protection*.—*God with us*, by the *influences* of his *Holy Spirit*—in the *holy sacrament*—in the *preaching* of his word—in *private prayer*. And *God with us*, through every *action* of our life, that we begin, continue, and end in his name. He is *God with us*, to *comfort, enlighten, protect, and defend* us in every time of *temptation and trial*, in the hour of death, in the day of judgment; and *God with us*, and in us, and we with and in him to all eternity.

Verse 25. *Her first-born son*] Literally, *That son of her's, the first-born one*. That Mary might have had other children, any person may reasonably and piously believe; that she had *others*, many think exceedingly probable, and that this text is at least an indirect proof of it. However this may be, the *perpetual virginity* of Mary should not be made an article of faith. God has not made it one: indeed it can hardly bear the light of several texts in the Gospels.

He knew her not] Had no matrimonial intercourse with her—TILL she had brought forth that son of her's, of whom the Evangelist had been just speaking, the *first-born*, the eldest of the family, to whom the *birth-right* belonged, and who was miraculously born before she knew any man, being yet in a state of virginity. The virginity of Mary, previously to the birth of Christ, is an article of the utmost conse-

quence to the Christian system; and therefore it is an article of faith.

He called his name JESUS.] This name was given by the command of God, see ver. 16, and was imposed on Christ when eight days old; for then, according to the Jewish law, he was circumcised: thus he had the name of *Saviour* given when he first began to shed that blood, without which, there could be no remission of sins.

The state of the royal family of David, the circumstances of the holy virgin and her spouse Joseph, the very remarkable

prophecy of Isaiah, the literal and circumstantial fulfilment of it, the names given to our blessed Lord, the genealogical scroll of the family, &c. &c., are all so many proofs of the wisdom, goodness, and providence of God. Every occurrence seems, at first view, to be abandoned to fortuitous influence, and yet the result of each shows that God managed the whole. These circumstances are of the greatest importance; nor can the Christian Reader reflect on them without an increase of his faith and his piety.

CHAPTER II.

Wise men come from the East to worship Christ, 1, 2. Herod, hearing of the birth of our Lord, is greatly troubled, 3; and makes inquiry of the chief priests and scribes, where the Christ should be born, 4. They inform him of the prophecy relative to Bethlehem, 5, 6. The wise men, going to Bethlehem, are desired by Herod to bring him word when they have found the child, pretending that he wished to do him homage, 7, 8. The wise men are directed by a star to the place where the young child lay, adore him, and offer him gifts, 9-11. Being warned of God not to return to Herod, they depart into their own country another way, 12. Joseph and Mary are divinely warned to escape into Egypt, because Herod sought to destroy Jesus, 13, 14. They obey, and continue in Egypt till the death of Herod, 15. Herod, finding that the wise men did not return, is enraged, and orders all the young children in Bethlehem, under two years of age, to be massacred, 16-18. Herod dies, and Joseph is divinely warned to return to the land of Israel, 19-21. Finding that Archelaus reigned in Judea in place of his father Herod, he goes to Galilee, and takes up his residence at Nazareth, 22, 23.

NOW when * Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men ^b from the East to Jerusalem.

2 Saying, ^c Where is he that is born King of the Jews? for we have seen ^d his star in the East, and are come to worship him.

3 When Herod the king had heard these things, * he was troubled, and all Jerusalem with him.

* Luke ii. 4, 6, 7.—^b Gen. x. 30 xxv. 6. 1 Kings iv. 30.—^c Luke ii. 11.—^d Num. xxiv. 17. Isa. lx. 3.—^e Prov. xxi. 1, 2.—^f 2 Chron. xxxvi. 14.—^g 2 Chron. xxxiv. 13. 1 Mac. v. 42. vii. 12.—^h Mal.

Verse 1. Bethlehem of Judea] This city is mentioned in Judges xvii. 7, and must be distinguished from another of the same name in the tribe of Zebulun, Josh. xix. 15. It is likewise called *Ephrath*, Gen. xlviii. 7, or *Ephratah*, Mic. v. 2, and its inhabitants, *Ephrathites*, Ruth i. 2. 1 Sam. xvii. 12. It is situated on the declivity of a hill, about six miles from Jerusalem. *Beth-lechem*, in Hebrew, signifies *the house of bread*. And the name may be considered as very properly applied to that place where Jesus, the Messiah, the true bread that came down from heaven, was manifested, to give life to the world. But *lehem* also signifies *flesh*, and is applied to that part of the sacrifice which was burnt upon the altar. See Lev. iii. 11-16., xxi. 6. Hence it is more proper to consider the name as signifying *the house of flesh*, or as some might suppose, *the house of the incarnation*, i.e., the place where God was manifested in the flesh for the salvation of a lost world.

In the days of Herod the king] This was HEROD, improperly denominated the GREAT, the son of Antipater, an Idumean: he reigned 37 years in Judea, reckoning from the time he was created king of that country, by the Romans. Our blessed Lord was born in the last year of his reign; and, at this time, the sceptre had literally departed from Judah, a foreigner being now upon the throne.

There came wise men from the East] Or, *Magi came from the eastern countries*. It is very probable that the persons mentioned by the Evangelists were a sort of astrologers, probably of Jewish extraction, that they lived in Arabia Felix, and that, seeing this unusual appearance, they considered it as a sign that God was about to manifest himself among men, and came to worship their new-born sovereign.

Verse 2. We have seen his star] They probably considered this to be the star mentioned by Balaam, Numb. xiv. 17.

4 And when he had gathered all ^a the chief priests and ^b scribes of the people together, ^c he demanded of them, where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6 ^d And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, ^e that shall ^f rule my people Israel.

ii. 7.—^a Mic. v. 2. John vii. 42. Luke ii. 4.—^b Rev. ii. 27.—^c Or, *seed*.

In the East] *At its rise.*

To worship him.] Or, *To do him homage*. The original word signifies to crouch and fawn like a dog at his master's feet. It means, to prostrate oneself to another, according to the eastern custom, which is still in use.

Verse 3. When Herod—heard these things, he was troubled] Herod's consternation was probably occasioned by the agreement of the account of the *Magi* with an opinion predominant throughout the East, and particularly in Judea, that some great personage would soon make his appearance for the deliverance of Israel from their enemies; and would take upon himself universal empire.

Verse 4. The chief priests] Not only the *high-priest* for the time being, and his *deputy*, with those who had formerly borne the *high-priest's office*; but also, the *chiefs or heads of the twenty-four royal families*, which David distributed into so many *tribes*, 1 Chron. xxiv.

Scribes] The word used in the Septuagint implies a political officer, whose business it was to assist kings and civil magistrates, and to keep an account in writing of public acts and occurrences.

The word is often used, by the LXX., for a man of learning, especially for one skilled in the Mosaic law: and, in the same sense, it is used by the New Testament writers.

The word is used Acts xix. 35, for a civil magistrate at Ephesus, probably such an one as we would term recorder. It appears that Herod at this time gathered the whole Sanhedrin, in order to get the fullest information on a subject by which all his jealous fears had been alarmed.

Verse 6. And thou Bethlehem, in the land of Juda] To distinguish it from Bethlehem, in the tribe of Zebulun. Josh. xix. 15. See on ver. 1.

Among the princes of Juda] In Micah v. 2, it is, *the thousands of Judah*. There is much reason to believe that each tribe was divided into small portions called *thousands*, as in

7 Then * Herod, when he had privily called the wise men, inquired of them diligently, what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the East, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, * they * presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God * in a dream, that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt; and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt;

15 And was there, until the death of Herod: that it might be fulfilled which was spoken of the Lord

by the prophet, saying, * Out of Egypt have I called my son.

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by * Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead, which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside * into the parts of Galilee:

23 And he came and dwelt in a city called * Nazareth: that it might be fulfilled * which was spoken by the prophets, He shall be called a Nazarene.

* Psal. ii. 1, &c. Acts iv. 25, &c.—^b 1 Kings xix. 2. Ch. xxi. 19. Job v. 12. Isa. xlv. 25.—^c Or, offered. Ps. lxxii. 10.

Isa. lx. 6.—^d ch. i. 20.—^e Hos. xi. 1.—^f Jer. xxxi. 15.—^g Ch. iii. 13. Luke ii. 39.—^h John i. 45.—ⁱ Judg. xlii. 6. 1 Sam. i. 11.

England certain small divisions of counties are called *hundreds*.

That shall rule my people Israel.] Who shall FEED my people. That is, as a shepherd feeds his flock. Among the Greeks, kings are called *shepherds of the people*. This appellation probably originated from the *pastoral* employment, which kings and patriarchs did not blush to exercise in the times of primitive simplicity; and it might particularly refer to the case of David, the great type of Christ, who was a keeper of his father's sheep, before he was raised to the throne of Israel.

Verse 8. *That I may come and worship him also.]* What exquisite hypocrisy was here! He only wished to find out the child that he might murder him; but see how that God who searches the heart prevents the designs of wicked men from being accomplished!

Verse 9. *Stood over where the young child was.]* It appears to have been a simple luminous meteor, in a star-like form, which having hitherto directed them, now encompassed the head of the child; and probably this gave the first idea to the ancient painters, of representing Christ in the manger, with a *glory surrounding his head*. [The original does not sustain this sense.]

Verse 11. *They presented unto him gifts.]* The people of the East never approach the presence of kings, or great personages, without a *present* in their hands.

Gold, and frankincense, and myrrh.] Some will have these gifts to be emblematic of the Divinity, regal office, and manhood of Christ. Rather, they offered him the things which were in most esteem among themselves; and which were productions of their own country. The gold was probably a very providential supply, as on it, it is likely, they subsisted while in Egypt.

Verse 13. *Flee into Egypt]* Egypt was now a Roman province, and the rage of Herod could not pursue the holy family to this place.

Verse 15. *Out of Egypt have I called my son.]* This is quoted from Hos. xi. 1, where the deliverance of Israel, and that only, is referred to. But as that deliverance was extraordinary, it is very likely that it had passed into a pro-

verb, so that "Out of Egypt have I called my son," might have been used to express any signal deliverance.

Verse 18. *In Rama was there a voice heard]* These words, quoted from Jer. xxxi. 15, were originally spoken concerning the captivity of the ten tribes; but are here elegantly applied to the murder of the innocents at Bethlehem.

Verse 20. *They are dead]* Both Herod and Antipater his son; though some think the plural is here used for the singular, and that the death of Herod alone is here intended.

Verse 22. *When he heard that Archelaus did reign]* Herod, having put Antipater his eldest son to death, gave the tetrarchy of Galilee and Perea to his son Antipas; the tetrarchy of Gaulonitis, Trachonitis, Batanea, and Paneadis, to his son Philip; and the kingdom of Judea, to his eldest remaining son, Archelaus. For his tyranny and cruelty, Augustus deprived him of the government, and banished him.

He turned aside into the parts of Galilee] Here Antipas governed, who is allowed to have been of a comparatively mild disposition. He was besides in a state of enmity with his brother Archelaus; this was a most favourable circumstance to the holy family.

Verse 23. *That it might be fulfilled which was spoken by the prophets]* It is difficult to ascertain by what prophets this was spoken. The margin refers to Judg. xiii. 5. The second passage usually referred to is Isai. xi. 1. Both passages may have been in the eye of the Evangelist, as well as the whole institution relative to the Nazarite, delivered at large, Num. vi., where see the notes. The Evangelist evidently designed to state, that neither the sojourning at Nazareth, nor our Lord being called a Nazarene were fortuitous events, but were wisely determined and provided for in the providence of God; and therefore foretold by inspired men, or fore-represented by significant institutions.

I may add here, that the writers of the New Testament seem often to differ from those of the *Old*, because they appear uniformly to quote from some copy of the Septuagint version, and most of their quotations agree verbally, and often even literally, with one or others of the copies of that version which subsist to the present day.

CHAPTER III.

John the Baptist begins to preach, 1. The subject of his preaching, 2, 3. Description of his clothing and food, 4. The success of his ministry, 5, 6. His exhortation to the Pharisees, 7-9. He denounces the judgments of God against the impenitent, 10. The design of his baptism, and that of Christ, 11, 12. He baptizes Christ in Jordan, 13-15; who is attested to be the Messiah by the Holy Spirit, and a voice from heaven, 16, 17.

IN those days came *John the Baptist, preaching^b in the wilderness of Judea,
2 And saying, Repent ye: for ^cthe kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, ^dThe voice of one crying in the wilderness, ^ePrepare ye the way of the Lord, make his paths straight.

4 And ^fthe same John ^ghad his raiment of

*Mark i. 4, 15. Luke iii. 2, 3. John i. 28.—^bJoh. xiv. 10.—^cDan. ii. 44. Ch. iv. 17. x. 7.—^dIsa. xl. 3. Mark i. 8. Luke iii. 4. John i. 23.—^eLuke i. 76.—^fMark i. 6.—^g2 Kings i. 8.

Verse 1. *John the Baptist*] John, surnamed the Baptist, was the son of a priest named Zacharias, and his wife Elisabeth, and was born about six months before our blessed Lord. Of his almost miraculous conception and birth, we have a circumstantial account in the Gospel of Luke, chap. i. His ministry was short; for he appears to have been put to death in the 27th or 28th year of the Christian era.

Came—preaching] Proclaiming, as a herald, a matter of great and solemn importance to men; the subject not his own, nor of himself, but from that God from whom alone he had received his commission.

The wilderness of Judea] That is, the country parts, as distinguished from the city; for in this sense the word *wilderness*, *midbar*, or *midburiath*, is used among the Rabbins. John's manner of life gives no countenance to the hermit's life, so strongly recommended and applauded by the Roman church.

Verse 2. *Repent*] This was the matter of the preaching. The original verb signifies that, after hearing such preaching, the sinner is led to understand, that the way he has walked in was the way of misery, death, and hell. Repentance implies that a measure of divine wisdom is communicated to the sinner, and that he thereby becomes wise to salvation. That his mind, purposes, opinions, and inclinations are changed; and that, in consequence, there is a total change in his conduct.

The kingdom of heaven is at hand.] See Daniel, chap. vii. 13, 14, where the reign of Christ among men is expressly foretold. This phrase, and the *kingdom of God*, mean the same thing, viz., the dispensation of infinite mercy, and manifestation of eternal truth, by Christ Jesus. This is called a *kingdom*, because it has its laws, all the moral precepts of the Gospel: its subjects, all who believe in Christ Jesus: and its king, the Sovereign of heaven and earth. Jesus Christ never saved a soul which he did not govern; nor is Christ precious or estimable to any man who does not feel a spirit of subjection to the Divine will.

But why is it called the *kingdom of HEAVEN*? Because God designed that his kingdom of grace here should resemble the kingdom of glory above. *The kingdom of heaven is not meat and drink*, says St. Paul, Rom. xiv. 17; does not consist in the gratification of sensual passions, or worldly ambition; but is *righteousness, peace, and joy in the Holy Ghost*. Now what can there be more than this in glory? *Righteousness*, without mixture of sin; *peace*, without strife or contention; *joy in the Holy Ghost*, spiritual joy, without mixture of misery! And all this, it is possible, by the grace of the Lord Jesus Christ, to enjoy here below. How then does heaven itself differ from this state? It makes the righteousness eternal, the peace eternal, and the joy eternal. This is the heaven of heavens!

Verse 3. *The voice of one crying in the wilderness*] The idea is taken from the practice of eastern monarchs, who, whenever they entered upon an expedition, or took a journey through a desert country, sent *harbingers* before them, to prepare all things for their passage; and *pioneers* to open the passes, to level the ways, and to remove all impediments.

Verse 4. *His raiment of camel's hair*] A sort of coarse

camel's hair, and a leathern girdle about his loins: and his meat was ^blocusts and ^cwild honey.

5 ^dThen went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 ^eAnd were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them,

Zech. xiii. 4.—^bLev. xi. 22.—^c1 Sam. xiv. 25, 26.—^dMark i. 5. Luke iii. 7.—^eActs xix. 4, 18.

or rough covering, which, it appears, was common to the prophets, Zech. xiii. 4. In such a garment we find *Elijah* clothed, 2 Kings. i. 8.

His meat was locusts] This may either signify the insect called the locust, which still makes a part of the food in the land of Judea; or the top of a plant. Many eminent commentators are of the latter opinion; but the first is the most likely.

Wild honey.] Such as he got in the rocks and hollows of trees, and which abounded in Judea. See 1 Sam. xiv. 26.

Verse 6. *Were baptized*] Were the people dipped or sprinkled? for it is certain the original words mean both. They were all dipped, say some. Can any man suppose that it was possible for John to dip all the inhabitants of Jerusalem and Judea, and of all the country round about the Jordan? Were both men and women dipped, for certainly both came to his baptism? This could never have comported either with safety or with decency. Were they dipped in their clothes? This would have endangered their lives, if they had not with them change of raiment: and as such a baptism as John's (however administered) was, in several respects, a new thing in Judea, it is not at all likely that the people would come thus provided. But suppose these were dipped, which I think it would be impossible to prove, does it follow that, in all regions of the world, men and women must be dipped, in order to be evangelically baptized? In the eastern countries, *bathings* were frequent, because of the heat of the climate, it being there so necessary to cleanliness and health; but could our climate, or a more northerly one, admit of this with safety, for at least three-fourths of the year? We may rest assured that it could not. And may we not presume, that if John had opened his commission in the North of Great Britain, for many months of the year, he would have dipped neither man nor woman, unless he could have procured a tepid bath? Those who are dipped or immersed in water, in the name of the Holy Trinity, I believe to be evangelically baptized—those who are washed or sprinkled with water in the name of the Father, and of the Son, and of the Holy Ghost, I believe to be equally so; and the repetition of such a baptism I believe to be profane. Others have a right to believe the contrary, if they see good. After all, it is the thing signified, and not the mode, which is the essential part of the sacrament.

Confessing their sins.] Earnestly acknowledging that their sins were their own. And thus taking the whole blame upon themselves, and laying nothing to the charge of God or man. This is essential to true repentance; and, till a man take the whole blame on himself, he cannot feel the absolute need he has of casting his soul on the mercy of God, that he may be saved.

Verse 7. *Pharisees*] A very numerous sect among the Jews, who, in their origin, were, very probably, a pure and holy people. It is likely that they got the name of Pharisees i.e., *Separatists* (from *pharash*, to separate), from their separating themselves from the pollution of the Jewish national worship.

Sadducees] A sect who denied the existence of angels and spirits, consequently all divine influence and inspiration,

* O generation of vipers, who hath warned you to flee from ^b the wrath to come?

8 Bring forth therefore fruits ^c meet for repentance:

9 And think not to say within yourselves, ^d We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees; ^e therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 ^f I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: ^g he shall baptize you with the Holy Ghost, and with fire:

12 ^h Whose fan is in his hand, and he will

* Ch. xii. 34. xxiii. 33. Luke iii. 7, 8, 9.—^b Rom. v. 9. 1 Thess. i. 10.—^c Or, answerable to amendment of life.—^d John viii. 33, 39. Acts xiii. 26. Rom. iv. 1, 11, 16.—^e Ch. vii. 19. Luke xiii. 7. 9. John xv. 6.—^f Mark i. 8. Luke iii. 16. John i. 15, 26, 33. Acts i. 5. xi. 16. xix. 4.—^g Isa. iv. 4. xlv. 3.

and also the resurrection of the dead. The Sadducees of that time were the *Materialists* and *Deists* of the Jewish nation. They were the followers of one Sadok, a disciple of Antigonus Sochæus, who flourished about three centuries before Christ. There was a third sect among the Jews, called the *Essenes*. See chap. xix. 12.

O generation of vipers] A terribly expressive speech. A *serpentine brood*, from a *serpentine stock*. As their fathers were, so were they, children of the wicked one. This is God's estimate of a *SINNER*, whether he wade in wealth, or soar in fame.

The wrath to come] The desolation which was about to fall on the Jewish nation for their wickedness, and threatened in the last word of their own Scriptures. See Mal. iv. 6.

Verse 10. *And now also the axe is laid*] Or, *Even now the axe lieth*. There is an allusion here to a woodman, who, having marked a tree for excision, lays his axe at its root, and strips off his outer garment, that he may yield his blows more powerfully, and that his work may be quickly performed. For about sixty years before the coming of Christ, this axe had been lying at the root of the Jewish tree, Judea having been made a province to the Roman empire, from the time that Pompey took the city of Jerusalem, during the contentions of the two brothers Hyrcanus and Aristobulus, which was about sixty-three years before the coming of Christ.

Verse 11. *But he that cometh after me*] Or, *Is coming after me*, who is now on his way, and will shortly make his appearance. Jesus Christ began his ministry when he was thirty years of age, Luke iii. 23, which was the age appointed by the Law, Numb. iv. 3.

Whose shoes I am not worthy to bear] This saying is expressive of the most profound *humility* and *reverence*. To put on, take off, and carry the shoes of their masters, was, not only among the Jews, but also among the Greeks and Romans, the work of the vilest slaves.

With the Holy Ghost, and with fire] ^a That the influences of the Spirit of God are here designed, need but little proof. Christ's religion was to be a spiritual religion, and was to have its seat in the heart. Outward precepts, however well they might describe, could not produce inward spirituality. This was the province of the Spirit of God, and of it alone; therefore he is represented here under the similitude of fire, because he was to *illuminate* and *invigorate* the soul, *penetrate* every part, and *assimilate* the whole to the image of the God of Glory.

With fire] The baptism of fire has been differently understood among the primitive Fathers. Some say, it means the tribulations, crosses, and afflictions, which believers in Christ are called to pass through. St. Chrysostom says, it means the *superabundant graces of the Spirit*. Basil and Theophilus explain it of the fire of hell. Cyril, Jerome, and others, understand by it the descent of the Holy Spirit, on the day of Pentecost.

Hilary says it means a fire that the righteous must pass through in the day of judgment, to purify them from such

thoroughly purge his floor, and gather his wheat into the garner; but he will ^b burn up the chaff with unquenchable fire.

13 ^c Then cometh Jesus ^d from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 ^e And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw ^f the Spirit of God descending like a dove, and lighting upon him:

17 ^g And, lo, a voice from heaven, saying, ^h This is my beloved Son, in whom I am well pleased.

Mal. iii. 2. Acts ii. 8, 4. 1 Cor. xii. 13.—^b Mal. iii. 3.—^c Mal. iv. 1. Ch. xiii. 30.—^d Mark i. 9. Luke iii. 21.—^e Ch. ii. 22.—^f Mark i. 10.—^g Isa. xl. 2. xlii. 1. Luke xiii. 22. John. i. 32, 33.—^h John xii. 28.—ⁱ Pa. ii. 7. Isa. xlii. 1. Ch. xli. 18. xlvii. 5. Mark i. 11. Luke ix. 35. Eph. i. 6. Col. i. 13. 2 Pet. i. 17.

defilements as necessarily cleaved to them here, and with which they could not be admitted into glory.

Ambrose says, this baptism shall be administered at the gate of Paradise by John Baptist; and he thinks that this is what is meant by the *flaming sword*, Gen. iii. 24.

Origen and Lactantius conceive it to be a river of fire, at the gate of heaven, something similar to the *Phlegethon* of the heathens; but they observe, that when the righteous come to pass over, the liquid flames shall divide, and give them a free passage: that Christ shall stand on the brink of it, and receive through the flames all those, and none but those, who have received in this world the baptism of water in his name: and that this baptism is for those who, having received the faith of Christ, have not, in every respect, lived conformably to it; for, though they laid the good foundation, yet they built *hay, straw, and stubble* upon it, and this work of theirs must be tried, and destroyed by this fire. This they think, is St. Paul's meaning, 1 Cor. iii. 13—15. From this fire, understood in this way, the Fathers of the following ages, and the schoolmen, formed the famous and lucrative doctrine of PURGATORY.

Verse 12. *Whose fan is in his hand*] The Romans are here termed God's fan, as, in ver. 10, they were called his axe, and, in chap. xxii. 7, they are termed his troops or armies. *His floor*] Does not this mean the land of Judea, which had been long, as it were, the *threshing-floor* of the Lord?

Verse 14. *John forbade him*] Earnestly and pressingly opposed him.

Verse 15. *To fulfil all righteousness*.] That is, *Every righteous ordinance*: so I think the words should be translated; and so our common version renders a similar word, Luke i. 6.

But was this an ordinance? Undoubtedly; it was the *initiatory* ordinance of the Baptist's dispensation. Now, as Christ had submitted to *circumcision*, which was the *initiatory* ordinance of the Mosaic dispensation, it was necessary that he should submit to this, which was instituted by no less an authority, and was the *introduction* to his own dispensation of eternal mercy and truth. But it was necessary on another account: Our Lord represented the High-priest, and was to be the High-priest over the house of God:—now, as the High-priest was initiated into his office by *washing* and *anointing*, so must Christ: and hence he was baptized, washed, and anointed by the Holy Ghost. Thus he fulfilled the righteous ordinance of his initiation into the office of High-priest, and thus was prepared to make an atonement for the sins of mankind.

Verse 16. *The heavens were opened unto him*] That is, to John the Baptist—and he, John, saw the Spirit of God—*lighting upon him*, i. e. Jesus. St. Luke iii. 22, says it was in a *bodily shape like to a dove*: and this likeness to a dove some refer to a *hovering motion*, like to that of a dove, and not to the form of the dove itself; but the terms of the text are too precise to admit of this far-fetched interpretation.

This passage affords no mean proof of the doctrine of the Trinity. That three distinct persons are here represented, there can be no dispute. 1. The person of Jesus Christ,

baptized by John in Jordan. 2. The person of the Holy Ghost in a bodily shape like a dove. 3. The person of the Father; a voice came out of heaven, saying, This is my beloved Son, &c. The voice is here represented as proceeding from a different place to that in which the persons of the Son and Holy Spirit were manifested; and merely, I think, more forcibly to mark this divine personality.

Verse 17. *In whom I am well pleased.*] By this voice, and overshadowing of the Spirit, the mission of the Lord Jesus was publicly and solemnly accredited; God intimating that he had before delighted in him: the Law, in all its ordinances, having pointed him out, for they could not be pleasing to God, but as they were fulfilled in, and showed forth, the Son of Man, till he came.

CHAPTER IV.

Jesus, in the wilderness, is tempted by Satan, 1-11. He goes into Galilee, 12; and Capernaum, 13. The prophecy which was thus fulfilled, 14-16. He begins to preach publicly, 17. Calls Simon Peter, and his brother, Andrew, 18-20. Calls also James and John, the sons of Zebedee, 21, 22. Preaches and works miracles throughout Galilee, 23. Becomes famous in Syria, and is followed by multitudes from various quarters, among whom he works a great variety of miracles, 24, 25.

THEN was ^a Jesus led up of ^b the Spirit into the wilderness, to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, ^c Man

^a Mark i. xii. &c. Luke iv. 1, &c. — ^b See 1 Kings xviii. 12. Ezek. iii. 14. viii. 3. xi. 1, 24. xl. 2. xliii. 6. Acts viii. 39. —

Verse 1. *Then was Jesus led up of the Spirit*] This transaction appears to have taken place immediately after Christ's baptism; and this bringing up of Christ was through the influence of that Spirit of God; the Spirit which had rested upon him in his baptism.

To be tempted] The first act of the ministry of Jesus Christ was a combat with Satan.

Verse 2 *And when he had fasted forty days*] It is remarkable that Moses, previously to his receiving the Law from God, fasted forty days in the mount; that Elijah fasted also forty days; and that Christ, the giver of the New Covenant, should act in the same way. Was not all this intended to show, that God's kingdom on earth was to be spiritual and divine?—that it should not consist in meat and drink, but in righteousness, peace, and joy in the Holy Ghost? Rom. xiv. 17.

Verse 3. *And when the tempter*] This onset of Satan was made (speaking after the manner of men) judiciously: he came upon Jesus, when, having fasted forty days and forty nights, he was hungry: now, as hunger naturally diminishes the strength of the body, the mind gets enfeebled, and becomes easily irritated; and, if much watching and prayer be not employed, the uneasiness which is occasioned by a lack of food may soon produce impatience, and in this state of mind the tempter has great advantages. The state of our bodily health and worldly circumstances may afford our adversary many opportunities of doing us immense mischief. In such cases, the sin to which we are tempted may be justly termed, as in Heb. xii. 1, *the well circumstanced sin*, because all the circumstances of time, place, and state of body and mind, are favourable to it.

If thou be the son of God] Or, *a son of God*, for it is here, and in Luke iv. 3, written without the article; and therefore should not be translated *The Son*, a phrase that is applicable to Christ as the Messiah: but it is certain, whatever Satan might suspect, he did not fully know that the person he tempted was the true Messiah. Perhaps one grand object of his temptation was to find this out.

Command that these stones] The meaning of this temptation is: "Distrust the divine providence and support, and make use of illicit means to supply thy necessities."

Verse 4. *But by (or, upon) every word*] The word in

shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up ^d into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, ^e He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

^e Deut. viii. 3. — ^d Neh. xi. 1, 18. Isa. xlviii. 2. iii. 1. Ch. xvii. 53. Rev. xi. 2. — ^e Ps. xci. 11, 12.

Greek answers to *dabar* in Hebrew, which means not only a word spoken, but also thing, purpose, appointment, &c. Our Lord's meaning seems to be this: God purposes the welfare of his creatures—all his appointments are calculated to promote this end. Some of them may appear to man to have a contrary tendency; but even fasting itself, when used in consequence of a divine injunction, becomes a means of supporting that life which it seems naturally calculated to impair or destroy.

Verse 5. *Pinnacle of the temple*] It is very likely that this was what was called *the king's gallery*; "from the top of which, if any looked down, he would grow dizzy, his eyes not being able to reach so vast a depth."

Verse 6. *Cast thyself down*] Our Lord had repelled the first temptation by an act of confidence in the power and goodness of God; and now Satan solicits him to make trial of it. Through the unparalleled subtlety of Satan, the very means we make use of to repel one temptation may be used by him as the groundwork of another.

He shall give his angels charge, &c.] This is a mutilated quotation of Psal. xci. 11. That God has promised to protect and give safety to his servants, admits of no dispute; but, as the path of safety is the way of safety, they are entitled to no good when they walk out of it.

Verse 7. *Thou shalt not tempt*] To expose myself to any danger naturally destructive, with the vain presumption that God will protect and defend me from the ruinous consequence of my imprudent conduct, is to tempt God.

Verse 8. *An exceeding high mountain, and sheweth him*] Probably St. Matthew, in the Hebrew original, wrote *haarets*, which signifies the world, the earth, and often the land of Judea only. What renders this more probable is, that at this time Judea was divided into several kingdoms, or governments, under the three sons of Herod the Great, viz., Archelaus, Antipas, and Philip; which are not only called Ethnarchs, and Tetrarchs in the Gospels, but also kings, and are said to reign, as Rosenmüller has properly remarked.

Verse 9. *If thou wilt fall down and worship me.*] As if he had said, "The whole of thy land is now under my government; do me homage for it, and I will deliver it into thy hand."

Verse 10. *Get thee hence*] Or, *behind me*. This tempta-

7 Jesus said unto him, It is written again, * Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them :

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan : for it is written, ^b Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, ^c angels came and ministered unto him.

12 ^d Now when Jesus had heard that John was ^e cast into prison, he departed into Galilee ;

13 And leaving Nazareth, he came and dwelt in

* Deut. vi. 16.—^b Deut. vi. 13. x. 20. Josh. xxiv. 14. 1 Sam. vii. 8.—^c Heb. i. 14.—^d Mark i. 14. Luke iii. 20. iv. 14, 31. John iv. 43.—^e *Saur, delivered up*.—^f Isa. ix. 1, 2.—^g Isa. xlii. 7. Luke ii. 32.

tion favouring of nothing but diabolical impudence, Jesus did not treat it as the others ; but, with divine authority, commanded the tempter to return to his own place.

Verse 11. *Behold, angels came and ministered unto him.*] That is, brought that food which was necessary to support nature.

From the whole we may learn :—That no man, howsoever holy, is exempted from temptation ; for God manifested in the flesh was tempted by the devil. That the best way to foil the adversary is by the sword of the Spirit, which is the word of God, Eph. vi. 17 ; that to be tempted even to the greatest abominations (while a person *resists*) is not sin : for Christ was tempted to worship the Devil ; and that there is no temptation which is from its own nature, or favouring circumstances, irresistible. We may learn farther, that the fear of being tempted may become a most dangerous snare ; that when God permits a temptation or trial to come, he will give grace to bear or overcome it ; that our spiritual interests shall be always advanced, in proportion to our trials and faithful resistance, and that a more than ordinary measure of divine consolation shall be the consequence of every victory.

The name given to Satan in the third verse is very emphatic, a word signifying the temper, or trier, from *petro*, to pierce through. The quality and goodness of many things are proved by piercing or boring through ; for this shows what is in the heart. Perhaps nothing tends so much to discover what we are, as trials either from men or devils.

Verse 13. *And leaving Nazareth*] It seems that, from this time, our blessed Lord made Capernaum his ordinary place of residence : and utterly forsook Nazareth, because they had wholly rejected his word, and even attempted to take away his life.

Galilee was bounded by Mount Lebanon on the north, by the river Jordan and the sea of Galilee on the east, by Chisou on the south, and by the Mediterranean on the west.

Nazareth, a little city in the tribe of Zabulon, in lower Galilee, with Tabor on the east, and Ptolemais on the west. It is supposed that this city was the usual residence of our Lord for the first thirty years of his life.

Capernaum stood on the sea-coast of Galilee, on the borders of Zabulon and Nephthalim, as mentioned in the text. This was called his own city, chap. ix. 1, &c., and here, as a citizen, he paid the half shekel, chap. xvii. 24.

Zabulon, the country of the tribe in which Nazareth and Capernaum were situated, bordered on the lake of Gennesareth, stretching to the frontiers of Sidon, Gen. xlix. 13. Nephthalim was contiguous to it, and both were on the east side of Jordan, Josh. xix. 34.

Verse 15. *Galilee of the Gentiles*] Or of the Nations. So called, because it was inhabited by the Egyptians, Arabians, and Phœnicians, according to the testimony of Strabo and others.

Verse 16. *The people which sat in darkness*] This is quoted from Isai. ix. 2, where, instead of *sitting*, the prophet uses the word *walked*. The Evangelist might on purpose change the term, to point out the increased misery of the state of these persons.

The region and shadow of death] DEATH's country, where, in a peculiar manner Death lived, reigned, and triumphed, subjecting all the people to his sway.

Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim :

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 'The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles :

16 'The people which sat in darkness saw great light ; and to them which sat in the region and shadow of death, light is sprung up.

17 ^a From that time Jesus began to preach, and to say, ^b Repent : for the kingdom of heaven is at hand.

18 ^c And Jesus, walking by the sea of Galilee, saw two brethren, Simon ^d called Peter, and Andrew

—^a Mark i. 14, 15.—^b Ch. iii. 2. x. 7.—^c Mark i. 1^a, 17, 18. Luke v. 2.—^d John i. 42.

Shadow of death] It is not easy to enter fully into the ideal meaning of this term. As in the former clause, *Death is personified*, so here. A shadow is that darkness cast upon a place by a body raised between it and the light or sun. Death is here represented as standing between the land above-mentioned, and the *Light of Life*, or *Sun of Righteousness* ; in consequence of which, all the inhabitants were involved in a continual cloud of intellectual darkness, misery, and sin. The heavenly Sun was continually eclipsed to them, till the glorious time, when Jesus Christ, the true Light, shone forth in the beauty of holiness and truth.

Verse 17. *Jesus began to preach, and to say, Repent*] See on chap. iii. 1, 2. Every preacher commissioned by God to proclaim salvation to a lost world, begins his work with preaching the doctrine of repentance.

Verse 18. *Simon called Peter, and Andrew his brother*] Why did not Jesus Christ call some of the eminent scribes or Pharisees to publish his gospel, and not poor unlearned fishermen, without credit or authority ? Because it was the kingdom of heaven they were to preach, and their teaching must come from above : besides, the conversion of sinners, though it be effected instrumentally by the preaching of the gospel, yet the grand agent in it is the Spirit of God. As the instruments in it were comparatively mean, and the work which was accomplished by them was grand and glorious, the excellency of the power at once appeared to be of God, and not of man ; and thus the glory, due alone to his name, was secured, and the great Operator of all good had the deserved praise. *Seminaries of learning*, in the order of God's providence and grace, have great and important uses ; and, in reference to such uses, they should be treated with great respect : but to make preachers of the gospel is a matter to which they are utterly inadequate ; it is a prerogative that God never did, and never will, delegate to man.

Men-made ministers have almost ruined the heritage of God. To prevent this, our Church requires that a man be inwardly moved to take upon himself this ministry, before he can be ordained to it. And he who cannot say, that he trusts (has rational and scriptural conviction) that he is moved by the Holy Ghost to take upon himself this office, is an intruder into the heritage of God, and his ordination, *ipso facto*, vitiated and of none effect.

Fishers] Persons employed in a lawful and profitable avocation, and faithfully discharging their duty in it.

Verse 19. *Follow me*] Receive my doctrines, imitate me in my conduct—in every respect be my disciples. Most of the calls of God to man are expressed in a few solemn words, which alarm the conscience, and deeply impress the heart.

I will make you fishers of men.] Ezek. chap. xlvii. 8-10, casts much light on this place ; and to this Prophet our Lord probably alludes. To follow Christ, and be admitted into a partnership of his ministry, is a great honour ; but those only who are by himself fitted for it, God calls. Miserable are those who do not wait for this call—who presume to take the name of *fishers of men*, and know not how to cast the net of the divine word, because not brought to an acquaintance with the saving power of the God who bought them. Such persons, having only their secular interest in view, study not to catch men, but to catch money : and though, for charity's sake, it may be said of a pastor of this

his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and ^aI will make you fishers of men.

20 ^bAnd they straightway left *their* nets, and followed him.

21 ^cAnd going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

22 And they immediately left the ship, and their father, and followed him.

23 And Jesus went about all Galilee, ^dteaching

^aLuke v. 10, 11.—^bMark x. 23. Luke xviii. 28.—^cMark i. xix. 20. Luke v. 10.—^dCh. ix. 35. Mark i. 21, 39. Luke iv. 15, 44.—Ch.

spirit, he does not enter the sheepfold as a *thief*, yet he certainly lives as a *hireling*.

Following a *person*, in the Jewish phrase, signifies being his *disciple* or *scholar*. See a similar mode of speech, 2 Kings vi. 19.

Verse 20. *They straightway left their nets*] A change, as far as it respected secular things, every way to their disadvantage.

Verse 22. *Left the ship and their father*] By the *ship*, we are to understand the mere fishing-boat, used for extending their nets in the water, and bringing the hawser or rope of the farther end to shore, by which the net was pulled to land. But why should these be called to leave their employment and their father, probably now aged? To this I answer, that to be obedient to, provide for, and comfort our parents, is the highest duty we owe or can discharge, except that to God. But, when God calls to the work of the ministry, father and mother and all must be left. Were we necessary to their comfort and support before? Then God, if he calls us into another work or state, will take care to supply to them our lack of service some other way; and, if this be not done, it is a proof we have mistaken our call. But what an honour was the vocation of James and John, to old Zebedee their father!

Verse 23. *Teaching in their synagogues*] *Synagogue*, a public assembly of persons, or the place where such persons publicly assembled. *Synagogues*, among the Jews, were not probably older than the return from the Babylonish captivity. They were erected not only in cities and towns, but in the country, and especially by rivers, that they might have water for the convenience of their frequent washings.

Not less than ten persons of respectability composed a synagogue; as the Rabbins supposed that this number of persons, of independent property, and well skilled in the law, were necessary to conduct the affairs of the place, and keep up the divine worship. Therefore, where this number could not be found, no synagogue was built; but there might be many synagogues in one city or town, provided it were populous. Jerusalem is said to have contained 480. This need not be wondered at, when it is considered that every Jew was obliged to worship God in public, either in a *synagogue*, or in the temple.

The synagogue was governed by a council or assembly, over whom was a president, called in the Gospels, *the ruler of the synagogue*. These are sometimes called *chiefs of the Jews*, the *rulers*, the *priests* or *elders*, the *governors*, the *overseers*, the *fathers of the synagogue*. Service was performed in them three times a day—*morning*, *afternoon*, and *night*. Synagogue, among the Jews, had often the same meaning as *congregation* among us, or place of judicature, see James ii. 2.

Preaching the gospel of the kingdom] Or, *proclaiming the glad tidings of the kingdom*. Behold here the perfect pattern of an evangelical preacher: 1. He goes about seeking sinners, that he may show them the way to heaven. 2. He proclaims the glad tidings of the kingdom, with a freedom worthy of the King whom he serves. 3. He makes his reputation and the confidence of the people subservient not to his

in their synagogues, and preaching ^athe gospel of the kingdom, ^band healing all manner of sickness, and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases, and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 ^cAnd there followed him great multitudes of people from ^dGalilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

xiv. 14. Mark i. 14.—^cMark i. 34.—^dMark iii. 7. & vii. 31. Luke v. 15.—^eNum. xxxii. 33. Luke vi. 17. Mark v. 20.

own interest, but to the salvation of souls. 4. To his preaching he joins, as far as he has ability, all works of mercy, and temporal assistance to the bodies of men. 5. He takes care to inform men that diseases, and all kinds of temporal evils, are the effects of sin, and that their hatred to iniquity should increase in proportion to the evils they endure through it. 6. And that nothing but the power of God can save them from sin and its consequences.

All manner of sickness, and all manner of disease] There is a difference between the word translated here *sickness*, and that which is translated *disease*. The first is a disease of some standing, the second a temporary disorder of the body.

Verse 24. *And torments*] Such as *colics*, *gouts*, and *rheumatisms*, which racked every joint.

Possessed with devils] *Demoniacs*. Persons possessed by evil spirits. This is certainly the plain obvious meaning of *demoniac* in the Gospels.

Many eminent men think that the sacred writers accommodated themselves to the unfounded prejudices of the common people, in attributing certain diseases to the influence of evil spirits, which were merely the effects of natural causes; but that this explanation can never comport with the accounts of these persons shall be proved as the places occur.

Our common version, which renders the word, *those possessed by devils*, is not strictly correct; as the word is not found in the plural in any part of the Sacred Writings, when speaking of evil spirits: for though there are multitudes of *demons*, Mark v. 9, yet it appears there is but one *DEVIL*, who seems to be supreme, or *head*, over all the rest. The word signifies an *accuser* or *slanderer*, 1 Tim. iii. 11. 2 Tim. iii. 3. Tit. ii. 3. From the Greek for *cast*, or *shoot*, because of the influence of his evil suggestions; compared, Eph. vi. 16, to *fiery darts*; and thus it is nearly of the same meaning with two words signifying "he who pierces through."

Lunatic] Persons afflicted with *epileptic* or other disorders, which are always known to have a singular increase at the change and full of the moon. But sometimes even these diseases were caused by demons. See on chap. viii. 16, 34, and xvii. 15.

He healed them.] Either with a word or a touch; and thus proved that all nature was under his control.

Verse 25. *And* is immediately connected with the fifth chapter, and should not be separated from it.

Great multitudes] This, even according to the Jews, was one proof of the days of the Messiah: for they acknowledged that in his time there should be a great famine of the word of God; and thus they understood Amos viii. 11.

Decapolis] A small country, situated between Syria and Galilee of the Nations.

From beyond Jordan.] Or, *From the side of Jordan*. Probably this was the country which was occupied anciently by the two tribes of *Reuben* and *Gad*, and the half tribe of *Manasseh*; for the country of Decapolis lay on both sides of the river Jordan. See Numb. xxxii. 5, 32.

CHAPTER V.

Christ begins his Sermon on the Mount, 1, 2. The beatitudes, 3-12. The disciples the salt of the earth, and light of the world, 13-16. Christ is not come to destroy, but confirm and fulfil, the Law and the Prophets, 17-19. Of the righteousness of the Scribes and Pharisees, 20. Interpretation of the precepts relative to murder, anger, and injurious speaking, 21-22. Of reconciliation, 23-26. Of impure acts and propensities, and the necessity of mortification, 27-30. Of divorce, 31, 32. Of oaths and profane swearing, 33-37. Of bearing injuries and persecution, 38-41. Of borrowing and lending, 42. Of love and hatred, 43-46. Of civil respect, 47. Christ's disciples must resemble their heavenly Father, 48.

AND seeing the multitudes, * he went up into a mountain; and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 ^b Blessed are the poor in spirit: for their's is the kingdom of heaven.

4 ^c Blessed are they that mourn: for they shall be comforted.

* Mark iii. 13, 20.—^b Luke vi. 20. See Ps. li. 17. Prov. xvi. 19. xxix. 23. Isa. lviii. 15. Luke. 2.—^c Isa. lxi. 2, 3. Luke vi. 21. John xvi. 20. 2 Cor. i. 7. Rev. xxi. 4.—^d Ps. xxxvii. 11.—^e See

Verse 1. *And seeing the multitudes*] These multitudes, viz., those mentioned in the preceding verse which should make the first verse of this chapter.

He went up into a mountain] That he might have the greater advantage of speaking, so as to be heard by that great concourse of people which followed him. It is very probable that nothing more is meant here than a small hill or eminence. [Or it may mean, the mountain district.]

And when he was set] The usual posture of public teachers among the Jews, and among many other people. Hence *sitting* was a synonymous term for *teaching* among the Rabbins.

His disciples] The word signifies literally a scholar. This is still the characteristic of a genuine disciple of Christ.

Verse 3. *Blessed are the poor in spirit, &c.*] Or, happy: intimating that such persons were endued with immortality, and consequently were not liable to the caprices of fate.

From this definition we may learn, that the person whom Christ terms happy is one who is not under the influence of fate or chance, but is governed by an all-wise providence, having every step directed to the attainment of immortal glory, being transformed by the power into the likeness of the ever-blessed God.

Poor in spirit] One who is deeply sensible of his spiritual poverty and wretchedness. Being destitute of the true riches, he is tremblingly alive (for such is the sense of the word) to the necessities of his soul, shrinking with fear lest he should perish without the salvation of God. Such Christ pronounces happy, because there is but a step between them and that kingdom which is here promised.

Kingdom of heaven.] A participation of all the blessings of the New Covenant here, and the blessings of Glory above.

Verse 4. *Blessed are they that mourn*] That is, those who, feeling their spiritual poverty, mourn after God, lamenting the iniquity that separated them from the fountain of blessedness. Only such persons as are deeply convinced of the sinfulness of sin, feel the plague of their own heart, and turn with disgust from all worldly consolations, because of their insufficiency to render them happy, have God's promise of solid comfort. He will call them to himself, and speak the words of pardon, peace, and life eternal, to their hearts. See this notion of the word expressed fully by our Lord, chap. xi. 28.

Verse 5. *Blessed are the meek*] Those who are of a quiet gentle spirit, in opposition to the proud and supercilious Scribes and Pharisees, and their disciples. We have a compound word in English, which once fully expressed the meaning of the original, viz., *gentleman*; but it has now almost wholly lost its original signification.

For they shall inherit the earth.] Under this expression which was commonly used by the prophets to signify the

5 ^d Blessed are the meek: for ^e they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness; ^f for they shall be filled.

7 Blessed are the merciful: ^g for they shall obtain mercy.

8 ^h Blessed are the pure in heart: for ⁱ they shall see God.

Rom. iv. 13.—^f Isa. lv. 1. lxx. 13.—^g Ps. xli. 1. Ch. vi. 14. Mark xi. 25. 2 Tim. i. 16. Hab. vi. 10. Jam. ii. 13.—^h Ps. xv. 2. xxiv. 4. Heb. xli. 14.—ⁱ 1 Cor. xiii. 12. 1 John iii. 2, 3.

land of Canaan, in which all temporal good abounded, Judg. xviii. 9, 10, Jesus Christ points out that abundance of spiritual good, which was provided for men in the gospel. Besides, Canaan was a type of the kingdom of God; and who is so likely to inherit glory as the man in whom the meekness and gentleness of Jesus dwell?

Verse 6. *They which do hunger and thirst*] As the body has its natural appetites of hunger and thirst for the food and drink suited to its nourishment, so has the soul. Heavenly things cannot support the body; they are not suited to its nature: earthly things cannot support the soul for the same reason. When *hunger* takes place in the stomach, we know we must get good food or perish. When the soul begins to *hunger* and *thirst* after righteousness or holiness, which is its proper food, we know that it must be purified by the Holy Spirit, and be made a partaker of that living bread, John viii. 48, or perish everlastingly. Now, as God never inspires a prayer but with the design to answer it, he who hungers and thirsts after the full salvation of God, may depend on being speedily and effectually blessed or satisfied, well-fed, as the word implies.

Verse 7. *The merciful*] The word *mercy*, among the Jews, signified two things: the pardon of injuries, and almsgiving. Our Lord undoubtedly takes it in its fullest latitude here. Mercy supposes two things: 1. A distressed object; and, 2. A disposition of the heart, through which it is affected at the sight of such an object. This virtue, therefore, is no other than a lively emotion of the heart, which is excited by the discovery of any creature's misery; and such an emotion as manifests itself outwardly, by effects suited to its nature.

They shall obtain mercy.] Mercy is not purchased but at the price of mercy itself; and even this price is a gift of the mercy of God. Whatever mercy a man shows to another, God will take care to show the same to him.

Verse 8. *Pure in heart*] A principal part of the Jewish religion consisted in outward washings and cleansings: on this ground they expected to see God, to enjoy eternal glory: but Christ here shows that a purification of the heart, from all vile affections and desires, is essentially requisite in order to enter into the kingdom of God. He whose soul is not delivered from all sin, through the blood of the covenant, can have no scriptural hope of ever being with God.

Shall see God.] This is a Hebraism, which signifies, *possesses God, enjoy his felicity*: as seeing a thing was used among the Hebrews for possessing it. See Psal. xvi. 10.

Verse 9. *The peace-makers*] A peace-maker is a man who being endowed with a generous public spirit, labours for the public good, and feels his own interest promoted in promoting that of others: therefore, instead of fanning the fire of strife, he uses his influence and wisdom to reconcile the contending parties, adjust their differences, and restore them to

9 Blessed are the peace-makers: for they shall be called the children of God.

10 * Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

11 ^b Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you ^a falsely, for my sake.

12 * Rejoice, and be exceeding glad: for great is your reward in heaven: for ^c so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: ^a but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

* 1 Cor. iv. 17. 2 Tim. ii. 12. 1 Pet. iii. 14.—^b Luke vi. 22.—^c 1 Pet. iv. 14.—^a Gr. *lyng*.—^a Luke vi. 23. Acts v. 41. Rom. v. 3. Jam. i. 2. 1 Pet. iv. 13.—^b Neh. ix. 26. 2 Chron. xxxvi. 16. Ch. xxiii. 34, 37. Acts vii. 62. 1 Thess. ii. 15.—^c Mark ix. 50. Luke xiv. 34, 35.—^b Prov. iv. 18. Phil. ii. 15.—^c Mark iv. 21. Luke

a state of unity. As all men are represented to be in a state of hostility to God and each other, the Gospel is called the Gospel of peace, because it tends to reconcile men to God and to each other. Hence our Lord here terms peace-makers, the children of God: for as he is the Father of peace, those who promote it are reputed his children. But whose children are they who foment divisions in the church, the state, or among families?

Verse 10. *They which are persecuted*] *They are happy who suffer*, seems a strange saying; and that the *righteous* should suffer, merely because they are *such*, seems as strange. But such is the enmity of the human heart to everything of God and goodness, that all those who live godly in Christ Jesus shall suffer persecution in one form or other. As the religion of Christ gives no quarter to vice, so the vicious will give no quarter to this religion, or to its professors.

Verse 11. *When men shall revile you, and persecute*] The persecution mentioned in the preceding verse comprehends all outward acts of violence—all that the hand can do. This comprehends all calumny, slander, &c., all that the tongue can effect.

Verse 12. *Rejoice*] In the testimony of a good conscience; for, without this, suffering has nothing but misery in it. *Be exceeding glad*] *Leap for joy*.

Verse 13. *Ye are the salt of the earth*] The salt of the earth, to preserve the world from putrefaction and destruction.

But if the salt have lost its savour] Mr. Maundrell, describing the Valley of Salt, says, "I broke a piece of it, of which that part of it which was exposed to the rain, sun, and air, though it had the sparks and particles of salt, YET IT HAD PERFECTLY LOST ITS SAVOUR: the inner part, which was connected to the rock, retained its savour, as I found by proof." A preacher, or private Christian, who has lost the life of Christ, and the witness of his Spirit, out of his soul, may be likened to this salt. He may have the sparks and glittering particles of true wisdom, but without its unction or comfort. Only that which is connected with the rock, the soul that is in union with Christ Jesus by the Holy Spirit, can preserve its savour, and be instrumental of good to others.

To be trodden under foot] There was a species of salt in Judea, which was generated at the lake Asphaltites, and hence called bituminous salt, easily rendered vapid, and of no other use but to be spread in a part of the temple, to prevent slipping in wet weather. This is probably what our Lord alludes to in this place.

Verse 14. *Ye are the light of the world*.] That is, the instruments which God chooses to make use of, to illuminate the minds of men; as he uses the sun (to which probably he pointed) to enlighten the world.

Verse 15. *Neither do men light a candle, and put it under a bushel*] A measure both among the Greeks and Romans, containing a little more than a peck English. From some ancient writers we learn, that only those who had bad designs hid a candle under a bushel; that, in the dead of the night, when all were asleep, they might rise up, and have light at hand to help them to effect their horrid purposes of murder, &c.

Verse 16. *Let your light so shine*] Or, more literally, *Thus let your light shine*. As the sun is lighted up in the firma-

14 ^a Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men ^a light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, ^a that they may see your good works, and ^a glorify your Father which is in heaven.

17 ^a Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For, verily I say unto you, ^a Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 ^a Whosoever therefore shall break one of these

viii. 16. xi. 33.—^a The word in the original signifieth a measure containing about a pint less than a peck.—^a 1 Pet. ii. 12.—^a John xv. 8. 1 Cor. xiv. 25.—^a Rom. iii. 31. and x. 4. Gal. iii. 24.—^a Luke xvi. 17.—^a James ii. 10.

ment of heaven to diffuse its light and heat freely to every inhabitant of the earth; and as the lamp is not set under the bushel, but placed upon the lamp-stand that it may give light to all in the house; thus let every follower of Christ, and especially every preacher of the Gospel, diffuse the light of heavenly knowledge, and the warmth of divine love, through the whole circle of their acquaintance.

That they may see your good works] It is not sufficient to have light—we must walk in the light, and by the light. Our whole conduct should be a perpetual comment on the doctrine we have received, and a constant exemplification of its power and truth.

And glorify your Father] Real Christians are the children of God—they are partakers of his holy and happy nature: they should ever be concerned for their Father's honour, and endeavour so to recommend him, and his salvation, that others may be prevailed on to come to the light and walk in it. Then God is said to be glorified, when the glorious power of his grace is manifested in the salvation of men.

Verse 17. *Think not that I am come to destroy the law*] *Do not imagine that I am come to violate the Law, to loose or dissolve*—I am not come to make the law of none effect—to dissolve the connexion which subsists between its several parts, or the obligation men are under to have their lives regulated by its moral precepts; nor am I come to dissolve the connecting reference it has to the good things promised. But I am come, to complete—to perfect its connexion and reference, to accomplish every thing shadowed forth in the Mosaic ritual, to fill up its great design; and to give grace to all my followers, to fill up, or complete, every moral duty. In a word, Christ completed the Law: 1st. In itself, it was only the shadow, the typical representation, of good things to come; and he added to it that which was necessary to make it perfect, HIS OWN SACRIFICE, without which it could neither satisfy God, nor sanctify men. 2nd. He completed it in himself, by submitting to its types with an exact obedience, and verifying them by his death upon the cross. 3rd. He completes this law, and the sayings of his Prophets, in his members, by giving them grace to love the Lord with all their heart, soul, mind, and strength, and their neighbour as themselves; for this is all the Law and the Prophets.

Verse 18. *One jot or one tittle*] *One yod*, the smallest letter in the Hebrew alphabet. *One tittle*, or *point*, either meaning those points which serve for vowels in the language, if they then existed; or the points of certain letters, the change of any of which would make a most essential alteration in the sense. Or our Lord may refer to the little ornaments which certain letters assume on their tops, which cause them to appear like small branches.

Till all be fulfilled.] Though all earth and hell should join together to hinder the accomplishment of the great designs of the Most High, yet it shall all be in vain—even the sense of a single letter shall not be lost.

Verse 19. *Whosoever shall break one of these least commandments*] The Pharisees were remarkable for making a distinction between weightier and lighter matters in the Law, and between what has been called, in a corrupt

least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye have heard that it was said ^b by them of old time, ^c Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That ^d whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his

^a Rom. ix. 31. x. 3.—^b Or, to them.—^c Exod. xx. 13. Dent. v. 17.—^d 1 John iii. 15.—^e That is, vain fellow. 2 Sam. vi. 20.—(Jom. ii. 20.—^f Ch. viii. 4. xiii. 19.—^g See Job xlii. 8. Ch. xviii. 19. 1 Tim.

part of the Christian Church, mortal and venial sins. Whosoever shall break] He who, by his mode of acting, speaking, or explaining the words of God, sets the holy precept aside, or explains away its force and meaning, shall be called least—shall have no place in the kingdom of Christ here, nor in the kingdom of glory above.

Verse 20. Except your righteousness shall exceed] Unless your righteousness abound more—unless it take in, not only the letter, but the spirit and design of the moral and ritual precept; the one directing you how to walk so as to please God; the other pointing out Christ, the great Atonement, through and by which a sinner is enabled to do so: more than that of the Scribes and Pharisees, who only added to the letter of the Law, and had indeed made even that of no effect by their traditions—ye shall not enter into the kingdom of heaven.

Verse 21. Ye have heard that it was said by them of old time] To or by the ancients. By the ancients, we may understand those who lived before the Law, and those who lived under it; for murder was, in the most solemn manner, forbidden before, as well as under the Law, Gen. ix. 5, 6.

But it is very likely that our Lord refers here merely to traditions and glosses relative to the ancient Mosaic ordinance; and such as, by their operation, rendered the primitive command of little or no effect. Murder from the beginning has been punished with death; and it is, probably, the only crime that should be punished with death. There is much reason to doubt, whether the punishment of death, inflicted for any other crime, is not in itself murder, whatever the authority may be that has instituted it. GOD, and the greatest legislators that have ever been in the universe, are of the same opinion.

Verse 22. Whosoever is angry with his brother without a cause] What our Lord seems here to prohibit, is not merely that miserable facility which some have of being angry at every trifle, continually taking offence against their best friends; but that anger which leads a man to commit outrages against another, thereby subjecting himself to that punishment which was to be inflicted on those who brake the peace. Vainly, or, as in the common translation, without a cause, is wanting in the famous Vatican MS. and others.

Shall be in danger of the judgment] That is, to have the matter brought before a senate, composed of twenty-three magistrates, whose business it was to judge in cases of murder and other capital crimes.

Raca] From the Hebrew *rak*, to be empty. It signifies a vain, empty, worthless fellow, shallow brains, a term of great contempt.

The council] Known among the Jews by the name of Sanhedrin. It was composed of seventy-two elders, sin chosen out of each tribe. This grand Sanhedrin not only received appeals from the inferior Sanhedrins, or court of twenty-three, mentioned above; but could alone take cognizance, in the first instance, of the highest crimes, and alone inflict the punishment of stoning.

Thou fool] Moreh, probably from *marah*, to rebel, a rebel against God, apostate from all good. This term implied, among the Jews, the highest enormity, and most aggravated guilt.

Shall be in danger of hell fire.] Our Lord here alludes to the valley of the son of Hinnom. This place was near Jeru-

brother, 'Raca,' shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

ii. 8. 1 Pet. iii. 7.—1 Prov. xxv. 8. Luko xii. 58, 59.—1 See Ps. xxxii. 6. Isa. lv. 6:

salom, and had been formerly used for those abominable sacrifices, in which the idolatrous Jews had caused their children to pass through the fire to Molech. A particular place in this valley was called *Tophet*, from *tophet*, the fire-stove, in which some suppose they burnt their children alive to the above idol. See 2 Kings xxiii. 10. 2 Chron. xxviii. 3. Jer. vii. 31, 32. From the circumstance of this valley having been the scene of those infernal sacrifices, the Jews in our Saviour's time, used the word for hell, the place of the damned. It is very probable, that our Lord means no more here than this: If a man charge another with apostasy from the Jewish religion, or rebellion against God, and cannot prove his charge, then he is exposed to that punishment (burning alive) which the other must have suffered, if the charge had been substantiated.

Now, if the above offences were to be so severely punished which did not immediately affect the life of another, how much sorer must the punishment of murder be! ver. 21. And as there could not be a greater punishment inflicted than death, in the above terrific forms, and this was to be inflicted for minor crimes; then the punishment of murder must not only have death here, but a hell of fire in the eternal world, attached to it. It seems that these different degrees of guilt, and the punishment attached to each, had not been properly distinguished among the Jews. Our Lord here calls their attention back to them, and gives them to understand, that in the coming world there are different degrees of punishment prepared for different degrees of vice; and that not only the outward act of iniquity should be judged and punished by the Lord, but that injurious words, and evil passions, should all meet their just recompence and reward.

Verse 23. Therefore if thou bring thy gift] Evil must be nipped in the bud. An unkind thought of another may be the foundation of that which leads to actual murder. If a tender forgiving spirit was required, even in a Jew, when he approached God's altar with a bullock or a lamb, how much more necessary is this in a man who professes to be a follower of the Lamb of God; especially when he receives the symbols of that Sacrifice which was offered for the life of the world, in what is commonly called the Sacrament of the Lord's Supper!

Verse 24. Leave there thy gift before the altar] This is as much as to say, "Do not attempt to bring any offering to God whilst thou art in a spirit of enmity against any person; or hast any difference with thy neighbour, which thou hast not used thy diligence to get adjusted." A religion, the very essence of which is love, cannot suffer at its altars a heart that is revengeful and uncharitable, or which does not use its utmost endeavours to revive love in the heart of another.

Then come and offer thy gift.] Then, when either thy brother is reconciled to thee, or thou hast done all in thy power to effect this reconciliation.

Verse 25. Agree with thine adversary quickly] Adversary, properly a plaintiff in law—a perfect law term. Our Lord enforces the exhortation given in the preceding verses, from the consideration of what was deemed prudent in ordinary law-suits. In such cases, men should make up matters with the utmost speed, as running through the whole course of a law-suit must not only be vexatious, but be attended with great expense; and in the end, though the loser may be ruined, yet the gainer has nothing.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 Ye have heard that it was said by them of old time, 'Thou shalt not commit adultery:

28 But I say unto you, That whosoever ^blooketh on a woman, to lust after her, hath committed adultery with her already in his heart.

29 ^c And if thy right eye ^d offend thee, ^e pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

^a Exod. xx. 14. Deut. v. 18.—^b Job xxxi. 1. Prov. vi. 25. See Gen. xxiv. 2. 2 Sam. xi. 2.—^c Ch. xviii. 8, 9. Mark ix. 43, 47.—^d Or, do cause thee to offend.—See ch. xix. 12. Rom. viii. 13. Cor. ix. 27. Col. iii. 5.—^e Dent. xxiv. 1. Jer. iii. 1. See ch.

Those who make the *adversary*, God; the *judge*, Christ; the *officer*, Death; and the *prison*, Hell, abuse the passage, and highly dishonour God.

Verse 26. [The uttermost farthing.] The *kodrantes*, or farthing, was the smallest coin among the *Romans*. If the matter issue in *law*, strict justice will be done, and your creditor be allowed the *fulness of his just claim*; but if, while you are on the *way*, going to the magistrate, you come to a *friendly agreement* with him, he will relax in his claims, take a *part for the whole*, and the composition be, in the end, both to *his and your profit*.

This text has been considered a proper foundation on which to build not only the doctrine of a *purgatory*, but also that of *universal restoration*. But the most unwarrantable violence must be used before it can be pressed into the service of either of the above *antisciptural* doctrines. At the most, the text can only be considered as a *metaphorical* representation of the procedure of the great Judge; and no *metaphor* is ever to be *produced* in proof of any doctrine. In the things that concern our eternal salvation, we need the most *pointed and express evidence* on which to establish the faith of our souls.

Verse 28. *Whosoever looketh on a woman to lust after her*] The verb is undoubtedly used here by our Lord, in the sense of *coveting* through the influence of *inpure desire*. In all such cases, our blessed Lord points out the *spirituality* of the Law; which was a matter to which the Jews paid very little attention. Indeed it is the property of a Pharisee to abstain only from the outward crime. Men are very often *less inquisitive* to know how far the will of God extends, that they may please him in performing it, than they are to know how far they may satisfy their lusts without destroying their bodies and souls utterly, by an open violation of his law.

Hath committed adultery with her already in his heart.] It is the earnest wish or desire of the soul, which, in a variety of cases, constitutes the *good or evil of an act*. If a man earnestly wish to commit an evil, but cannot, because God puts *time, place, and opportunity* out of his power, he is fully chargeable with the iniquity of the act, by that God who searches and judges the heart. So, if a man earnestly wish to do some kindness, which it is out of his power to perform, the *act* is considered as *his*; because God, in this case, as in that above, takes the *will for the deed*.

Verse 29. *And if thy right eye offend thee*] The *right eye* and the *right hand* are used here to point out those sins which appear more *pleasing and profitable* to us; from which we must be separated, if we desire ever to see the kingdom of God.

Offend thee] Cause thee to stumble.

Verses 29, 30. *Pluck it out—cut it off*] We must shut our senses against dangerous objects, to avoid the occasions of sin, and deprive ourselves of all that is most dear and profitable to us, in order to save our souls, when we find that these things, however innocent in themselves, cause us to sin against God.

It is profitable for thee that one of thy members] Men often part with some members of the body, at the discretion of a surgeon, that they may preserve the trunk, and die

31 It hath been said, 'Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That 'whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, commiteth adultery.

33 Again, ye have heard that ^b it hath been said by them of old time, 'Thou shalt not forswear thyself; but ^c shalt perform unto the Lord thine oaths:

34 But I say unto you, ^k Swear not at all: neither by heaven; for it is ^l God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is ^m the city of the great king.

xix. 3, &c. Mark x. 2.—^a Ch. xix. 9. Luke xvi. 18. Rom. vii. 3. 1 Cor. vii. 10, 11.—^b Ch. xxiii. 16.—^c Exod. xx. 7. Lev. xix. 12. Num. xxx. 2. Deut. v. 11.—^d Deut. xlviii. 23.—^e Ch. xxiii. 16, 18, 22. James v. 12.—^f Isa. lxvi. 1.—^g Ps. xlviii. 2. lxxxvii. 3.

a little later; and yet they will not deprive themselves of a look, a touch, a small pleasure, which endangers the eternal death of the soul. It is not enough to *shut the eye*, or *stop the hand*; the one must be plucked out, and the other cut off. Neither is this enough: we must *cast them* both from us. Not one moment's truce with an evil passion, or a sinful appetite.

Verse 31. *Whosoever shall put away his wife*] The Jewish doctors gave great license in the matter of *divorce*. Among them, a man might divorce his wife if she displeased him even in the dressing of his *virtuals*.

A writing of divorcement] God permitted this evil to prevent a greater; and perhaps, to typify his repudiating the Jews, who were his first spouse.

Verse 32. *Saving for the cause of fornication*] *On account of whoredom*. As *fornication* signifies no more than the unlawful connexion of *unmarried* persons, it cannot be used here with propriety, when speaking of those who are *married*. It does not appear that there is any other case in which Jesus Christ admits of divorce. A real Christian ought rather to beg of God the grace to bear patiently and quietly the imperfections of his wife, than to think of the means of being parted from her. Those who form a matrimonial connexion in the fear and love of God, and under his direction, will never need a *divorce*. But those who marry as *passion or money* lead the way, may be justly considered *adulterers and adulteresses* as long as they live.

Verse 33. *Thou shalt not forswear thyself*] They dishonour the great God, and break this commandment, who use frequent oaths and imprecations, even in reference to things that are true; and those who make vows and promises, which they either cannot perform, or do not design to fulfil, are not less criminal.

Verse 34. *Swear not at all*] Much has been said in vindication of the propriety of swearing in *civil* cases before a magistrate, and much has been said against it. The best way is to have as little to do as possible with oaths. An oath will not bind a *knave* nor a *liar*; and an honest man needs none, for his character and conduct swear for him.

Verses 34, 35. *Neither by heaven, &c.*] When we make any promise contrary to the command of God, taking as a pledge of our sincerity, either God, or something belonging to him, we engage that which is not ours, without the Master's consent.

Verse 36. *Neither shalt thou swear by thy head*] For these plain reasons: 1st. God commands thee not to do it. 2nd. Thou hast nothing which is *thy own*, and thou shouldst not pledge another's property. 3rd. It never did, and never can, answer any good purpose. And 4th. Being a breach of the law of God, it is the way to everlasting misery.

Verse 37. *Let your communication be, Yea, yea, Nay, nay*] That is, a positive affirmation, or negation, according to your knowledge of the matter concerning which you are called to testify. Do not equivocate; mean what you assert, and adhere to your assertion.

Whatsoever is more than these] That is, more than a bare affirmation or negation, according to the requirements

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 "But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.

38 Ye have heard that it hath been said, "An eye for an eye, and a tooth for a tooth :

39 But I say unto you, "Thou ye resist not evil : "but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

41 And whosoever " shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and "from him that would borrow of thee turn not thou away.

43 Ye have heard that it hath been said, "Thou

shalt love thy neighbour, "and hate thine enemy.

44 But I say unto you, "Love your enemies, bless them that curse you, do good to them that hate you, and pray "for them which despitefully use you, and persecute you ;

45 That ye may be the children of your Father which is in heaven : for "he maketh his sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust.

46 "For if ye love them which love you, what reward have ye ? do not even the publicans the same ?

47 And if ye salute your brethren only, what do ye more than others ? do not even the publicans so ?

48 "Be ye therefore perfect, even "as your Father, which is in heaven, is perfect.

* Col. iv. 6. James v. 12.—^b Exod. xxi. 24. Lev. xxiv. 20. Deut. xix. 21.—^c Prov. xx. 22. xxiv. 29. Luke vi. 29. Rom. xii. 17, 19. 1 Cor. vi. 7. 1 Thess. v. 15. 1 Pet. iii. 9.—^d Isa. i. 6. Lam. iii. 30.—^e Ch. xxvii. 32. Mark xv. 21.—^f Deut. x. 8, 10. Luke vi. 30, 35.—^g Lev. xix. 18.—^h Deut. xxiii. 6. Ps. xii. 10.—ⁱ Luke

vi. 27, 35. Rom. xii. 14, 20.—^j Luke xxiii. 34. Acts vii. 60. 1 Cor. iv. 12, 13. 1 Pet. ii. 23. iii. 9.—^k Job xxv. 3.—^l Luke vi. 32.—^m Gen. xlvii. 1. Lev. xi. 44. xix. 2. Luke vi. 36. Col. i. 28. iv. 12. James i. 4. 1 Pet. i. 15, 16.—ⁿ Eph. v. 1.

of Eternal Truth, cometh of evil ; or, is of the wicked one—i. e. the Devil, the father of superfluities and lies.

Verse 38. *An eye for an eye*] Our Lord refers here to the law of retaliation mentioned, Exod. xxi. 24 (see the note there, and on Levit. xxiv. 20), which obliged the offender to suffer the same injury he had committed.

Verse 39. *Resist not evil*] Or, *the evil person*. So, I am fully persuaded, the original ought to be translated. Our Lord's meaning is, "Do not repel one outrage by another." He that does so, makes himself precisely what the other is, a wicked person.

Turn to him the other also.] That is, rather than avenge thyself, be ready to suffer patiently a repetition of the same injury. But these exhortations belong to those principally who are persecuted for righteousness' sake. Let such leave the judgment of their cause to Him for whose sake they suffer.

Verse 40. *And if any man will sue thee at the law*] Every where our blessed Lord shows the utmost disapprobation of such litigations as tended to destroy brotherly kindness and charity. It is evident, he would have his followers to suffer rather the loss of all their property, than to have recourse to such modes of redress, at so great a risk.

Coat] Upper garment. *Cloke, under garment*. See on Luke vi. 25.

Verse 41. *Shall compel thee to go a mile, go with him twain.*] The original word is said to be derived from the *Persians*, among whom the king's messengers, or *posts*, had the royal authority for pressing horses, ships, and even men, to assist them in the business on which they were employed. [Josephus says that the Jews particularly objected to the duty of furnishing *posts* for the Roman government.]

Verse 42. *Give to him that asketh thee, and from him that would borrow*] That God, who makes use of the beggar's hand to ask our charity, is the same from whom we ourselves beg our daily bread : and dare we refuse HIM ! To *give* and to *lend*, are two duties of charity which Christ joins together, and which he sets on equal footing. A rich man is one of God's stewards : God has given him money for the poor, and he cannot deny it without an act of *injustice*. But no man, from what is called a principle of charity or generosity, should give that in *alms* which belongs to his creditors. *Generosity* is godlike ; but *justice* has ever, both in *Law* and *Gospel*, the first claim.

Verse 43. *Thou shalt love thy neighbour, and hate thine enemy.*] Instead of *neighbour*, the Codex Grævii, a MS. of the eleventh century, reads *friend*. This was certainly the meaning which the Jews put on it : for neighbour, with them, implied those of the Jewish race, and all others were considered by them as *natural enemies*.

Verse 44. *Love your enemies*] This is the most sublime piece of morality ever given to man. This one precept is a sufficient proof of the holiness of the Gospel, and of the truth of the Christian religion. Every false religion *flatters* man, and *accommodates* itself to his *pride* and his *passions*. None but God could have imposed a yoke so contrary to *self-love* ; and nothing but the supreme eternal love can enable men to practise a precept so insupportable to corrupt

nature. Sentiments like these are found among Asiatic writers, and in *select cases* were strongly applied ; but as a *general command* this was never given by them, or any other people. It is not an *absolute command* in any of the books which they consider to be *divinely inspired*.

Bless them that curse you] Give them good words for their bad words.

Do good to them that hate you] We must not love in *tongue*, but in *deed* and in *truth*.

Pray for them which despitefully use you] Those who are making continual war upon you, and constantly harassing and calumniating you. *Pray for them*—This is another exquisitely reasonable precept. I cannot change that wicked man's heart ; and while it is unchanged he will continue to harass me : God alone can change it : then I must implore him to do that which will at once secure the poor man's salvation, and contribute so much to my own peace.

And persecute you] Those who press hard on and pursue you with hatred and malice, accompanied with repeated acts of *enmity*.

Verse 45. *That ye may be the children of your Father*] Some MSS., and several of the primitive Fathers, read, that ye may be *like* to, or *resemble*, your Father who is in heaven. This is certainly our Lord's meaning. As a man's child is called *his*, because a partaker of his own nature, so a holy person is said to be a child of God, because he is a partaker of the divine nature.

He maketh his sun to rise on the evil] If God had not loved us while we were his enemies, we could never have become his *children* : and we shall cease to be such, as soon as we cease to imitate him.

Verse 46. *For if ye love them which love you*] He who loves only his *friends*, does nothing for God's sake. He who loves for the sake of *pleasure* or *interest*, pays himself. God has no enemy which he hates but *sin* ; we should have no other.

The publicans] That is, *tax-gatherers, farmers, or collectors of the taxes or public revenues*. Of these there were two classes ; the *Superior*, who were Romans of the equestrian order, and the *Inferior*, those mentioned in the Gospels, who it appears were mostly *Jews*. This class of men was detestable among the Romans, the Greeks, and the Jews, for their intolerable rapacity and avarice. They were abhorred in an especial manner by the Jews, to whom the Roman government was odious : those, assisting in collecting the Roman tribute, were considered as betrayers of the liberties of their country, and abettors of those who enslaved it.

Verse 47. *And if ye salute your brethren only*] Instead of *brethren*, upwards of one hundred MSS., and several of them of great authority and antiquity, have *friends*. I scarcely know which to prefer ; as *brother* is more conformable to the Jewish mode of address, it should be retained in the text : the other reading, however, tends to confirm that of the Codex Grævii on ver. 42.

If not to *salute* be a heathenish indifference, to hide hatred under *outward civilities* is a diabolic treachery. To pretend *much love and affection* for those for whom we have *neither*

—to use towards them complimentary phrases, to which we affix no meaning, but that they mean nothing, is highly offensive in the sight of that God by whom actions are weighed and words judged.

Do not—the publicans] *Heathens*, is adopted by Griesbach, instead of publicans on the authority of many MSS., and several of the *primitive Fathers*.

Verse 48. *Be ye therefore perfect—as your Father*] God himself is the grand law, sole giver, and only pattern of the perfection which he recommends to his children. The words are very emphatic. *Ye shall be therefore perfect*—ye shall be filled with the spirit of that God whose name is *Mercy*, and whose nature is *love*. God has many imitators of his power, independence, justice, &c., but few of his love, conde-

scension, and kindness. He calls himself *LOVE*, to teach us that in this consists that perfection, the attainment of which he has made both our duty and privilege: for these words of our Lord include both a command and a promise.

"Can we be fully saved from sin in this world?" is an important question, to which this text gives a satisfactory answer: "*Ye shall be perfect, as your Father, who is in heaven, is perfect.*" As in his infinite nature there is no sin, nothing but goodness and love, so in your finite nature there shall dwell no sin, for the law of the spirit of life in Christ Jesus shall make you free from the law of sin and death, Rom. viii. 2. God shall live in, fill, and rule your hearts; and, in what He fills and influences, neither Satan nor sin can have any part.

CHAPTER VI.

Of alms-giving, 1-5. Of prayer, 6-8. The Lord's prayer, or model according to which Christians should pray, 9-13. Of forgiveness, 14, 15. Of fasting, 16, 17. Of laying up treasures, 18-21. Of the single eye, 22, 23. The impossibility of serving two masters, 24. Of contentment and confidence in the divine providence, 25-32. Directions about seeking the kingdom of God, 33, 34.

TAKE heed that ye do not your *alms before men, to be seen of them: otherwise ye have no reward^b of your Father which is in heaven.

2 Therefore *when thou doest thine alms, ^ddo not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they

*Or, righteousness. Deut. xxiv. 13. Ps. cxli. 9. Dan. iv. 27. 2 Cor. ix. 9, 10.—^bOr, with.—^cRom. xii. 8.—^dOr, cause not a

Verse 1. *That ye do not your alms*] Perform not your acts of righteousness—such as alms-giving, fasting, and prayer, mentioned immediately after. Instead of righteousness, or acts of righteousness, the reading in the text, that which has been commonly received is *alms*. But the first reading has been inserted in several editions, and is supported by the *Codd. Vatican*, and *Bezae*, some others, and several versions, all the *Itala* except one, and the *Vulgate*. The Latin Fathers have *justitiam*, a word of the same meaning.

Before men] Our Lord does not forbid public alms-giving, fasting, and prayer, but simply censures those vain and hypocritical persons who do those things publicly that they may be seen of men, and receive from them the reputation of saints, &c.

Verse 2. *Therefore when thou doest thine alms*] In the first verse the exhortation is general: *Take ye heed*. In this verse the address is pointed—and THOU—man—woman—who readest—hearest.

Do not sound a trumpet] It is very likely that this was literally practised among the Pharisees. Having something to distribute by way of alms, it is very probable they caused this to be published by blowing a trumpet or horn, under pretence of collecting the poor; though with no other design than to gratify their own ambition.

It must be granted, that in the Jewish writings there is no such practice referred to as that which I have supposed above, viz, blowing a trumpet to gather the poor, or the poor blowing a horn when relieved. Hence some learned men have thought that the word *shopher*, a trumpet, refers to the hole in the public alms chest, into which the money was dropped which was allotted for the service of the poor. Such holes, because they were wide at one end and grew gradually narrow towards the other, were actually termed *shopheroth*, trumpets, by the Rabbins. An ostentatious man, who wished to attract the notice of those around him, would throw in his money with some force into these trumpet-resembling holes, and thus he might be said to sound the trumpet.

Our Lord uses the words, so as to be tantamount to our term *jingle*. Do not make a public ostentatious jingle of that money which you give to public charities. Pride and hypocrisy are the things here reprehended.

may have *glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy 'left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret, himself *shall reward thee openly.

(trumpet to be sounded. Prov. xx. 6.—2 Kings x. 16.—^fPs. xlv. 21. 2 Cor. ix. 7.—^gLuke xiv. 14.

In the synagogues and in the streets] Schoettgen supposes that courts or avenues in the temple and in the synagogues may be intended—places where the people were accustomed to walk for air, amusement, &c., for it is not to be supposed that such chests were fixed in the public streets.

They have their reward.] That is, the honour and esteem of men which they sought. God is under no obligation to them—they did nothing with an eye to his glory, and from HIM they can expect no recompence. They had their recompence in this life; and could expect none in the world to come.

Verse 3. *Let not thy left hand know*] In many cases, works of charity must be hidden from even our nearest relatives, who, if they knew, would hinder us from doing what God has given us power and inclination to perform. We must go even farther; and conceal them as far as is possible from ourselves, by not thinking of them, or eyeing them with complacency. They are given to God, and should be hidden in HIM.

Verse 4. *Which seeth in secret*] We should ever remember that the eye of the Lord is upon us, and that he sees not only the act, but also every motive that led to it.

Shall reward thee openly.] Will give thee the fullest proofs of his acceptance of thy work of faith, and labour of love, by increasing that substance which, for his sake, thou sharest with the poor; and will manifest his approbation in thy own heart, by the witness of his Spirit.

Verse 5. *And when thou prayest*] A proper idea of prayer is, a pouring out of the soul unto God, as a free-will offering, solemnly and eternally dedicated to him, accompanied with the most earnest desire that it may know, love, and serve him alone. He that comes thus to God will ever be heard and blessed. Prayer is the language of dependence; he who prays not is endeavouring to live independently of God: this was the first curse, and continues to be the great curse of mankind. In the beginning Satan said, Eat this fruit; ye shall then be as God; i.e., ye shall be independent; the man hearkened to his voice, sin entered into the world, and notwithstanding the full manifestation of the deception the ruinous system is still pursued; man will, if possible, live independently of God; hence he either prays not at all, or uses the language without the spirit of prayer.

Thou shalt not be as the hypocrites] Properly a stage-

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, * enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

7 But when ye pray, ^b use not vain repetitions,

* 2 Kings iv. 23.—^b Eccles. v. 2. Eccles. vii. 14.—^c 1 Kings xviii. 26, 29.—^d Ps. xxxiii. 15. cxv. 8. Luke xi. 2, &c. Rom.

player, who acts under a mask, personating a character different from his own; a counterfeiter, a dissembler; one who would be *thought* to be different from what he really is. A person who wishes to be taken for a follower of God, but who has nothing of religion except the outside.

Love to pray standing in the synagogues and in the corners of the streets] It would not have answered their end to kneel before God, for then they might have been unnoticed by men; and consequently have lost that reward which they had in view: viz., the esteem and applause of the multitude. This hypocritical pretension to devotion is common among the Asiatics.

Verse 6. *But thou, when thou prayest*] This is a very impressive and emphatic address. But THOU! whosoever thou art, Jew, Pharisee, Christian—enter into thy closet. Prayer is the most secret intercourse of the soul with God, and as it were the conversation of one heart with another. The world is too profane and treacherous to be of the secret. We must shut the door against it: endeavour to forget it, with all the affairs which busy and amuse it. Prayer requires retirement, at least of the heart; for this may be fitly termed the closet in the house of God; which house the body of every real Christian is, 1 Cor. iii. 16. To this closet we ought to retire even in public prayer, and in the midst of company.

Reward thee openly.] What goodness is there equal to this of God! to give, not only what we ask, and more than we ask, but to reward even prayer itself!

Verse 7. *Use not vain repetitions*] Prayer requires more of the heart than of the tongue. The eloquence of prayer consists in the fervency of desire, and the simplicity of faith. The abundance of fine thoughts, studied and vehement motions, and the order and politeness of the expressions, are things which compose a mere human harangue, not a humble and Christian prayer. Our trust and confidence ought to proceed from that which God is able to do in us, and not from that which we can say to him.

As the heathen] The Vatican MS. reads, like the hypocrites. Unmeaning words, useless repetitions, and complimentary phrases in prayer, are in general the result of heathenism, hypocrisy, or ignorance.

Verse 8. *Your father knoweth what things ye have need of*] Prayer is not designed to inform God, but to give man a sight of his misery; to humble his heart, to excite his desire, to inflame his faith, to animate his hope, to raise his soul from earth to heaven, and to put him in mind that THERE is his Father, his country, and inheritance.

Verse 9. *After this manner therefore pray ye*] Forms of prayer were frequent among the Jews; and every public teacher gave one to his disciples. Some forms were drawn out to a considerable length, and from these abridgments were made: to the latter sort the following prayer properly belongs, and consequently, besides its own very important use, it is a plan for a more extended devotion. What satisfaction must it be to learn from God himself, with what words, and in what manner, he would have us pray to him, so as not to pray in vain!

Our Father] This prayer was evidently made in a peculiar manner for the children of God. And hence we are taught to say, not my Father, but our Father. The heart, says one, of a child of God, is a brotherly heart, in respect of all other Christians: it asks nothing but in the spirit of unity, fellowship, and Christian charity; desiring that for its brethren which it desires for itself.

The word *Father*, placed here at the beginning of this prayer, includes two grand ideas, which should serve as a foundation to all our petitions: 1st. That tender and respectful love which we should feel for God, such as that which children feel for their fathers. 2nd. That strong

as the heathen do: * for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: * Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. * Thy will be done in earth, 'as it is in heaven.

11 Give us this day our * daily bread.

viii. 14, 15.—^c Ch. xxvi. 39, 42. Acts xxi. 14.—^d Ps. ciii. 20, 31.—^e See Job xxiii. 12. Prov. xxx. 8.

confidence in God's love to us, such as fathers have for their children. Thus all the petitions in this prayer stand in strictest reference to the word *Father*; the first three referring to the love we have for God; and the three last to that confidence which we have in the love he bears to us.

Which art in Heaven] This phrase in the Scriptures seems used to express:—1st. His OMNIPRESENCE. 1 Kings viii. 27. 2nd. His MAJESTY and DOMINION over his creatures. 2 Chron. xx. 6. 3rd. His POWER and MIGHT. Ps. cxv. 3. 4th. His OMNISCIENCE. Ps. xi. 4; Ps. xxxiii. 13-15. 5th. His infinite PURITY and HOLINESS. Deut. xvi. 15; Isa. lvii. 15.

Hallowed] As the word sanctified, or hallowed, in Scripture, is frequently used for the consecration of a thing or person to a holy use or office, so the Divine Majesty may be said to be sanctified by us, when we separate him from, and in our conceptions and desires exalt him above, earth and all things.

Thy name.] That is, God himself, with all the Attributes of his Divine Nature—his Power, Wisdom, Justice, Mercy, &c.

We hallow God's name, 1st. With our lips, when all our conversation is holy, and we speak of those things which are meet to minister grace to the hearers.

2nd. In our thoughts, when we suppress every rising evil, and have our tempers regulated by his grace and Spirit.

3rd. In our lives, when we begin, continue, and end our works to his glory. If we have an eye to God in all we perform, then every act of our common employment will be an act of religious worship.

4th. In our families, when we endeavour to bring up our children in the discipline and admonition of the Lord; instructing also our servants in the way of righteousness.

5th. In a particular calling or business, when we separate the falsity, deception, and lying, commonly practised, from it; buying and selling as in the sight of the holy and just God.

Verse 10. *Thy kingdom come.*] The universal sway of the sceptre of Christ. The ancient Jews scrupled not to say: He prays not at all, in whose prayers there is no mention of the kingdom of God.

Thy will be done] This petition is properly added to the preceding; for when the kingdom of righteousness, peace, and joy, in the Holy Spirit, is established in the heart, there is then an ample provision made for the fulfilment of the Divine will.

As it is in heaven.] Observe, 1st. The salvation of the soul is the result of two wills conjoined: the will of God, and the will of man. If God will not the salvation of man, he cannot be saved: If man will not the salvation God has prepared for him, he cannot be delivered from his sins. 2nd. This petition certainly points out a deliverance from all sin; for nothing that is *unholy* can consist with the divine will, and if this be fulfilled in man, surely sin shall be banished from his soul. 3rd. This is further evident from these words, *as it is in heaven*; i.e., as the angels do it: viz., with all zeal, diligence, love, delight, and perseverance. 4th. Does not the petition plainly imply, we may live without sinning against God? Surely the holy angels never mingle inquiry with their loving obedience; and as our Lord teaches us to pray, that we do his will here as they do it in heaven, can it be thought he would put a petition in our mouths, the fulfilment of which was impossible? 5th. This certainly destroys the assertion; "There is no such state of purification to be attained here, in which it may be said, the soul is redeemed from sinful passions and desires;" for it is on EARTH that we are commanded to pray that this will, which is our sanctification, may be done.

12 And ^aforgive us our debts, as we forgive our debtors.

13 ^bAnd lead us not into temptation, but ^cdeliver us from evil: ^aFor thine is the kingdom, and the power, and the glory, for ever. Amen.

14 ^aFor if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But ^aif ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover ^awhen ye fast, be not, as the hypocrites, of a ^bsad countenance: for they disfigure

^a Ch. xviii. 21, &c.—^b Ch. xxvi. 41. Luke xxii. 40, 46. 1 Cor. x. 13. 2 Pet. ii. 9. Rev. iii. 10.—^c John xvii. 15.—^d 1 Chron. xix. 11.—^e Ecclesi. xxviii. 1, &c. Mark xi. 25, 26. Eph. iv. 32. Col. iii. 13.—^f Ch. xviii. 35. Jam. ii. 13.—^g 1 Kings xxi. 27. Isa.

6th. Our souls can never be truly happy, till our **WILLS** be entirely subjected to, and become one with, the will of God. 7th. How can any person offer this petition to his Maker who thinks of nothing *less* than the performance of the *will of God*, and of nothing more than doing his *own*?

Some see the mystery of the Trinity in the three preceding petitions. The first being addressed to the *Father*, as the source of all holiness. The second, to the *Son*, who establishes the kingdom of God upon earth. The third, to the *Holy Spirit*, who by his energy works in men to *will* and to perform.

To offer these three petitions with success at the Throne of God, three graces, essential to our salvation, must be brought into exercise; and, indeed, the petitions themselves necessarily suppose them. **FAITH, Our Father**—for he that cometh to God, must believe that he is.

HOPE, Thy kingdom come—for this grace has for its object good things to come.

LOVE, Thy will be done—For love is the incentive to and principle of all obedience to God, and beneficence to man.

Verse 11. *Give us this day our daily bread.*] The word translated daily has greatly perplexed critics and commentators. The interpretation of *Theophylact*, one of the best of the Greek Fathers, has ever appeared to me to be the most correct, *Bread, sufficient for our substance and support*, i.e., That quantity of food which is necessary to support our health and strength, by being changed into the *substance* of our bodies. There is probably an allusion here to the custom of travellers in the East, who were wont to reserve a part of the food given them the preceding evening to serve for their breakfast or dinner the next day. But as this was not sufficient for the whole day, they were therefore obliged to depend on the providence of God for the additional supply.

The word is so very peculiar and expressive, and seems to have been made on purpose by the Evangelists, that more than merely *bodily* nourishment seems to be intended by it. Indeed, many of the primitive fathers understood it as comprehending that daily supply of *grace* which the soul requires to keep it in health and vigour. He who uses the petition would do well to keep both in view.

Verse 12. *And forgive us our debts*] Sin is represented here under the notion of a *debt*, and as our sins are *many*, they are called here *debts*.

Forgive us—Man has nothing to *pay*: if his debts are not *forgiven*, they must stand charged against him for ever, as he is absolutely *insolvent*. Forgiveness, therefore, must come from the free mercy of God in Christ: and how strange is it, we cannot have the *old debt* cancelled, without (by that very means) contracting a *new one*, as great as the *old*! but the *credit* is transferred from *Justice* to *Mercy*. While *sinners*, we are in debt to infinite *Justice*; when *pardoned*, in debt to endless *Mercy*: and as a continuance in a state of grace necessarily implies a continual communication of mercy, so the debt goes on increasing *ad infinitum*.

As we forgive our debtors.] That man condemns himself to suffer eternal punishment, who makes use of this prayer with *revenge* and *hatred* in his heart. The condition of forgiving our neighbour, though it cannot possibly *merit* any thing, is that condition without which God will pardon no man.

Verse 13. *And lead us not into temptation*] That is, *bring us not into sore trial*. The word not only implies violent assaults from *Satan*, but also sorely afflictive circum-

stances, none of which we have, as yet, grace or fortitude sufficient to bear. *Bring us not in, or lead us not in.* This is a mere Hebraism: God is said to do a thing which he only *permits* or *suffers* to be done.

17 But thou, ^awhen thou fastest, ^banoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret, shall reward thee openly.

19 ^aLay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

lviii 5.—^a Gen. iv. 4. Ps. xxxv. 13. Matt. xiv. 15.—^b Ruth iii. 3. 2 Sam. xii. 20. Eccl. ix. 8.—^c Ruth iii. 3. Dan. x. 3.—^d Prov. xiii. 4. 1 Tim. vi. 17. Heb. xii. 5. James v. 1, &c.

stances, none of which we have, as yet, grace or fortitude sufficient to bear. *Bring us not in, or lead us not in.* This is a mere Hebraism: God is said to do a thing which he only *permits* or *suffers* to be done.

But deliver us from evil] *From the wicked one.* Satan is expressly called the *wicked one*. Matt. xiii. 19, and 38, compare with Mark iv. 15. Luke viii. 12. This epithet of Satan comes from *ponos*, *sorrow*, *misery*, because of the *drudgery* which is found in the way of sin, the *sorrow* that accompanies the commission of it, and the *misery* which is entailed upon it, and in which it ends.

Deliver us] *Break our chains, and loose our bands—snatch, pluck us from the evil, and its calamitous issue.*

For thine is the kingdom, &c.] The whole of this Doxology is rejected by the most eminent critics. As however it is very ancient, and was in use among the Jews, as well as all the other petitions of this excellent prayer, it should not, in my opinion, be left out of the text, merely because some MSS. have omitted it, and it has been variously written in others.

For ever and ever.] Well expressed by our common translation—*ever* in our ancient use of the word taking in the whole duration of *time*; the second *ever*, the whole of *eternity*. May thy name have the glory both in this world, and in that which is to come!

Verse 14. *If ye forgive men*] He who shows mercy to men receives mercy from God. For a king to forgive his subjects a hundred millions of treasons against his person and authority, on this one condition, that they will henceforth live peaceably with him and with each other, is what we shall never see; and yet this is but the *shadow* of that which Christ promises on his Father's part to all true penitents. A man can have little regard for his salvation, who refuses to have it on such advantageous terms.

Verse 15. *But if ye forgive not*] He who does not awake at the sound of so loud a voice, is *not asleep but dead*. A *vindictive* man excludes himself from all hope of eternal life, and himself seals his own damnation.

Trespasses] What a remarkable difference there is between this word and *debts*, in verse 12! Men's sins against us are only their *stumbleings*, or *fallings off* from the duties they owe us; but ours are *debts* to God's justice, which we can never discharge.

Verse 16. *When ye fast*] Abstaining from *flesh*, and living on *fish, vegetables, &c.* is no fast, or may be rather considered a burlesque on fasting. Many pretend to take the true definition of a fast from Isaiah lviii. 3, and say that it means a *fast from sin*. This is a mistake; there is no such term in the Bible as *fasting from sin*; the very idea is ridiculous and absurd, as if *sin* were a part of our *daily food*. In the *fast* mentioned by the Prophet, the people were to divide their bread with the hungry, ver. 7; but could they eat their bread, and give it too? No man should *save* by a *fast*: he should give all the food he might have eaten to the poor. He who *saves* a day's expense by a fast, commits an abomination before the Lord.

As the hypocrites, of a sad countenance] A hypocrite has always a difficult part to act: when he wishes to appear as a penitent, not having any godly sorrow at heart, he is obliged to counterfeit it the best way he can, by a gloomy and austere look.

Verse 17. *Anoint thine head and wash thy face*] These were forbidden in the Jewish Canon on days of fasting and humiliation; and hypocrites availed themselves of this

20 * But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 ^b The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

* Eccles. xix. 11. Ch. xix. 21. Luke xli. 33, 34. xviii. 22. 1 Tim. vi. 19. 1 Pet. i. 4.—^b Luke xli. 34, 36.—Luke xvi. 13.—^c Gal. i. 10. 1 Tim. vi. 17. Jam. iv. 4. 1 John ii. 15.—^d Ps. lv. 22.

ordinance, that they might appear to fast. Our Lord, therefore, cautions us against this: as if he had said: Affect nothing—dress in thy ordinary manner, and let the whole of thy deportment prove that thou desirest to recommend thy soul to God, and not thy face to men. That factitious mourning, which consists in putting on black clothes, crapes, &c., is utterly inconsistent with the simplicity of the gospel of Christ: and, if practised in reference to spiritual matters, is certainly forbidden here: but sin is so common, and so boldly persisted in, that not even a *crape* is put on, as an evidence of deploring its influence, or of sorrow for having committed it.

Verse 18. *Thy Father which seeth in secret*] Let us not be afraid that our hearts can be concealed from God; but let us fear lest he perceive them to be more desirous of the praise of men than they are of that glory which comes from Him.

Verse 19. *Lay not up for yourselves treasures upon earth*] A heart designed for God and eternity is terribly degraded by being fixed on those things which are subject to corruption. “But may we not lay up treasure innocently?” Yes 1st. If you can do it without setting your heart on it, which is almost impossible: and 2nd. If there be neither widows nor orphans, destitute nor distressed persons in the place where you live. “But there is a portion which belongs to my children; shall I distribute that among the poor?” If it belongs to your children, it is not yours, and therefore you have no right to dispose of it. “But I have a certain sum in stock, &c.; shall I take that and divide it among the poor?” By no means; for, by doing so, you would put it out of your power to do good after the present division: keep your *principal* and devote, if you possibly can spare it, the *product* to the poor; and thus you shall have the *continual* ability to do good.

Rust] Or *canker*, as in the Greek. This word cannot be properly applied to *rust*, but to anything that *consumes* or *cankers* clothes or metals.

Where thieves do not break through] Literally, *dig through*, i.e., the wall, in order to get into the house. This was not a difficult matter, as the house was generally made of *mud* and *straw*, kneaded together.

Verse 20. *Lay up—treasures in heaven*] It is certain we have not the smallest portion of temporal good, but what we have received from the unmerited bounty of God; and if we give back to him all we have received, yet still there is no merit that can fairly attach to the act, as the goods were the Lord's; for I am not to suppose that I can purchase any thing from a man by *his own property*. On this ground, the doctrine of human merit is one of the most absurd that ever was published among men, or credited by sinners. Yet he who supposes he can purchase heaven by giving that meat which was left at his own table, and that of his servants; or by giving a garment which he could no longer in decency wear, must have a base ignorant soul, and a very mean opinion of the heaven he hopes for. But shall not such works as these be rewarded? Yes, yes, God will take care to give you all that your *refuse* *vituals* and *old clothes* are worth. Yet he who, through love to God and man, divides his bread with the hungry, and covers the naked with a garment, shall not lose his reward; a reward which the mercy of God appoints, but to which, in strict justice, he can lay no claim.

Verse 21. *Where your treasure is*] If God be the treasure of our souls, our hearts, i.e., our affections and desires, will be placed on things above. An earthly minded man proves

24 * No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. ^a Ye cannot serve God and mammon.

25 Therefore I say unto you, ^a Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 ^b Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet

Luke xli. 22, 23. Phil. iv. 6. 1 Pet. v. 7.—^a Job. xxxviii. 41. Ps. cxlvii. 9. Luke xli. 24, &c.

that his treasure is *below*; a heavenly minded man shows that his treasure is *above*.

Verse 22. *The light of the body is the eye*] That is, the eye is to the body what the sun is to the universe in the day time, or a lamp or candle to a house at night.

If—thine eye be single] *Simple, uncompounded*, i.e., so perfect in its structure as to see objects *distinctly* and *clearly*, and not confusedly, or in different places to what they are, as is often the case in certain disorders of the eye. This state of the eye is termed, ver. 23, *evil*, i.e., *diseased* or *defective*. An *evil eye* was a phrase in use, among the ancient Jews, to denote an *envious*, *covetous* man or disposition; a man who repined at his neighbour's prosperity, loved his own money, and would do nothing in the way of charity for God's sake. Our blessed Lord, however, extends and sublimates this meaning, and uses the *sound eye* as a metaphor, to point out that *simplicity of intention*, and *purity of affection*, with which men should pursue the supreme good.

Verse 24. *No man can serve two masters*] The master of our heart may be fitly termed the *love* that reigns in it. We serve that only which we love supremely. A man cannot be in perfect indifference betwixt two objects which are incompatible: he is inclined to despise and hate whatever he does not love supremely, when the *necessity* of a *choice* presents itself.

He will hate the one and love the other.] The word *hate* has the same sense here as it has in many places of Scripture; it merely signifies to love less—so Jacob loved Rachel, but *hated* Leah, i.e., he loved Leah much less than he loved Rachel.

Ye cannot serve God and mammon.] The word plainly denotes *riches*, Luke xvi. 9, 11, in which latter verse mention is made not only of the *deceitful* *mammon*, but also of the *true*.

Our blessed Lord shows here the utter impossibility of loving the world and loving God at the same time; or, in other words, that a *man of the world* cannot be a truly religious character. He who gives his heart to the world robs God of it, and, in *snatching* at the *shadow* of earthly good, loses substantial and eternal blessedness. How dangerous is it to set our hearts upon riches, seeing it is so easy to make them our god!

Verse 25. *Therefore*] *On this account*, viz., that ye may not serve *mammon*, but have unshaken confidence in God, I say unto you:

Take no thought] Be not anxiously careful. The proper meaning of the word is, *Anxious solicitude*, from a verb which signifies *dividing* or *distracting the mind*. Prudent care is never forbidden by our Lord, but only that *anxious, distracting solicitude*, which, by *dividing* the mind, and *drawing it different ways*, renders it utterly incapable of attending to any solemn or important concern. To be anxiously careful concerning the means of subsistence is to lose all satisfaction and comfort in the things which God gives, and to act as a mere infidel. On the other hand, to rely so much upon providence as not to use the very powers and faculties with which the Divine Being has endowed us, is to tempt God.

Verse 26. *Behold the fowls of the air*] We never knew an earthly father take care of his *fowls*, and neglect his *children*; and shall we fear this from our heavenly Father? God forbid! That man is utterly unworthy to have God for his father, who depends less upon his goodness, wisdom, and power, than upon a crop of corn, which may be spoiled either in the field or in the barn.

Verse 27. *Which of you by taking thought can add one*

your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

* Luke ii. 52. xii. 25, 26.—b Luke xii. 27.—c Luke xii. 28.—d Ch. xiv. 31.—e See 1 Kings iii. 13. Ps. xxxvii. 25. Mark x. 30. Luke xii. 31. 1 Tim. iv. 8.—f Mark x. 30. Luke xii.

cubit unto his stature? What can our *uneasiness* do but render us still more unworthy of the divine care? The passage from distrust to apostasy is very short and easy; and a man is not far from murmuring against Providence, who is dissatisfied with its conduct. We should depend as fully upon God for the preservation of his gifts as for the gifts themselves.

Cubit unto his stature] I think the word should be rendered *age* here, and so our Translators have rendered it in John ix. 21. No difficulty can arise from applying a *cubit*, a measure of *extension*, to *time*, and the *age* of man: as *place* and *time* are both *quantities*, and capable of *increase* and *diminution*: and, as no *fixed material standard* can be employed in the *mensuration* of the *fleeting particles of time*, it was *natural* and *necessary*, in the construction of language, to apply parallel terms to the discrimination of *time* and *place*. Besides, it is evident that the phrase of adding one cubit is proverbial, denoting something *minute*; and is therefore applicable to the *smallest possible portion of time*; but, in a *literal* acceptance, the *addition of a cubit to the stature* would be a *great and extraordinary accession* of *height*.

Verse 28. *And why take ye thought for raiment?* Or, *why are ye anxiously careful about raiment?* The herbs and flowers of the field have their being, nourishment, exquisite flavours, and beautiful hues from God himself. They are not *only* without anxious care, but also without care or thought of every kind. Your being, its excellence and usefulness, do not depend on your anxious concern: they spring as truly from the beneficence and continual superintendence of God, as the flowers of the field do; and were you brought into such a situation, as to be as utterly incapable of contributing to your own preservation and support as the lilies of the field are to theirs, your Heavenly Father could augment your substance, and preserve your being, when for his glory and your own advantage.

Consider] Diligently consider this, *lay it earnestly to heart*, and let your confidence be unshaken in the God of infinite bounty and love.

Verse 29. *Solomon in all his glory*] Some suppose that as the robes of state worn by the eastern kings were usually *white*, as were those of the nobles among the Jews, that therefore the lily was chosen for the comparison.

Verse 30. *If God so clothe the grass of the field*] Christ confounds both the luxury of the rich in their superfluities, and the distrust of the poor as to the necessities of life. Let man, who is made for God and eternity, learn from a flower of the field how low the care of Providence stoops.

To-morrow is cast into the oven] The inhabitants of the East, to this day, make use of dry straw, withered herbs and stubble, to heat their ovens.

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

31 Rom. xiv. 17.—s Lev. xxii. 30. Prov. xxvii. 1.—b Job xiv. 1. Luke xii. 20.

Verse 31. *What shall we eat? or, What shall we drink? &c.*] These three inquiries engross the whole attention of those who are living without God in the world. The belly and back of a worldling are his compound god; and these he worships in the lust of the flesh, in the lust of the eye, and in the pride of life.

Verse 32. *For after all these things do the Gentiles seek*] To concern ourselves about these wants with anxiety, as if there was no such thing as a providence in the world; with great affection towards earthly enjoyments, as if we expected no other; and without praying to God or consulting his will, as if we could do anything without him: this is to imitate the worst kind of *heathens*, who live without hope, and without God in the world.

Seek] *Seek intensely, earnestly, again and again*: the true characteristic of the worldly man; his soul is never satisfied—*give! give!* is the ceaseless language of his earth-born heart.

Your heavenly Father knoweth, &c.] It is the property of a wise and tender father to provide *necessaries*, and not *superfluities*, for his children. Not to expect the former is an offence to his goodness; to expect the latter is injurious to his wisdom.

Verse 33. *His righteousness*] That holiness of heart and purity of life which God requires of those who profess to be subjects of that spiritual kingdom mentioned above.

All these things shall be added unto you.] To this verse, probably, belong the following words, quoted often by Clement, Origen, and Eusebius, as the words of Christ: "Ask great things, and little things shall be added unto you; ask heavenly things, and earthly things shall be added unto you."

Verse 34. *Take therefore no thought*] That is, *Be not therefore anxiously careful*.

The future falls under the cognizance of God alone: we encroach, therefore, upon his rights, when we would fain foresee all that may happen to us, and secure ourselves from it by our cares. How much good is omitted, how many evils caused, how many duties neglected, how many innocent persons deserted, how many good works destroyed, how many truths suppressed, and how many acts of injustice authorized by those timorous forecasts of *what may happen*: and those faithless apprehensions concerning the *future*! Let us do now what God requires of us, and trust the consequences to him.

Sufficient unto the day is the evil thereof.] *Sufficient for each day is its own calamity*. Each day has its peculiar trials: we should meet them with confidence in God. As we should live but a day at a time, so we should take care to suffer no more evils in one day than are necessarily attached to it.

CHAPTER VII.

Our Lord warns men against rash judgment and uncharitable censures, 1-5. Shows that holy things must not be profaned, 6; gives encouragement to fervent persevering prayer, 7-11. Shows how men should deal with each other, 12. Exhorts the people to enter in at the strait gate, 13, 14; to beware of false teachers, who are to be known by their fruits, 15-20. Shows that no man shall be saved by his mere profession of Christianity, however specious, 22, 23. The parable of the wise man who built his house upon a rock, 24, 25. Of the foolish man who built his house, without a foundation, on the sand, 26, 27. Christ concludes his sermon, and the people are astonished at his doctrine, 28, 29.

JUDGE *not, that ye be not judged.
2 For with what judgment ye judge, ye shall be judged: ^band with what measure ye mete, it shall be measured to you again.

3 *And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ^dGive not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

*Luke vi. 37. Rom. ii. 1. xiv. 3, 4, 10, 13. 1 Cor. iv. 3, 5. Jam. iv. 11, 12.—^bMark xiv. 24. Luke vi. 38.—^cLuke vi. 41, 42.—^dProv. ix. 7, 8. xxiii. 9. Acts xiii. 45, 46.—^eProv. ix. 7, 8. xxiii. 9. Acts xiii. 45, 46.—^fCh. xxi. 22. Mark xi. 24. Luke xi. 9, 10. & xviii. 1. John xiv. 13. & xv. 7. xvi. 23, 24. Jam. i.

Verse 1. *Judge not, that ye be not judged.*] These exhortations are pointed against rash, harsh, and uncharitable judgments, the thinking evil, where no evil seems, and speaking of it accordingly. This is one of the most important exhortations in the whole of this excellent sermon. By a secret and criminal disposition of nature, man endeavours to elevate himself above others, and, to do it more effectually, depresses them. It is from this criminal disposition, that evil surmises, rash judgments, precipitate decisions, and all other unjust procedures against our neighbour, flow.

Verse 2. *For with what judgment*] He who is severe on others will naturally excite their severity against himself.

Verse 3. *And why beholdest thou the mote*] This might be translated the splinter: for splinter bears some analogy to beam, but mote does not. It often happens that the faults which we consider as of the first enormity in others are, to our own iniquities, as a chip is, when compared to a large beam.

Verse 4. *Or how wilt thou say*] That man is utterly unfit to show the way of life to others who is himself walking in the way of death.

Verse 5. *Thou hypocrite*] Our Lord unmasks the vile pretender to sainthood, and shows him that his hidden hypocrisy, covered with the garb of external sanctity, is more abominable in the sight of God than the openly professed and practised iniquity of the profligate.

Verse 6. *Give not that which is holy*] The holy or sacred thing; i.e., any thing, especially of the sacrificial kind, which had been consecrated to God. The members of this sentence should be transposed thus:

*Give not that which is holy unto the dogs,
Lest they turn again and rend you:
Neither cast ye your pearls before swine,
Lest they trample them under their feet.*

Verse 7. *Ask—seek—knock*] These three words include the ideas of want, loss, and earnestness. Ask: turn beggar at the door of Mercy; thou art destitute of all spiritual good, and it is God alone who can give it to thee; and thou hast no claim but what his mercy has given thee on itself.

Seek: Thou hast lost thy God, thy paradise, thy soul. Look about thee—leave no stone unturned; there is no peace,

7 *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For ^cevery one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 *Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, ^bbeing evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things, ^dwhatsoever ye would that men should do to you, do ye even so to them; for ^ethis is the law and the prophets.

13 ^fEnter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.

5, 6. 1 John iii. 22. v. 14, 15.—^fProv. viii. 17. Jer. xxix. 12, 13.

^bLuke xi. 11, 12, 13.—^cGen. vi. 5. viii. 21.—^dJob. iv. 15. Luke vi. 31.—^eLev. xix. 18. Ch. xxii. 40. Rom. xiii. 8, 9, 10. Gal. v. 14. 1 Tim. i. 5.—^fLuke xiii. 24.

no final salvation for thee till thou get thy soul restored to the favour and image of God.

Knock: Be in earnest—be importunate: Eternity is at hand! and, if thou die in thy sins, where God is thou shalt never come.

Verse 8. *For every one that asketh receiveth*] Prayer is always heard after one manner or other. No soul can pray in vain that prays as directed above. The truth and faithfulness of the Lord Jesus are pledged for its success. Ye SHALL receive—ye SHALL find—it SHALL be opened. These words are as strongly binding on the side of God, as thou shalt do no murder is on the side of man. Bring Christ's word, and Christ's sacrifice with thee, and not one of Heaven's blessings can be denied thee.

Verse 9. *Or what man is there—whom if his son*] Men are exhorted to come unto God, with the persuasion that he is a most gracious and compassionate Parent, who possesses all heavenly and earthly good, knows what is necessary for each of his creatures, and is infinitely ready to communicate that which they need most.

Will he give him a stone? Will he not readily give him bread if he have it? This was a proverb in other countries.

Verse 11. *If ye, then, being evil*] If ye who are radically and diabolically depraved, yet feel yourselves led, by natural affection, to give those things to your children which are necessary to support their lives, how much more will your Father who is in heaven, whose nature is infinite goodness, mercy, and grace, give good things—his grace and Spirit (the Holy Ghost, Luke xi. 13), to them who ask him? What a picture is here given of the goodness of God! Reader, ask thy soul, could this heavenly Father reprobate to unconditional eternal damnation any creature he has made?

Verse 12. *Therefore all things whatsoever ye would that men*] This is a most sublime precept, and highly worthy of the grandeur and beneficence of the just God who gave it. None but he whose heart is filled with love to God and all mankind can keep it, either in its spirit or letter. Self-love will feel itself sadly cramped when brought within the limits of this precept; but God hath spoken it: it is the spirit and design of the law and the prophets; the sum of all that is

14 * Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

15 ^b Beware of false prophets, * which come to you in sheep's clothing, but inwardly they are ^a ravening wolves.

16 * Ye shall know them by their fruits. 'Do men gather grapes of thorns, or figs of thistles?

17 Even so * every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 ^b Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

* Or, How.—^b Dent. xlii. 3. Jer. xxiii. 16. Ch. xxiv. 4, 5, 11, 24. Mark xiii. 22. Rom. xvi. 17, 18. Eph. v. 6. Col. ii. 8. 2 Pet. ii. 1, 2, 3. 1 John iv. 1.—^a Mic. iii. 5. 2 Tim. iii. 5.—^c Acts xx. 29, 30.—^d Ver. 20. Ch. xii. 33.—^e Luke vi. 43, 44.—^f Jer. xl. 19. Ch. xii. 33.—^g Ch. iii. 10. Luke iii. 9. John xv. 2, 6.

laid down in the Sacred Writings, relative to men's conduct towards each other.

Verse 13. *Enter ye in at the strait gate*] Our Saviour seems to allude here to the distinction between the public and private ways mentioned by the Jewish lawyers. The public roads were allowed to be sixteen cubits broad, the private ways only four. The words in the original are very emphatic: Enter in (to the kingdom of heaven) through THIS strait gate, i.e., of doing to every one as you would he should do unto you; for this alone seems to be the strait gate which our Lord alludes to.

For wide is the gate] And very broad, that leadeth forward, into THAT destruction, meaning eternal misery; intimating, that it is much more congenial to the revengeful, covetous heart of fallen man, to take every advantage of another, and to enrich himself at his expense, rather than to walk according to the rule laid down before, by our blessed Lord; and that acting contrary to it is the way to everlasting misery. With those who say it means repentance, and forsaking sin, I can have no controversy. That is certainly a gate, and a strait one too, through which every sinner must turn to God, in order to find salvation. But the doing to every one as we would they should do unto us, is a gate extremely strait, and very difficult, to every unregenerate mind.

Verse 14. *Because strait is the gate*] Instead of because, I should prefer how, which reading is supported by a great majority of the best MSS., version, and fathers. How strait is that gate! This mode of expression more forcibly points out the difficulty of the way to the kingdom.

Few there be that find it.] Men are so wedded to their own passions, and so determined to follow the imaginations of their own hearts that still it may be said: There are few who find the way to heaven; fewer yet who abide any time in it; fewer still who walk in it; and fewest of all who persevere unto the end. Nothing renders this way either narrow or difficult to any person, but Sin.

Verse 15. *Beware of false prophets*] By false prophets, we are to understand teachers of erroneous doctrines, who come professing a commission from God, but whose aim is not to bring the heavenly treasure to the people, but rather to rob them of their earthly good.

Verse 16. *Ye shall know them by their fruits.*] Fruits, in the Scripture and Jewish phraseology, are taken for works of any kind. "A man's works," says one, "are the tongue of his heart, and tell honestly whether he is inwardly corrupt or pure."

Verse 17. *So every good tree*] A man cannot be a saint and a sinner at the same time. Let us remember, that as the good tree means a good heart, and the good fruit, a holy life, and that every heart is naturally vicious; so there is none but God who can pluck up the vicious tree, create a good heart, plant, cultivate, water, and make it continually fruitful in righteousness and true holiness.

Verse 18. *A good tree cannot bring forth evil fruit*] Love to God and man is the root of the good tree; and from this principle all its fruit is found. To teach, as some have done, that a state of salvation may be consistent with the greatest crimes (such as murder and adultery in David), or that the righteous necessarily sin in all their best works, is really to

20 Wherefore by their fruits ye shall know them.

21 Not every one that saith unto me, 'Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we 'not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And * then will I profess unto them, I never knew you: 'depart from me ye that work iniquity.

24 'Therefore' whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

^a Hos. viii. 2. Ch. xxv. 11, 12. Luke vi. 46. xiii. 25. Acts xix. 13. Rom. ii. 13. James i. 22.—^b Num. xxiv. 4. John xi. 51. 1 Cor. xiii. 2.—^c Ch. xxv. 12. Luke xiii. 25, 27. 2 Tim. ii. 19.—^d Ps. v. 5. vi. 8. Ch. xxv. 41.—^e Luke vi. 47, &c.

make the good tree bring forth bad fruit, and to give the lie to the Author of Eternal Truth.

Verse 19. *Every tree that bringeth not forth good fruit*] What a terrible sentence is this against Christless pastors, and Christless hearers! Every tree that produceth not good fruit is to be now cut down; the act of excision is now taking place: the curse of the Lord is even now on the head and the heart of every false teacher and impenitent hearer.

Verse 20. *Wherefore by their fruits, &c.*] This truth is often repeated, because our eternal interests depend so much upon it. Not to have good fruit is to have evil: there can be no innocent sterility in the invisible tree of the heart. He that brings forth no fruit, and he that brings forth bad fruit, are both only fit for the fire.

Verse 21. *Not every one*] The sense of this verse seems to be this: No person, by merely acknowledging my authority, believing in the divinity of my nature, professing faith in the perfection of my righteousness, and infinite merit of my atonement, shall enter into the kingdom of heaven—shall have any part with God in glory; but he who doeth the will of my father—he who gets the bad tree rooted up, the good tree planted, and continues to bring forth fruit to the glory and praise of God.

Verse 22. *Many will say to me in that day*] In that very day, viz., the day of judgment—have we not prophesied, taught, publicly preached, in thy name; acknowledging thee to be the only Saviour, and proclaiming thee as such to others; cast out demons, impure spirits, who had taken possession of the bodies of men; done many miracles, being assisted by supernatural agency to invert even the course of nature, and thus prove the truth of the doctrine we preached?

Verse 23. *Will I profess*] I will fully and plainly tell them I never knew you—I never approved of you; for so the word is used in many places, both in the Old and New Testaments. Alas! alas! how many preachers are those who appear prophets in their pulpits; how many writers, and other evangelical workmen, the miracles of whose labour, learning, and doctrine, we admire, who are nothing, and worse than nothing, before God, because they perform not his will, but their own?

Depart from me] What a terrible word! What a dreadful separation! Depart from ME! from the very Jesus whom you have proclaimed, in union with whom alone eternal life is to be found. For, united to Christ, all is heaven; separated from him, all is hell.

Verse 24. *Therefore whosoever heareth these sayings of mine*] That is, the excellent doctrines laid down before in this and the two preceding chapters.

I will liken him unto a wise man.] To a prudent man—a man of sense and understanding, who, foreseeing the evil, hideth himself, who proposes to himself the best end, and makes use of the proper means to accomplish it. True wisdom consists in getting the building of our salvation completed: to this end, we must build on the Rock, CHRIST JESUS, and make the building firm, by keeping close to the maxims of his Gospel, and having our tempers and lives conformed to its word and spirit; and when, in order to this, we lean on nothing but the grace of Christ, we then build upon a solid Rock.

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came,

* Ch. xiii. 54. Mark i. 22. & vi. 2. Luke iv. 39.

Verse 25. *And the rain descended—floods came—winds blew*] In Judea, and in all countries in the neighbourhood of the tropics, the rain sometimes falls in great torrents, producing rivers, which sweep away the soil from the rocky hills; and the houses, which are builded of brick only dried in the sun, of which there are whole villages in the East, literally melt away before those rains, and the land-floods occasioned by them.

Verse 26. *And every one that heareth—and doeth them not*] Was there ever a stricter system of morality delivered by God to man, than in this sermon? He who reads or hears it, and does not look to God to conform his soul and life to it, and notwithstanding is hoping to enter into the kingdom of heaven, is like the fool who built his house on the sand. Talking about Christ, his righteousness, merits, and atonement, while the person is not conformed to his word and spirit, is no other than solemn self-deception.

Verse 28. *The people were astonished*] *The multitudes*; for vast crowds attended the ministry of this most popular and faithful of all preachers. They were astonished at his doctrine. They heard the law defined in such a manner as they had never thought of before; and this sacred system of

and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as one having authority, and not as the scribes.

* John vii. 46.

morality urged home on their consciences with such clearness and authority as they had never felt under the teaching of their Scribes and Pharisees. Here is the grand difference between the teaching of Scribes and Pharisees, the self-created or *men-made* ministers, and those whom God sends. The first may preach what is called very good and very sound doctrine; but it comes with no authority from God to the souls of the people: therefore, the unholy is unholy still; because preaching can only be effectual to the conversion of men, when the unction of the Holy Spirit is in it; and, as these are not sent by the Lord, therefore they shall not profit the people at all. Jer. xxiii. 32.

Verse 29. *Having authority*] They felt a commanding power and authority in his word, i.e. his doctrine. His statements were perspicuous; his exhortations persuasive, his doctrine sound and rational, and his arguments irresistible.

Thus ends a sermon, the most strict, pure, holy, profound, and sublime, ever delivered to man; and yet so amazingly simple is the whole that almost a child may apprehend it! Lord! write all these thy sayings upon our hearts, we beseech thee! Amen.

CHAPTER VIII.

Great multitudes follow Christ, 1. He heals a leper, 2-4. Heals the Centurion's servant, 5-13. Heals Peter's wife's mother, 14, 15; and several other diseased persons, 16, 17. Departs from that place, 18. Two persons offer to be his disciples, 19-22. He and his disciples are overtaken with a tempest, which he miraculously stills, 23-27. He cures Demoniacs, and the Demons which were cast out enter into a herd of swine, which, rushing into the sea, perish, 28-32. The swine-herds announce the miracle to the Gergesenes, who request Christ to depart from their country, 33, 34.

WHEN he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

* Ch. v. 1. Luke vii. 1.—^b Mark i. 40, &c. Luke v. 12, &c.

Verse 1. *From the mountain*] That mountain on which he had delivered the preceding inimitable sermon.

Great multitudes followed him.] Having been deeply impressed with the glorious doctrines which they had just heard.

Verse 2. *And, behold, there came a leper*] The eastern leprosy was a distemper of the most loathsome kind, highly contagious, so as to infect garments (Lev. xiii. 47, &c.) and houses (Lev. xiv. 84, &c.), and was deemed incurable by any human means.

Lord, if thou wilt, thou canst make me clean.] As this leper may be considered as a fit emblem of the corruption of man by sin; so may his cure, of the redemption of the soul by Christ. A sinner, truly penitent, seeks God with a respectful faith; approaches him in the spirit of adoration; humbles himself under his mighty hand, acknowledging the greatness of his fall, and the vileness of his sin; his prayer, like that of the leper, should be humble, plain, and full of confidence in that God who can do all things, and of dependence upon his will or mercy, from which all good must be derived. It is peculiar to God that he need only will what he intends to perform. His power is his will. The ability of God to do what is necessary to be done, and his willingness to make his creatures happy, should be deeply considered by all those who approach him in prayer. The leper had no doubt of the former, but he was far from being equally satisfied in respect of the latter.

3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest,

* Ch. ix. 30. Mark v. 43.

Verse 3. *Jesus put forth his hand—I will; be thou clean.*] The most sovereign authority is assumed in this speech of our blessed Lord—I WILL: there is here no supplication of any power superior to his own; and the event proved to the fullest conviction, and by the clearest demonstration, that his authority was absolute, and his power unlimited. *Be thou cleansed.*—a single word is enough.

And immediately his leprosy was cleansed.] What an astonishing sight! A man whose whole body was covered over with the most loathsome disease, cleansed from it in a moment of time! Was it possible for any soul to resist the evidence of this fact?

Verse 4. *Jesus saith—See thou tell no man*] Had our Lord, at this early period fully manifested himself as the Messiah, the people in all likelihood would have proclaimed him King; this, however refused by him, must have excited the hatred of the Jewish rulers, and the jealousy of the Roman government; and, speaking after the manner of men, his farther preachings and miracles must have been impeded.

Shew thyself to the priest] This was to conform to the law instituted in this case, Lev. xiv. 1, &c.

Offer the gift] See the notes on Lev. xiv. All this was to be done for a testimony to them; to prove that this leper, who was doubtless well known in the land, had been thoroughly cleansed; and thus, in this private way, to give full proof to the priesthood that Jesus was the true Messiah.

and offer the gift that ^a Moses commanded, for a testimony unto them.

5 ^b And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, ^c I am not worthy that thou shouldst come under my roof: but ^d speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 When Jesus heard it he marvelled, and said

^a Lev. xiv. 3, 4, 10. Luke v. 14.—^b Luke vii. 1, &c.—^c Luke xv. 19, 21.—^d Ps. cvii. 20.—Gen. xii. 3. Isa. ii. 2, 3. xi. 10. Mal. i. 11. Luke xlii. 29. Acts x. 45. xi. 18. xiv. 27. Rom. xv. 9, &c. Eph. iii. 6.—^e Ch. xiii. 43.—^f Ch. xiii. 42, 50. xxii. 13.

Verse 5. *A centurion*] A Roman military officer who had the command of one hundred men.

Verse 6. *Lord*] Rather, *Sir*, for so the word should always be translated when a *Roman* is the speaker.

Lieth at home] *Lieth all along*; intimating that the disease had reduced him to a state of the utmost impotence, through the grievous torments with which it was accompanied.

Sick of the palsy] Or *paralytic*. This centurion did not act as many masters do when their servants are afflicted, have them immediately removed to an *infirmary*, often to a *work-house*; or sent home to friends or relatives, who probably either care nothing for them, or are unable to afford them any of the comforts of life.

Verse 7. *I will come and heal him*.] *I am coming, and will heal him*. This saying is worthy of observation. Jesus did not positively say, *I will come and heal him*; this could not have been strictly true, because our Lord healed him without going to the house; and the issue shows that the words ought to be taken in the most literal sense: thus understood, they contained a promise which it seems none of them distinctly comprehended.

Verse 8. *But speak the word only*.] Or, *speak by word or command*. This reading is supported by the most extensive evidence from MSS., versions, and fathers. See here the pattern of that living faith and genuine humility which ought always to accompany the prayer of a sinner: Jesus can *will away the palsy*, and *speak away the most grievous torments*. The first degree of humility is to acknowledge the necessity of God's mercy, and our own inability to help ourselves; the second, to confess the freeness of his grace, and our own utter unworthiness. Ignorance, unbelief, and presumption will ever retard our spiritual cure.

Verse 9. *For I am a man under authority*.] That is, *under the authority of others*. The argument of the centurion seems to run thus. If I, who am a person subject to the control of others, yet have some so completely subject to myself, that I can say to one, Come, and he cometh, to another, Go, and he goeth, and to my *slave*, Do this, and he doeth it; how much more then canst thou accomplish whatsoever thou wilt, being under no control, and having all things under thy command.

Verse 10. *I have not found so great faith, no, not in Israel*.] That is, I have not found so great an instance of confidence and faith in my power, even among the *Jews*, as this *Roman*, a Gentile, has shown himself to possess.

From Luke vii. 5, where it is said of this centurion, "he loveth our nation, and has built us a synagogue," we may infer that this man was like the centurion mentioned Acts x. 1, a devout Gentile, a *proselyte of the gate*, one who believed in the God of Israel, without conforming to the Jewish ritual, or receiving *circumcision*. Though the military life is one of the most improper nurses for the Christian religion, yet in all nations there have been found several instances of genuine humility, and faith in God, even in soldiers.

Verse 11. *Many shall come from the east and west*] Men of every description, of all countries, and of all professions; and shall sit down, that is, to meat, intimating the recur-

to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, that ^a many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But ^b the children of the kingdom ^c shall be cast ^d out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; ^e and as thou hast believed, so be it done unto thee. And his servant was healed in the self same hour.

14 ^f And when Jesus was come into Peter's house, he saw ^g his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left

xxiv. 51. xxv. 30. Luke xlii. 28. 2 Pet. ii. 17. Jude 13.—^b Psal. xlii. 19. Rev. xvi. 9, 11.—^c Mark v. 34. Luke vii. 10, 50.—^d Mark i. 29, 30, 31. Luke iv. 38, 39.—^e 1 Cor. ix. 5,

lent posture used by the Easterns at their meals. The Rabbins represent the blessedness of the kingdom of God under the notion of a banquet.

With Abraham, and Isaac, and Jacob] In the closest communion with the most eminent followers of God.

Verse 12. *Shall be cast out into outer darkness*] As the enjoyment of that salvation which Jesus Christ calls the kingdom of heaven is here represented under the notion of a nuptial festival, at which the guests sat down in a *reclining posture*, with the master of the feast; so the state of those who were excluded from the banquet is represented as *deep darkness*; because the nuptial solemnities took place at night. And because they who were *shut out* were not only exposed to *shame*, but also to *hunger and cold*; therefore it is added, *there shall be weeping and gnashing of teeth*.

Verse 13. *As thou hast believed; so be it done*] Let the mercy thou requestest be equal to the faith thou hast brought to receive it by. ACCORDING to *thy faith be it done unto thee* is a general measure of God's dealings with mankind. To get an increase of faith is to get an increase of every grace which constitutes the mind that was in Jesus, and prepares fully for the enjoyment of the kingdom of God. God is the same in the present time which he was in ancient days; and miracles of healing may be wrought on our own bodies and souls, and on those of others, by the instrumentality of our faith. But, alas! where is faith to be found!

And his servant was healed in the selfsame hour.] Christ never says, believe now for a salvation which thou now needest, and I will give it to thee in some future time. That salvation which is expected through works or sufferings must of necessity be future, as there must be time to work or suffer in; but the salvation which is by faith must be for the present moment, for this simple reason, IT IS BY FAITH, that God may be manifested and honoured; and not by works or by sufferings, lest any man should boast.

Verse 14. *Peter's house*] That Peter lived at Capernaum, and that Christ lodged with him, is fully evident from this verse, compared with chap. xvii. 24.

Peter's—wife's mother] Learn hence, says Theophylact, that marriage is no hindrance to virtue, since the chief of the Apostles had his wife. Marriage is one of the first of divine Institutions, and is a positive command of God. He says, the state of celibacy is not good, Gen. ii. 18. Those who pretend to say that the single state is more holy than the other, slander their Maker, and say in effect, "We are too holy to keep the commandments of God."

Verse 15. *He touched her hand*] Can any thing on this side the unlimited power of God effect such a cure with only a touch?

Ministered unto them.] Them is the reading of most of the printed editions, but to him has the utmost evidence in its support from MSS., Versions, and Fathers.

Verse 16. *When the even was come*] The Jews kept their sabbath from evening to evening, according to the law, Lev. xxiii. 32. Hence it was that the sick were not brought out to our Lord till after sunset, because then the sabbath was ended.

her: and she arose and ministered unto them.

16 * When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, ^b Himself took our infirmities, and bare *our* sicknesses.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 * And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21 ^d And another of his disciples said unto him, Lord, * suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

* Mark i. 32, &c. Luke iv. 40, 41.—^b Isa. lili. 4. 1 Pet. ii. 24.—^c Luke ix. 57, 58.—^d Luke ix. 59, 60.—^e See 1 Kings xix. 20.—

Many that were possessed with devils] If the whole business of Demonism had been only a *vulgar error* (as wise men now tell us), what a fine opportunity had the wise men then to unmask the whole matter, and thus pour contempt on the pretensions of our blessed Lord and his followers, who held it to be one proof of their divine mission, that *Demons were subject to them!*

And healed all that were sick] Not a soul did the Lord Jesus ever reject who came to him soliciting his aid. Need any sinner despair who comes to him, conscious of his spiritual malady, to be healed by his merciful hand?

Verse 17. Himself took our infirmities] The text in Isaiah refers properly to the *taking away of sin*; and this in the Evangelist, to the *removal of corporeal afflictions*: but, as the diseases of the body are the emblems of the sin of the soul, Matthew, referring to the prediction of the prophet, considered the miraculous healing of the *body* as an emblem of the *soul's* salvation by Christ Jesus.

Verse 18. Unto the other side.] Viz., of the lake of *Genesareth*, whence he proceeded to the country of the *Gergesenes*, ver. 28.

Verse 19. Master] Rather, *teacher*.

I will follow thee whithersoever thou goest.] Every teacher among the Jews had disciples, and some especially that followed or accompanied them *wherever they went*, that they might have some person at hand with whom they might converse concerning the divine law.

Verse 20. The foxes have holes, &c.] Reader! art thou a poor man? and dost thou fear God? Then, what comfort must thou derive from the thought, that thou so nearly resemblest the Lord Jesus! But how unlike is the *rich man*, who is the votary of pleasure and slave of sin, to this heavenly pattern!

Son of Man] A Hebrew phrase, expressive of *humiliation and debasement*; and, on that account, applied emphatically to himself, by the meek and lowly Jesus. Besides, it seems here to be used to point out the incarnation of the Son of God, according to the predictions of the prophets, Psalm viii. 5. Dan. vii. 18. And as our Lord was now showing forth his *eternal Divinity* in the miracles he wrought, he seems studious to prove to them the certainty of his *incarnation*, because on this depended the atonement for sin.

Verse 21. Another of his disciples] This does not mean any of the twelve, but one of those who were constant hearers of our Lord's preaching; the name of *disciple* being common to all those who professed to believe in him, John vi. 66. *Bury my father*: probably his father was old, and apparently near death; but it was a maxim among the Jews, that, if a man had any duty to perform to the dead, he was, for that time, free from the observance of any other precept or duty.

Verse 22. Let the dead bury their dead] Our Lord's saying, being in common use, had nothing difficult in it to a Jew. Natural death is the separation of the body and soul; spiritual death, the separation of God and the soul: men who live in sin are dead to God. Leave the *spiritually* dead

23 And when he was entered into a ship, his disciples followed him.

24 * And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then * he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 ^b And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

* Mark iv. 37, &c. Luke viii. 23, &c.—^a Ps. lxxv. 7. lxxxix. 9, cvii. 29.—^b Mark v. 1, &c. Luke viii. 26, &c.

to bury their *natural* dead. All the common offices of life may be performed by *any* person; to preach the glad tidings of the kingdom of God is granted but to a *few*, and to these only by an *especial call*; these should immediately abandon worldly concerns and employments, and give themselves wholly up to the work of the ministry.

Verse 24. Arose a great tempest in the sea] Probably excited by Satan, the prince of the power of the air, who, having got the author and all the preachers of the gospel together in a small vessel, thought by drowning it to defeat the purposes of God, and thus to prevent the salvation of a ruined world. What a noble opportunity must this have appeared to the enemy of the human race!

Verse 25. Lord save us; we perish.] One advantage of trials is to make us know our weakness, so as to oblige us to have recourse to God by faith in Christ. It is by *faith* alone that we may be said to *approach* him; by *love* we are *united* to him, and by *prayer* we *awake* him. All good *perishes* in us without Christ: without his grace, there is not so much as one moment in which we are not in danger of utter ruin. How proper, then, is this short prayer for us, and how familiar should it be to us!

Verse 26. Why are ye fearful, O ye of little faith?] Faith is ever *bold*—*incredulity* always *timid*. When faith fails in temptation, there is the utmost danger of shipwreck.

Then he arose and rebuked the winds, &c.] As the agitation of the sea was only the *effect* of the wind, it was necessary to remove the *cause* of the disturbance, that the *effect* might cease.

There was a great calm.] One word of Christ can change the face of nature; one word of his can restore calm and peace to the most troubled and disconsolate soul. There was at first a great agitation; then a great calm. Thus God ever proportions the *comfort* to the *affliction*.

Verse 27. The men marvelled] Every part of the creation (man excepted) hears and obeys the Creator's voice. Sinners have an ear for the world, the devil, and the flesh: till this ear is shut, God's voice is not discerned; for when it is shut to its enemies it is open to its friends.

What manner of man is this] *How great is this person!* Here was God fully manifest; but it was in the *flesh*—there were the hidings of his power.

Verse 28. The country of the Gergesenes] This word is variously written in the MSS. and Versions; *Gergasenes, Gerasenes, Gadarenes, Gergesions, and Gersadonians*. The three first are supported by the greater authorities. [Probably *Gadara*, one of the ten cities of Decapolis, is intended.]

Two possessed with devils] Persons possessed by evil demons. Mark and Luke mention only one demoniac, probably the fiercer of the two.

Coming out of the tombs] It is pretty evident that cupolas were generally built over the graves among the Jews, and that these demoniacs had their dwelling under such: the evil spirits which were in them delighting more in these abodes of desolation and ruin, as being more congenial to

30 And there was a good way off from them, a herd of many swine feeding.

31 So ^a the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine : and, behold, the whole herd of swine ran violently

^a Mark v. 7, 12. Luke viii. 30-33. Rev. xii. 12.

their *fierce* and *diabolic* nature, and therefore would drive the possessed into them. [The tombs were generally hewn out of rocks by the wayside.]

Verse 29. *What have we to do with thee*] The literal translation is, *What is it to us, and to thee* ; it is a Jewish phrase, which often occurs in the Old Testament, signifying an abrupt refusal of some request, or a wish not to be troubled with the company or importunity of others.

Jesus, thou Son of God] I heartily concur with the MSS., &c., which omit the word *Jesus*, for this simple reason, among others, that the word *Jesus*, i. e., *Saviour*, was of too ominous an import to the Satanic interest to be used freely, in such a case, by any of his disciples or subalterns.

Art thou come hither to torment us before the time?] From this it appears that a greater degree of punishment awaited these demons than they at that time endured ; and that they knew there was a time determined by the Divine Judge when they should be sent into greater torments.

Verse 30. *A herd of many swine*] These were in all probability Jewish property, and kept and used in express violation of the law of God ; and therefore their destruction, in the next verse, was no more than a proper manifestation of the *justice* of God.

Verse 31. *Suffer us to go away*] This is the common reading ; *send us away*, appears more likely to be genuine. *Send us away* seems to express more fully the absolute power *Jesus Christ* had over them—*permission* alone was not sufficient ; the very *power* by which they were to go away, must come from *Christ himself* ! Since a demon cannot enter even into a *swine* without being *sent* by God himself, how little is the *power* or *malice* of any of them to be dreaded by those who have God for their portion and protector !

down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told everything, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet *Jesus* : and when they saw him, ^b they besought him that he would depart out of their coasts.

^b See Deut. v. 25. 1 Kings xvii. 18. Luke v. 8. Acts xvi. 39.

Verse 32. *Ran violently down a steep place, &c.*] The prayer of these demons is heard and answered ! Strange ! But let it be noted, that God only hears demons and certain sinners when their prayer is the echo of his own justice. Christ permits the demons to do that in the *swine* which he did not permit them to do in the *possessed*, on purpose to show us what rage they would exercise on us if left to their liberty and malice. "But the owners of the swine lost their property." Yes ; and learn from this of how small value temporal riches are in the estimation of God. He suffers them to be lost, sometimes to disengage us from them through *mercy* ; sometimes out of *justice*, to punish us for having *acquired* or *preserved* them either by *covetousness* or *injustice*.

Verse 33. *And they that kept them fled*] Terrified at what had happened to the swine.

Verse 34. *The whole city came out*] Probably with the intention to destroy *Jesus* for having destroyed their swine ; but, having seen him, they were awed by his presence, and only besought him to depart from their borders. Many love even their *swine* better than their *salvation*.

Certain doctors in both sciences, *divinity* and *physic*, gravely tell us that these demoniacs were only common madmen, and that the disease was supposed, by the superstitious Jews, to be occasioned by demons. But, with due deference to great characters, may not a plain man be permitted to ask, by what figure of speech can it be said that "two diseases besought,—went out—filled a herd of swine—rushed down a precipice ? &c." What silly trifling is this ! Some people's creed will neither permit God nor the devil to work ; and in several respects, hardly to exist. For he who denies Divine inspiration, will scarcely acknowledge diabolic influence.

CHAPTER IX.

Christ heals a paralytic person at Capernaum, 1-8. Calls Matthew, 10. Eats with publicans and sinners, at which the Pharisees are offended, and he vindicates his conduct, 11, 12. The disciples of John come to him and inquire about fasting, 14-17. A ruler requests him to heal his daughter, 18, 19. On his road to the ruler's house, he heals a diseased woman, 20-22. Arriving at the ruler's house, he restores the young woman to life, 23-26. Heals two blind men, 27-31. Casts out a dumb demon, 32-34. Preaches and works miracles in all the cities and villages, 35. Is greatly affected at the desolate and dark state of the Jewish people, 36. Exhorts his disciples to pray to God to send them proper instructors, 37, 38.

AND he entered into a ship, and passed over, ^a and came into his own city.

2 ^b And, behold, they brought to him a man sick of the palsy, lying on a bed : ^c and

^a Ch. iv. 18.—^b Mark ii. 3. Luke v. 18.

Verse 1. *He came into his own city.*] Viz., *Capernaum*, where he seems to have had his common residence at the house of Peter.

Verse 2. *Lying on a bed*] A couch or sofa, such as they reclined on at meals.

Seeing their faith] The faith of the paralytic person, and the faith of those who brought him ; see on Mark ii. 4.

Be of good cheer] *Son, take courage* ! Probably he began to despond, and *Christ* spoke thus to support his faith.

Thy sins be forgiven thee.] Moral evil has been the cause

Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer ; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This man blasphemeth.

^c Ch. viii. 10.

of all the natural evil in the world. Christ goes to the source of the malady, which is *sin* ; and to that as the procuring cause we should refer in all our afflictions. It was a maxim among the Jews that *no diseased person could be healed till all his sins were blotted out*. Hence our Lord first forgives the sins, and then heals the body, of the paralytic person. It may be observed, also, that most people are more in earnest about their souls when in sickness than in health, and therefore are more earnest in prayer for salvation.

Verse 3. *This man blasphemeth.*] From a word signifying

4 And Jesus, *knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy sins be forgiven thee*; or to say, *Arise, and walk*?

6 But that ye may know that the Son of man hath power on earth *to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go into thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

9 *And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom; and he saith unto him, Follow me. And he arose, and followed him.

10 *And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with 'publicans and sinners?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, *I will have mercy and not sacrifice; for I am not come to call the righteous, 'but sinners to repentance.

14 Then came to him the disciples of John, saying, 'Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can *the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and 'then shall they fast.

16 No man putteth a piece of * new cloth unto an

*Ps. cxxxix. 2. Ch. xii. 25. Mark xii. 15. Luke v. 22. vi. 8. ix. 47. xi. 17.—Isa. xxxv. 6. John v. 8.—Isa. xliii. 25. Mic. vii. 18.—Mark ii. 14. Luke v. 27.—Mark ii. 15, &c. Luke v. 30, &c.—Ch. xi. 19. Luke v. 30. xv. 2.—Gal. ii. 15.—*Hos. vi. 6.

to hurt or blast the reputation or credit of another, or to smite with reports. Whenever it is used in reference to God, it simply signifies, to speak impiously of his nature, or attributes, or works. *Injurious speaking* is its proper translation when referred to man.

Verse 4. *Jesus knowing (seeing) their thoughts*] In telling them what the thoughts of their hearts were (for they had expressed nothing publicly), he gave them the fullest proof of his power to forgive sins; because God only can forgive sins, and God only can search and know the heart.

Verse 5. *For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk?*] Both are equally easy and equally difficult; for both require unlimited power to produce them. And every thing is equally easy to that power which is unlimited. A universe can be as easily produced by a single act of the Divine Will as the smallest elementary part of matter.

Verse 6. *But that ye may know, &c.*] External miracles are the proofs of internal ones. Three miracles are wrought in this case. (I mean, by miracle, something produced or known that no power is capable of but that which is omnipotent, and no knowledge adequate to but that which is omniscient.) 1st. The remission of the poor man's sins. 2nd. The discernment of the secret thoughts of the Scribes. 3rd. The restoring of the paralytic, in an instant, to perfect soundness.

Arise, take up thy bed] Being enabled to obey this command was the public proof that the man was made whole. A man gives proof of his conversion from sin to God who imitates this paralytic person. He who does not rise, and stand upright, but either continues grovelling on the earth, or falls back as soon as he is got up, is not yet cured of his spiritual palsy.

Verse 8. *When the multitudes saw it, they marvelled*] Divine things make a deeper impression on the hearts of the simple multitude than on those of the doctors, who, puffed up with a sense of their own wisdom, refuse to receive the truth as it is in Jesus. The conversion of one rebellious soul is a greater miracle, and more to be admired, than all that can be wrought on inanimate creatures.

Verse 9. *Named Matthew*] Generally supposed to be the same who wrote this history of our blessed Lord. *Matthai* signifies a gift in Syriac; probably so named by his parents as implying a gift from God.

The receipt of custom] The custom-house,—the place where the taxes levied by the Romans, of the Jews, were collected.

And he arose, and followed him.] How blessed it is to be obedient to the first call of Christ—how much happiness and glory are lost by delays, though conversion at last may have taken place!

Verse 10. *Sat at meat in the house*] Viz., of Matthew, who it appears, from Luke v. 29, made a great feast on the occasion, thus testifying his gratitude for the honour done

Mic. vi. 6, 7, 8. Ch. xii. 7.—1 Tim. i. 15.—J Mark ii. 18, &c. Luke v. 33, &c. xviii. 12.—John iii. 29.—Acts xiii. 2, 8. xiv. 23. 1 Cor. vii. 5.—Or, raw, or unwrought cloth.

him; and, that his friends and acquaintances might profit by the teaching of his new master, he invites them to the entertainment that was honoured by the presence of Christ. His companions, it appears, were not of the most creditable kind.

Verse 11. *When the Pharisees saw it*] He who, like a Pharisee, never felt himself indebted to infinite mercy for his own salvation, is rarely solicitous about the salvation of others. The grace of Christ alone inspires the soul with true benevolence.

Verse 12. *They that be whole need not a physician*] A common proverb, which none could either misunderstand or misapply.

Verse 13. *I will have mercy, and not sacrifice*] Quoted from 1 Sam. xv. 22. These are remarkable words. We may understand them as implying, 1st. That God prefers an act of mercy, shown to the necessitous, to any act of religious worship to which the person might be called at that time. 2nd. That the whole sacrificial system was intended only to point out the infinite mercy of God to fallen man, in his redemption by the blood of the new covenant. And 3rd. That we should not rest in the sacrifices, but look for the mercy and salvation prefigured by them.

Go ye and learn] A form of speech in frequent use among the Rabbins, when they referred to any fact or example in the Sacred Writings.

Verse 14. *Thy disciples fast not?*] Probably meaning that they did not fast so frequently as the others did, or for the same purposes, which is very likely, for the Pharisees had many superstitious fasts.

Verse 15. *Can the children of the bride-chamber*] These persons were the companions of the bridegroom, who accompanied him to the house of his father-in-law when he went to bring the bride to his own home. Marriage feasts were times of extraordinary festivity, and even of riot, among several people of the East.

Verse 16. *No man putteth a piece of new cloth*] No man putteth a patch of unsoured cloth upon an old garment. This is the most literal translation I can give of this verse, to convey its meaning to those who cannot consult the original.

It-taketh from the garment] Instead of closing up the rent, it makes a larger, by tearing away with it the whole breadth of the cloth over which it was laid.

Verse 17. *New wine into old bottles*] It is still the custom in the eastern countries, to make their bottles of goat skins; if these happened to be old, and new wine were put into them, the violence of the fermentation must necessarily burst them; and therefore newly made bottles were employed for the purpose of putting that wine in which had not yet gone through its state of fermentation.

Christian prudence requires that the weak and newly converted, should be managed with care and tenderness. To impose such duties and mortifications as are not absolutely necessary to salvation before God has properly prepared the heart by his grace for them, is conduct as absurd and

old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 * While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and so did his disciples.

20 ^b And, behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; * thy faith hath made thee whole. And the woman was made whole from that hour.

* Mark v. 22, &c. Luke viii. 41, &c.—^b Mark v. 25. Luke viii. 43.— Luke vii. 50. viii. 45. xvii. 19. xliii. 42.—^c Mark v. 38. Luke viii. 51.—^d See 2 Chron. xxxv. 25.—^e Acts xx. 10.—^f Or, *this fame*.

ruinous as putting a piece of raw, unscoured cloth on an old garment; it is, in a word, requiring the person to do the work of a man, while as yet he is but a little child. Preachers of the gospel, and especially those who are instruments in God's hand of many conversions, have need of much heavenly wisdom, that they may know to watch over, guide, and advise those who are brought to a sense of their sin and danger.

Verse 18. *A certain ruler*] There were two officers in the synagogue, the bishop or overseer of the congregation, and the head or ruler of the congregation. The *Chazan* takes the book of the Law, and gives it to the *Rosh*, or ruler; and he appoints who shall read the different sections, &c. *Jairus*, who is the person intended here, was, in this latter sense, the ruler or governor of one of the synagogues, probably at Capernaum.

My daughter is even now dead] Or, *my daughter was just now dying*; or, *is by this time dead*, i.e., she was so ill when I left home that she must be dead by this time. This turn of the expression reconciles the account given here with that in Mark and Luke.

Verse 19. *Jesus arose, and followed him*] Our blessed Lord could have acted as well at a distance as present; but he goes to the place to teach his ministers not to spare either their steps or their pains when the salvation of a soul is in question. Let them not think it sufficient to pray for the sick in their closets; but let them go to their bed-sides, that they may instruct and comfort them. He can have little unction in private, who does not also give himself up to public duties.

Verse 20. *The hem of his garment*] The *tsitsith*, or *fringes*, which the Jews were commanded to wear on their garments. See Num. xv. 38, and the note there.

Verse 21. *She said within herself, If I may but touch his garment*] Her disorder was of that delicate nature that modesty forbade her to make any public acknowledgement of it; and therefore she endeavoured to transact the whole business in private. Besides, the touch of such a person was by the law reputed unclean. By faith in Christ Jesus, little things are often rendered efficacious to our salvation. What more simple than a morsel of bread, and a few drops of wine, in the Lord's Supper! And yet, they who receive them by faith in the sacrifice they represent, are made partakers of the blessings purchased by the crucified body and spilled blood of the Lord Jesus!

Verse 22. *Daughter, be of good comfort*] The reason of this kind speech was—Jesus, finding that virtue had proceeded from him, made inquiry who had touched him. The woman, finding that she could not be hid, came *fearing and trembling* (Mark v. 33) and confessed the truth: to dispel these fears, and to comfort her mind, Jesus said, *Daughter, take courage*.

Thy faith hath made thee whole.] *This thy faith hath*

23 ^a And when Jesus came into the ruler's house, and saw * the minstrels and the people making a noise,

24 He said unto them, 'Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And * the fame hereof went abroad into all that land.

27 And when Jesus departed thence, two blind men followed him, crying, and saying, ^b Thou son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straightly charged them, saying, ^c See that no man know it.

—^a Ch. xv. 22. xx. 8^o, 31. Mark x. 47, 48. Luke xviii. 38, 39. —^b Ch. viii. 4. xii. 18. xvii. 9. Luke v. 14.

saved thee, i.e., thy faith in my power has interested that power in thy behalf, so that thou art saved from thy disorder, and from all its consequences.

Verse 23. *Saw the minstrels and the people making a noise*] *Pipers*. That pipes were in use among the Jews, in times of calamity or death, is evident from Jer. xlviii. 36. And among the Greeks and Romans, as well as among the Jews, persons were hired on purpose to follow the funeral processions with lamentations. See Jer. ix. 17-21; Amos v. 16. Even the poorest among the Jews were required to have two pipers, and one mourning woman.

Verse 24. *The maid is not dead, but sleepeth.*] That is, she is not dead so as to continue under the power of death; but shall be raised from it as a person is from natural sleep.

They laughed him to scorn.] People of the world generally ridicule those truths which they neither comprehend nor love, and deride those who publish them; but a faithful minister of God (copying the example of Christ) keeps on his way, and does the work of his Lord and Master.

Verse 25. *He—took her by the hand, and the maid arose.*] The fountain of life thus communicating its vital energy to the dead body. Where death has already taken place, no power but that of the great God can restore to life; in such a case, vain is the help of man. So the soul that is dead in trespasses and sins—that is, sentenced to death because of transgression—and is thus dead in law, can only be restored to spiritual life by the mighty power of the Lord Jesus; because He alone has made the atonement, and He alone can pardon transgression.

Verse 26. *And the fame hereof went abroad.*] In this business Jesus himself scarcely appears, but the work effected by his sovereign power is fully manifested; to teach us that it is the business of a successful preacher of the gospel to conceal himself as much as possible, that God alone may have the glory of his own grace.

Verse 27. *Son of David*] This was the same as if they had called him Messiah.

Have mercy on us.] That man has already a measure of heavenly light who knows that he has no merit; that his cry should be a cry for mercy; that he must be fervent, and that in praying he must follow Jesus Christ as the true Messiah, the son of David expected from heaven.

Verse 28. *When he was come into the house*] That is, the house of Peter at Capernaum, where he ordinarily lodged.

Believe ye that I am able to do this?] Without faith Jesus does nothing to men's souls now, no more than he did to their bodies in the days of his flesh.

They said unto him, Yea, Lord.] Under a sense of our spiritual blindness we should have, 1st. A lively faith in the almighty grace of Christ. 2nd. A fervent, incessant cry for the communication of this grace. 3rd. A proper view of his incarnation, because it is through his union with our nature, and by his sufferings and death, we are to expect salvation.

31 * But they, when they were departed, spread abroad his fame in all that country.

32 ^b As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, ^c He casteth out devils through the prince of the devils.

35 ^d And Jesus went about all the cities and villages, ^e teaching in their synagogues, and preach-

* Mark vii. 36.—^b See Ch. xii. 32. Luke xi. 14.—^c Ch. xli. 24. Mark iii. 23. Luke xi. 15.—^d Mark vi. 6. Luke xiii. 22.—^e Ch. iv. 23.—^f Mark vi. 34.—^g Or, *were tired and lay down.*—Num.

Verse 30. *Straitly charged them*] He charged them severely, on pain of his displeasure, not to make it as yet public.

Verse 31. *But they—spread abroad his fame*] They should have held their peace; for to obey is better than sacrifice, 1 Sam. xv. 22; but man must always be wiser than God.

Verse 32. *A dumb man possessed with a devil.*] It was the interest of Satan to hide his influences under the appearance of natural disorders. A man who does not acknowledge his sin to God, who prays not for salvation, who returns no praises for the mercies he is continually receiving, may well be said to be possessed with a dumb demon.

Verse 33. *And when the devil was cast out, the dumb spake*] The very miracle which was now wrought was to be the demonstrative proof of the Messiah's being manifested in the flesh.

It was never so seen in Israel.] This was the remark of the people; and thus we find that the poor and the simple were more ready to acknowledge the hand of God than the rich and the learned.

Verse 35. *Jesus went about all the cities and villages*] Of Galilee. A real minister of Jesus Christ, after his example, is neither detained in one place by a comfortable provision made by some, nor discouraged from pursuing his work by the calumny and persecution of others.

Verse 36. *Moved with compassion*] The Jews esteemed the bowels to be the seat of sympathy and the tender passions, and so applied the organ to the sense.

They fainted] The margin says, *They were tired and lay down.*

ing the gospel of the kingdom, and healing every sickness and every disease among the people.

36 ^f But when he saw the multitudes, he was moved with compassion on them, because they ^g fainted, and were scattered abroad, ^h as sheep having no shepherd.

37 Then saith he unto his disciples, ⁱ The harvest truly is plenteous, but the labourers are few;

38 ^j Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

xxvii. 17. 1 Kings xxii. 17. Ezek. xxxiv. 5. Zech. x. 2.—^k Luke x. 2. John. iv. 35.—^l 2 Thess. iii. 1.

And were scattered abroad] *Thrown down, or, all along.* They were utterly neglected as to the interests of their souls, and rejected by the proud and disdainful Pharisees. *This people (this mob) that knoweth not the Law is accursed,* John vii. 49. Thus those execrable men spoke of the souls that God had made, and of whom they should have been the instructors.

Verse 37. *The harvest*] The souls who are ready to receive the truth are very numerous; but the labourers are few. There are multitudes of Scribes, Pharisees, and Priests, of reverend and right reverend men; but there are few that work. Jesus wishes for labourers, not gentlemen, who are either idle drones, or slaves to pleasure and sin.

The place of the harvest is the whole earth: it signifies little where a man works, provided it be by the appointment, in the Spirit, and with the blessing of God.

Verse 38. *That he will send forth labourers*] *That he would thrust forth labourers.* Those who are fittest for the work are generally most backward to the employment. The man who is forward to become a preacher knows little of God, of human nature, or of his own heart. It is God's province to thrust out such preachers as shall labour; and it is our duty to entreat him to do so. A minister of Christ is represented as a day-labourer: he comes into the harvest, not to become lord of it, not to live on the labour of others, but to work, and to labour his day. Though the work may be very severe, yet, to use a familiar expression, there is good wages in the harvest home; and the day, though hot, is but a short one.

CHAPTER X.

Jesus calls, commissions, and names his twelve disciples, 1-4. Gives them particular instructions relative to the objects of their ministry, 5, 6. Mode of preaching, &c., 7-15. Foretells the afflictions and persecutions they would have to endure, and the support they should receive, 16-25. Cautions them against betraying his cause, in order to procure their personal safety, 26-39. And gives special promises to those who should assist his faithful servants in the execution of their work, 40-42.

AND ^a when he had called unto him his twelve disciples, he gave them power ^b against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

* Mark iii. 13, 14. vi. 7. Luke vi. 13. ix. 1.

Verse 1. *Twelve disciples*] Our Lord seems to have had the twelve Patriarchs, heads of the congregation of Israel, in view, in his choosing twelve disciples. That he had the plan of the ancient Jewish church in his eye is sufficiently evident from chap. xix. 28; and from Luke x. 1. xxii. 30. John xvii. 1 &c., and Rev. xxi. 12-14.

He gave them power against unclean spirits] The word *against*, which our translators have supplied in *Italic*, is found in many MSS. of good note, and in the principal Versions. Here we find the first call to the Christian ministry, and the end proposed by the commission given. To call persons to the ministry belongs only to Him who can give

2 Now the names of the twelve apostles are these: The first, Simon, ^c who is called Peter, and Andrew his brother: James the son of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew

^b Or, *over.*—^c John i. 42.

them power to cast out unclean spirits. He whose ministry is not accompanied with healing to diseased souls, was never called of God. But let it be observed, that, though the spiritual gifts requisite for the ministry must be supplied by God himself, yet this does not preclude the importance of human learning. No man can have his mind too well cultivated, to whom a dispensation of the Gospel is committed.

Verse 2. *Apostles*] An apostle comes from a word signifying I send a message. The word was anciently used to signify a person commissioned by a king to negotiate an affair between him and any other power or people. Hence apostles and heralds are of the same import.

the publican; James *the son of Alphaeus*, and Lebbeus, whose surname was Thaddeus;

4 ^a Simon the Canaanite, and Judas ^b Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, ^c Go not into the way of the Gentiles, and into *any* city of ^d the Samaritans enter ye not:

6 ^e But go rather to the ^f lost sheep of the house of Israel.

7 ^g And as ye go, preach, saying, ^h The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: ⁱ freely ye have received, freely give.

^a Luke vi. 15. Acts i. 13.—^b John xlii. 26.—^c Ch. iv. 15.—^d See 2 Kings xvii. 24. John iv. 9, 20.—^e Ch. xv. 24. Acts xlii. 46.—^f Isa. llii. 6. Jer. i. 8, 17. Ezek. xxix. 5, 6, 16. 1 Pet. ii. 25.—^g Luke ix. 2.—^h Ch. iii. 2. iv. 17. Luke x. 9.—ⁱ Acts

It is worthy of notice, that those who were Christ's *apostles* were first his *disciples*; to intimate, that men must be first taught of God, before they be sent of God. Jesus Christ never made an *apostle* of any man who was not first his scholar or disciple.

The first, *Simon, who is called Peter, and Andrew his brother*; &c.] We are not to suppose that the word *first* refers to any kind of dignity, as some have imagined; it merely signifies the *first in order*—the person first mentioned.

Verse 8. *Bartholomew*] Many are of opinion that this was *Nathanael*, mentioned John i. 46, whose name was probably *Nathanael bar Talmai*, *Nathanael*, the son of *Talmai*: here, his own name is repressed, and he is called *Bar Talmai*, or *Bartholomew*, from his father.

Matthew the publican] The writer of this history.

James the son of Alphaeus] This person was also called *Cleopas*, or *Clopas*, Luke xxiv. 18: John xix. 25. He had married *Mary*, sister to the blessed Virgin, John xix. 25.

Verse 4. *Simon*] He was third son of *Alphaeus*, and brother of *James* and *Jude*, or *Judas*, Matt. xiii. 55.

The *Canaanite*] This word is not put here to signify a particular people, as it is elsewhere used in the Sacred Writings; but it is formed from the Hebrew *kana*, which signifies *zealous*, literally translated by Luke, chap. vi. 15, *zelotes*, or the *zealous*, probably from his great fervency in preaching the Gospel of his Master. [He may have belonged previously to the *Zealots*.]

Judas Iscariot] Probably from the Hebrew *ish kerioth*, a man of *Kerioth*, which was a city in the tribe of Judah, Josh. xv. 25, where it is likely this man was born.

Who also betrayed him.] Rather, even he who betrayed him, or, delivered him up; for so, I think, it should be translated.

Verse 5. *These twelve Jesus sent forth, and commanded*] To be properly qualified for a minister of Christ, a man must be, 1. filled with the spirit of holiness; 2. called to this particular work; 3. instructed in its nature, &c.; and 4. commissioned to go forth, and testify the Gospel of the grace of God. To these let him add all the human qualifications he can possibly attain; as in his arduous work he will require every gift and every grace.

Go not into the way of the Gentiles] Our Lord only intended that the first offers of salvation should be made to the Jewish people; and that the heathen should not be noticed in this first mission, that no stumbling-block might be cast in the way of the Jews.

Into any city of the Samaritans enter ye not] The Samaritans had afterwards the Gospel preached to them by Christ himself, John iv. 4, &c. for the reason assigned above. Such as God seems at first to pass by are often those for whom he has designed his greatest benefits (witness the Samaritans, and the Gentiles in general), but he has his own proper time to discover and reveal them.

Verse 6. *But go rather to the lost sheep, &c.*] The Jewish Church was the ancient fold of God; but the sheep had wandered from their Shepherd, and were lost. Our blessed Lord sends these under-shepherds to seek, find, and bring them back to the Shepherd and Overseer of their souls.

Verse 7. *And as ye go, preach*] And as you proceed, proclaim like heralds—make this proclamation wherever ye go, and while ye are journeying. Preach and travel; and, as ye travel, preach, proclaim salvation to all you meet.

9 ¹ Provide ² neither gold, nor silver, nor ³ brass in your purses,

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet ⁴ staves: ⁵ for the workman is worthy of his meat.

11 ⁶ And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into a house, salute it.

13 ⁷ And if the house be worthy, let your peace come upon it: ⁸ but if it be not worthy, let your peace return to you.

14 ⁹ And whosoever shall not receive you, nor

viii. 18, 20.—¹ Sam. ix. 7. Mark vi. 8. Luke ix. 3. x. 4. xxii. 35.—² Or, Get.—³ See Mark vi. 8.—⁴ Gr. a staff.—⁵ Luke x. 7. 1 Cor. ix. 7, &c. 1 Tim. v. 18.—⁶ Luke x. 8.—⁷ Luke x. 5.—⁸ Ps. xxxv. 13.—⁹ Mark vi. 11. Luke ix. 5. x. 10, 11.

Verse 8. *Raise the dead*] This is wanting in many MSS. and versions. There is no evidence that the disciples raised any dead person previously to the resurrection of Christ. The words should certainly be omitted, unless we could suppose that the authority now given respected not only their present mission, but comprehended also their future conduct. But that our blessed Lord did not give this power to his disciples at this time, is I think, pretty evident from verse 1, and from Luke ix. 6, 10, x. 19, 20, where, if any such power had been given, or exercised, it would doubtless have been mentioned.

Freely ye have received, freely give.] A rule very necessary, and of great extent. He who preaches to get a living, or to make a fortune, is guilty of the most infamous sacrilege.

Verse 9. *Provide neither gold, nor silver, nor brass, in your purses*] In your GIRDLES. It is supposed that the people of the East carry their money in a fold of their girdles. This is scarcely correct: they carry it in a purse in their bosom, under their girdles.

Have no money in your purse, is a command, obedience to which was secured by the narrow circumstances of most of the primitive genuine preachers of the gospel. Whole herds of friars mendicants have professed the same principle, and abandoned themselves to voluntary poverty; but if the money be in the heart it is a worse evil. In the former case, it may be a temptation to sin; in the latter, it must be ruinous.

Verse 10. *Nor scrip for your journey*] To carry provisions. It was a leathern pouch hung about their necks, in which they put their victuals. This was, properly, the *shepherd's bag*.

Neither two coats, &c.] Nothing to encumber you.

Nor yet staves] A staff, as in the margin; but, instead of staff, which is the common reading, many MSS. and versions have staves. This reading is of great importance, as it reconciles this place with Luke ix. 3, and removes the seeming contradiction from Mark vi. 8; as if he had said: "Ye shall take nothing to defend yourselves with, because ye are the servants of the Lord, and are to be supported by his bounty, and defended by his power."

The workman is worthy of his meat.] Of his maintenance. It is a maintenance, and that only, which a minister of God is to expect, and that he has a divine right to; but not to make a fortune, or lay up wealth: besides, it is the *workman*, he that labours in the word and doctrine, that is to get even this.

Verse 11. *Into whatsoever city or town ye shall enter*] In the commencement of Christianity, Christ and his preachers were all *Itinerant*.

Inquire who in it is worthy] That is, of a good character; for a preacher of the gospel should be careful of his reputation, and lodge only with those who are of a regular life.

There abide till ye go thence.] Go not about from house to house, Luke x. 7. Acting contrary to this precept has often brought great disgrace on the gospel of God. Stay in your own lodging as much as possible, that you may have time for prayer and study. Seldom frequent the tables of the rich and great; if you do, it will unavoidably prove a snare to you. The unction of God will perish from your mind, and your preaching be only a dry barren repetition of old things; the bread of God in your hands will be like the dry, mouldy, *Gibeonitish crusts*, mentioned Josh. ix. 5.

Verse 12. *Salute it*; *Saying, "Peace be to this house."*

hear your words, when ye depart out of that house or city, ^a shake off the dust of your feet.

15 Verily I say unto you, ^b It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city.

16 ^c Behold, I send you forth as sheep in the midst of wolves: ^d be ye therefore wise as serpents, and ^e harmless ^f as doves.

17 But beware of men: for ^g they will deliver you up to the councils, and ^h they will scourge you in their synagogues:

18 And ⁱ ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 ^j But when they deliver you up, take no thought how or what ye shall speak: for ^k it shall be given you in that same hour, what ye shall speak:

^a Neh. v. 13. Acts xlii. 51. xviii. 6.—^b Ch. xi. 22, 24.—^c Luke x. 8.—^d Rom. xvi. 19. Eph. v. 15.—^e 1 Cor. xix. 20. Phil. ii. 15.—^f Or, simple.—^g Ch. xxiv. 9. Mark xlii. 9. Luke xlii. 11. xli. 12.—^h Acts v. 40.—ⁱ Acts xlii. 1. xxiv. 10. xxv. 7, 23. 2 Tim. iv. 16.—^j Mark xlii. 11, 12, 13. Luke xlii. 11. xli. 14, 15.—^k Exod. iv. 12. Jer. i. 7.—^l 2 Sam. xxlii. 2. Acts iv. 8, vi. 10. 2 Tim. iv. 17.—

This clause, which, as explanatory of the word is necessary to the connexion in which it now stands, is added by some MSS. and versions.

Verse 13. *If the house be worthy*] If that family be proper for a preacher to lodge in, and the master be ready to embrace the message of salvation.

Your peace] The blessings you have prayed for shall come upon the family: God will prosper them in their bodies, souls, and substance.

Let your peace] The blessings prayed for, return to you.

Verse 14. *Shake off the dust of your feet.*] To shake the dust of any city of Israel from off one's clothes or feet was an emblematical action, signifying a renunciation of all farther connexion with them, and placing them on a level with the cities of the Heathen.

Verse 15. *In the day of judgment*] Or, *punishment* Perhaps not meaning the day of general judgment, nor the day of the destruction of the Jewish state by the Romans; but a day in which God should send punishment on that particular city, or on that person, for their crimes.

If men are thus treated for not receiving the preachers of the gospel, what will it be to despise the gospel itself—to decry it—to preach the contrary—to hinder the preaching of it—to abuse those who do preach it in its purity—or to render it fruitless by calumnies and lies? Their punishment, our Lord intimates, shall be greater than that inflicted on the inhabitants of Sodom and Gomorrah!

Verse 16. *Behold, I send you forth as sheep in the midst of wolves*] He who is called to preach the gospel is called to embrace a state of constant labour, and frequent suffering. He who gets ease and pleasure, in consequence of embracing the ministerial office, neither preaches the gospel, nor is sent of God. If he did the work of an Evangelist, wicked men and demons would both oppose him.

Wise (prudent) as serpents, and harmless as doves.] There is a beauty in this saying which is seldom observed. The serpent is represented as prudent to excess, being full of cunning, Gen. iii. 1, 2; Cor. xi. 3; and the dove is simple, even to stupidity, Hos. vii. 11; but Jesus Christ corrects here the cunning of the serpent, by the simplicity of the dove; and the too great simplicity of the dove, by the cunning of the serpent.

Verse 17. *But beware of men*] Or, be on your guard against men, THESE men, i.e., your countrymen; those from whom you might have reasonably expected comfort and support; and especially those in power, who will abuse that power to oppress you.

Verse 18. *Ye shall be brought before governors, &c.*] By governors and kings we may understand, the Roman proconsuls, governors of provinces, and the kings who were tributary to the Roman government, and the emperors themselves, before whom many of the primitive Christians were brought.

For a testimony against them and the Gentiles.] That is, to render testimony, both to Jews and Gentiles, of the truth and power of my Gospel.

20 ¹ For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 ² And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

22 And ³ ye shall be hated of all men for my name's sake: ⁴ but he that endureth to the end shall be saved.

23 But ⁵ when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not ⁶ have gone over the cities of Israel, ⁷ till the Son of man be come.

24 ⁸ The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If ⁹ they have

^a Mic. vii. 6. Ver. 35, 36. Luke xxi. 18.—^b Luke xxi. 17.—^c Dan. xii. 13, 13. Ch. xxiv. 13. Mark xlii. 13.—^d Ch. ii. 13. iv. 12. xli. 15. Acts viii. 1. ix. 25. xiv. 6.—^e Or, end, or finish.—^f Ch. xvi. 28.—^g Luke vii. 40. Johu xlii. 16. xv. 20.—^h Ch. xli. 24.—ⁱ Mark iii. 22. Luke xi. 15. Johu viii. 49, 52.

Verse 19. *Take no thought how or what ye shall speak*] Be not anxiously careful, because such anxiety argues distrust in God, and infallibly produces a confused mind. In such a state, no person is fit to proclaim or vindicate the truth. The promise, *It shall be given you, &c.*, banishes all distrust and inquietude on dangerous occasions; but without encouraging sloth and negligence, and without dispensing with the obligation we are under to prepare ourselves by the meditation of sacred truths, by the study of the Holy Scriptures, and by prayer.

Verse 20. *For it is—the Spirit of your Father, &c.*] This was an extraordinary promise, and was literally fulfilled to those first preachers of the Gospel; and to them it was essentially necessary, because the New Testament dispensation was to be fully opened by their extraordinary inspiration. In a certain measure, it may be truly said that the Holy Spirit animates the true disciples of Christ, and enables them to speak. The Head speaks in his members, by his Spirit; and it is the province of the Spirit of God to speak for God.—Neither surprise, defect of talents, nor even ignorance itself, could hurt the cause of God in the primitive times, when the hearts and minds of those divine men were influenced by the Holy Spirit.

Your Father] This is added to excite and increase their confidence in God.

Verse 21. *And the brother shall deliver up the brother, &c.*] What an astonishing enmity is there in the soul of man against God and goodness! That men should think they did God service, in putting to death those who differ from them in their political or religious creed, cannot be accounted for but on the principle of an indescribable depravity.

Verse 22. *Ye shall be hated of all men for my name's sake*] Because ye are attached to me, and saved from the corruption that is in the world; therefore the world will hate you.

He that endureth to the end shall be saved.] This verse is commonly understood to refer to the destruction of Jerusalem. It is also true that they who do not hold fast faith and a good conscience till death have no room to hope for an admission into the kingdom of God.

Verse 23. *But when they persecute you*] It is prudence and humility (when charity or righteousness obliges us not to the contrary) to avoid persecution. This flight is a precept to those who are highly necessary to the church of Christ, an advice to those who might imprudently draw upon themselves persecution, and an indulgence for those who are weak. But this flight is highly criminal in those mercenary preachers who, through love to their flesh and their property, abandon the flock of Christ to the wolf.

Verse 24. *The disciple is not above his master*] Or in plainer terms, A scholar is not above his teacher. The saying itself requires no comment, its truth and reasonableness are self-evident, but to the spirit and design we should carefully attend. Jesus is the great teacher: we profess to be his scholars. He who keeps the above saying in his heart will never complain of what he suffers.

called the master of the house *Beelzebub*, how much more *shall they call them of his household?*

26 Fear them not therefore: *for there is nothing covered that shall not be revealed; and hid that shall not be known.*

27 What I tell you in darkness, *that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.*

28 *And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.*

29 Are not two sparrows sold for a *farthing?* and one of them shall not fall on the ground without your father.

30 *But the very hairs of your head are all numbered.*

31 Fear ye not therefore, ye are of more value than many sparrows.

32 *Whosoever therefore shall confess me before*

**Gr. Beelzebub.—Mark iv. 22. Luke viii. 17. xii. 2, 3.—Isa. iii. 12, 13. Luke xii. 4. 1 Pet. iii. 14.—It is in value half-penny farthing in the original, as being the tenth part of the Roman penny. See on ch. xviii. 28.—1 Sam. xiv. 45. 2 Sam. xiv. 11. Luke xxi. 18. Acts xxvii. 34.—Luke xii. 8. Rom. x. 9, 10.—Rev. iii. 5.—Mark*

Verse 25. *It is enough for the disciple that he be as his master.* Can any man who pretends to be a scholar or disciple of Jesus Christ, expect to be treated well by the world? Will not the world love its own, and them only?

Beelzebub] It is supposed that this idol was the same with *Baalzebub* the *God fly*, worshipped at Ekron, 2 Kings i. 2, &c., who had his name changed afterwards by the Jews to *Baal zebul*, the *dung God*, a title expressive of the utmost contempt. It seems probable that the worship of this vile idol continued even to the time of our Lord; and the title, being applied by the Jews to our blessed Lord, affords the strongest proof of the inveteracy of their malice.

Verse 26. *Fear them not*] A general direction to all the persecuted followers of Christ. Fear them not, for they can make you suffer nothing worse than they have made Christ suffer; and under all trials he has promised the most ample support.

For there is nothing covered, &c.] God sees everything; this is consolation to the upright, and dismay to the wicked; and he will bring into judgment every work, and every secret thing, whether good or bad.

Verse 27. *What I tell you in darkness*] A man ought to preach that only which he has learned from God's Spirit, and his testimonies; but let him not pretend to bring forth anything new, or mysterious.

What ye hear in the ear] The spirit of our Lord's direction appears to be this: whatever I speak to you is for the benefit of mankind,—keep nothing from them, declare explicitly the whole counsel of God; preach ye on the house-tops. The houses in Judea were flat-roofed, with a balustrade round about, which were used for the purpose of taking the air, prayer, meditation, and it seems, from this place, for announcing things in the most public manner.

Verse 28. *Fear not them which kill the body*] Those who slay with acts of cruelty, alluding probably to the cruelties which persecutors should exercise on his followers in their martyrdom. *But are not able to kill the soul.* Hence we find that the body and the soul are distinct principles, for the body may be slain and the soul escape; and, secondly, that the soul is immaterial, for the murderers of the body are not able to injure it.

Fear him] It is not hell-fire we are to fear, but it is God; without the stroke of whose justice hell itself would be no punishment, and whose frown would render heaven itself insupportable.

Verse 29. *Are not two sparrows sold for a farthing?*] A Roman *As* was one-tenth of a *DENARIUS*, which was about sevenpence-halfpenny, and one-tenth of sevenpence-halfpenny makes just three farthings.

Without your Father.] Without the will of your Father. All things are ordered by the counsel of God. This is a great consolation to those who are tried and afflicted. The belief of an all-wise, all-directing Providence, is a powerful support under the most grievous accidents of life.

Verse 30. *But the very hairs of your head are all numbered.*]

men, *him will I confess also before my Father which is in heaven.*

33 *But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.*

34 *Think not that I am come to send peace on earth: I came not to send peace, but a sword.*

35 *For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.*

36 *And a man's foes shall be they of his own household.*

37 *He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.*

38 *And he that taketh not his cross, and followeth after me, is not worthy of me.*

39 *He that findeth his life shall lose it: and*

viii. 38. Luke ix. 26. 2 Tim. ii. 12.—Luke xii. 49, 51, 52, 53.—Mic. vii. 6.—Ps. xli. 9. lv. 13. Mic. vii. 6. John xiii. 18.—Luke xiv. 26.—Ch. xvi. 24. Mark viii. 34. Luke ix. 23. xiv. 27.—Ch. xvi. 25. Luke xvii. 33. John xii. 25.

Nothing is more astonishing than the care and concern of God for his followers. The least circumstances of their life are regulated, not merely by that general providence which extends to all things, but by a particular providence, which fits and directs all things to the design of their salvation, causing them all to co-operate for their present and eternal good. Rom. v. 1-5.

Verse 31. *Fear ye not—ye are of more value*] None can estimate the value of a soul, for which Christ has given his blood and life!

Verse 32. *Whosoever therefore shall confess me before men*] That is, whosoever shall acknowledge me to be the Messiah, and have his heart and life regulated by my spirit and doctrine. It is not merely sufficient to have the heart right before God; there must be a firm, manly, and public profession of Christ before men.

We confess or own Christ when we own his doctrine, his ministers, his servants, and when no fear hinders us from supporting and assisting them in times of necessity.

Verse 33. *Whosoever shall deny me*] Whosoever prefers his worldly interest to his duty to God, sets a greater value on earthly than on heavenly things, and prefers the friendship of men to the approbation of God.

Verse 34. *Think not that I am come to send peace, &c.*] The meaning of this difficult passage will be plain, when we consider the import of the word *peace*, and the expectation of the Jews. The expectation of the Jews was, that, when the Messiah should come, all temporal prosperity should be accumulated on the land of Judea; therefore the original in this verse, should not be translated *the earth*, but *this land*. The import of our Lord's teaching here is this, Do not imagine, as the Jews in general vainly do, that I am come to send forth, by forcing out the Roman power, that temporal prosperity which they long for; I am not come for this purpose, but to send forth the Roman sword, to cut off a disobedient and rebellious nation, the cup of whose iniquity is already full, and whose crimes cry aloud for speedy vengeance.

Verse 35. *I am come to set a man at variance*] The spirit of Christ can have no union with the spirit of the world. Even a father, while unconverted, will oppose a godly child.

Verse 36. *A man's foes shall be they of his own household.*] Our Lord refers here to their own traditions.

Verse 37. *He that loveth father or mother more than me*] If, in order to please a father or mother who are opposed to vital godliness, we abandon God's ordinances and followers, we are unworthy of anything but hell.

Verse 38. *He that taketh not his cross*] He who is not ready, after my example, to suffer death in the cause of my religion, is not worthy of me, does not deserve to be called my disciple.

This alludes to the custom of causing the criminal to bear his own cross to the place of execution.

Verse 39. *He that findeth his life, &c.*] i. e., He who, for the sake of his temporal interest, abandons his spiritual

he that loseth his life for my sake shall find it.

40 ^a He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

41 ^b He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a

^a Ch. xviii. 5. Luke ix. 48. x. 16. John xlii. 20. Gal. iv. 14.—
^b 1 Kings xvii. 10. xviii. 4. 2 Kings iv. 8.

concerns, shall lose his soul; and he who, in order to avoid martyrdom, abjures the pure religion of Christ, shall lose his soul, and perhaps his life too.

Verse 40. *He that receiveth you*] Treats you kindly, receiveth me; I will consider the kindness as shown to myself; for he who receiveth me, as the true Messiah, receiveth that God by whose counsels and through whose love I am come.

Verse 41. *He that receiveth a prophet*] A teacher, not a foreteller of future events, for this is not always the meaning of the word; but one commissioned by God to teach the doctrines of eternal life. It is no small honour to receive into one's house a minister of Jesus Christ. If the teacher should be weak, or even if he should be found afterwards to have been worthless, yet the person who has received him *in the name*, under the sacred character, of an evangelist, shall not lose his reward; because what he did he did

righteous man, shall receive a righteous man's reward.

42 ^c And whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

^c Ch. viii. 5, 6. xxv. 40. Mark ix. 41. Heb. vi. 10.

for the sake of Christ, and through love for his church

Verse 42. *Verily—he shall in no wise lose his reward.*] Love heightens the smallest actions, and gives a worth to them which they cannot possess without it. Under a just and merciful God, every sin is either punished or pardoned, and every good action rewarded. The most indigent may exercise the works of mercy and charity; seeing even a cup of cold water, given in the name of Jesus, shall not lose its reward. How astonishing is God's kindness! It is not the rich merely whom he calls on to be charitable; but even the poor, and the most impoverished of the poor! God gives the power and inclination to be charitable, and then rewards the work which, it may be truly said, *God himself hath wrought*. It is the name of Jesus that sanctifies everything, and renders services, in themselves comparatively contemptible, of high worth in the sight of God.

CHAPTER XI.

Christ, having finished his instructions to his disciples, departs to preach in different cities, 1. John sends two of his disciples to him to enquire whether he were the Christ, 2-6. Christ's testimony concerning John, 7-15. He upbraids the Jews with their capriciousness, 16-19. The condemnation of Chorazin, and Bethsaida, and Capernaum, for their unbelief and impenitence, 20-24. Praises the divine wisdom for revealing the gospel to the simple-hearted, 25, 26. Shows that none can know God but by the revelation of his Son, 27. Invites the distressed to come unto him, and gives them the promise of rest for their souls, 28-30.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 ^a Now when John had heard ^b in the prison the works of Christ, he sent two of his disciples,

^a Luke vii. 18, 19, &c.—^b Ch. xiv. 8.—^c Gen. xlix. 10. Num. xxiv. 17. Dan. ix. 24. John vi. 14.

Verse 1. *To teach and to preach*] To teach, to give private instructions to as many as came unto him; and to preach, to proclaim publicly, that the kingdom of God is at hand; two grand parts of the duty of a gospel minister.

Verse 2. *John had heard in the prison*] John was cast into prison by order of Herod Antipas, chap. xiv. 8, &c. (where see the notes) a little after our Lord began his public ministry, chap. xiv. 12; and after the first passover, John iii. 24.

Verse 3. *Art thou he that should come*] *He that cometh*, seems to have been a proper name of the Messiah; to save or deliver is necessarily implied.

There is some difficulty in what is here spoken of John. Some have thought he was utterly ignorant of our Lord's divine mission, that he sent merely for his own information; but this is certainly inconsistent with his own declaration, Luke iii. 15, &c.; John i. 15, 26, 33, iii. 28, &c. Others suppose he sent the message merely for the instruction of his disciples; that, as he saw his end approaching, he wished them to have the fullest conviction that Jesus was the Messiah, that they might attach themselves to him.

A third opinion takes a middle course between the two former, and states that, though John was at first perfectly convinced that Jesus was the Christ, yet, entertaining some hopes that he would erect a secular kingdom in Judea, wished to know whether this was likely to take place speedily. It is very probable that John now began, through

3 And said unto him, Art thou ^c he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 ^d The blind receive their sight, and the lame

^d Isa. xxix. 18. xxxv. 4, 5, 6. xlii. 7. John ii. 23. iii. 2. v. 36. x. 25, 38. xiv. 11.

the length of his confinement, to entertain doubts, relative to his kingdom, which perplexed and harassed his mind; and he took the most reasonable way to get rid of them at once, viz. by applying to Christ himself.

Verse 4. *Go and shew John the things—ye do hear and see*] Christ would have men to judge only of him and of others by their works. This is the only safe way of judging.

Verse 5. *The blind receive their sight, &c.*] Look upwards, contemplating the heavens which their Lord hath made.

The lame walk] They walk about; to give the fullest proof to the multitude that their cure was real.

Verse 6. *Blessed is he whosoever shall not be offended in me.*] Or, Happy is he who will not be stumbled at me; for the word, in its root, signifies to hit against or stumble over a thing, which one may meet with in the way. The Jews, as was before remarked, expected a temporal deliverer. Many might be tempted to reject Christ, because of his mean appearance, &c., and so lose the benefit of salvation through him. To instruct and caution such, our blessed Lord spoke these words.

Verse 7. *What went ye out into the wilderness to see?*] The purport of our Lord's design, in this and the following verses, is to convince the Scribes and Pharisees of the inconsistency of their conduct in acknowledging John Baptist for a divinely authorised teacher, and not believing in the very Christ which he pointed out to them.

A reed shaken with the wind?] An emblem of an irreso-

walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and * the poor have the gospel preached to them :

6 And blessed is *he*, whosoever shall not ^b be offended in me.

7 * And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see ? ^c A reed shaken with the wind ?

8 But what went ye out for to see ? A man clothed in soft raiment ? behold they that wear soft clothing are in kings' houses.

9 But what went ye out for to see ? A prophet ? yea, I say unto you, * and more than a prophet :

10 For this is *he* of whom it is written, ' Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist : notwithstanding, he that is least in the kingdom of heaven is greater than he,

* Isa. lxi. 1. Luke iv. 18. Jam. ii. 5.—^b Ch. xiii. 57. xiv. 10. xvi. 31. Rom. ix. 32, 33. 1 Cor. i. 23. Gal. v. 11. 1 Pet. ii. 8.—^c Luke vii. 24.—^d Eph. iv. 14.—^e Ch. xiv. 5. xxi. 26. Luke i. 76. vii. 26.—^f Mal. iii. 1. Mark i. 2. Luke i. 76 vii. 27.—^g Luke xvi.

lute, unsteady mind, which believes and speaks one thing to-day, and another to-morrow.

Verse 8. *A man clothed in soft raiment ?* A second excellency in John was, his sober and mortified life. A preacher of the Gospel should have nothing about him which savours of effeminacy and worldly pomp : he is awfully mistaken who thinks to prevail on the world to hear him and receive the truth, by conforming himself to its fashions and manners. Is not a worldly-minded preacher, in the most peculiar sense, an abomination in the eyes of the Lord ?

Are in kings' houses. A third excellency in John was, he did not affect high things. He was contented to live in the desert, and to announce the solemn and severe truths of his doctrine to the simple inhabitants of the country.

Verse 9. *A prophet ? yea—and more than a prophet.* That is, one more excellent than a prophet ; one greatly beyond all who had come before him, being the immediate forerunner of Christ (see below), and who was especially commissioned to prepare the way of the Lord.

Verse 11. *A greater than John the Baptist* He was greater than any prophet from the beginning of the world till that time :—1st. Because he was prophesied of by them, Isa. xl. 3, and Mal. iii. 1, where Jesus Christ himself seems to be the speaker. 2ndly. Because he had the privilege of showing the fulfilment of their predictions, by pointing out that Christ as *now* come, which they foretold *should* come. And 3rdly. Because he saw and enjoyed that salvation which they could only foretell.

Notwithstanding he that is least in the kingdom of heaven. The meanest preacher of a crucified, risen, and glorified Saviour, was greater than John, who was not permitted to live to see the plenitude of gospel grace, in the pouring out of the Holy Spirit. Let the reader observe, 1st. That the kingdom of heaven here does not mean the state of future glory. See chap. iii. 2. 2ndly. That it is not in holiness or devotedness to God that the *least* in this kingdom is greater than John ; but 3rdly. That it is merely in the difference of the ministry.

Verse 13. *The kingdom of heaven suffereth violence* He that will take, get possession of the kingdom of righteousness, peace, and spiritual joy, must be in earnest ; all hell will oppose him in every step he takes ; and if a man be not absolutely determined to give up his sins and evil companions, and have his soul saved at all hazards, and at every expense, he will surely perish everlastingly. This requires a violent earnestness.

Verse 13. *All the prophets and the law prophesied until John.* I believe the word means here, *they taught or continued to instruct.* They were the instructors concerning the Christ who was to come, till John came and showed that all the predictions of the one, and the types and ceremonies of the other, were now about to be fully and finally accomplished ;

12 * And from the days of John the Baptist until now, the kingdom of heaven ^b suffereth violence, and the violent take it by force.

13 ^c For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is ^d Elias, which was for to come.

15 ^e He that hath ears to hear, let him hear.

16 ^f But whereunto shall I liken this generation ? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced ; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, ^g He hath a devil.

19 The Son of Man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, ^h a friend of publicans and sinners. ⁱ But wisdom is justified of her children.

20 ^j Then began he to upbraid the cities wherein

16.—^b Or, *is gotten by force, and they that thrust men.*—^c Mal. iv. 6.—^d Mal. iv. 5. Ch. xvii. 12. Luke i. 17.—^e Ch. xiii. 9. Luke viii. 8. Rev. ii. 7, 11, 17, 23. iii. 6, 13, 22.—^f Luke vii. 31.—^g John viii. 48.—^h Ch. ix. 10.—ⁱ Luke vii. 35.—^j Luke x. 13, &c.

for Christ was now revealed. The word is spoken in that sense, Matt. vii. 23.

Verse 14. *This is Elias, which was for to come.* This should always be written *Elijah*, that as strict a conformity as possible might be kept up between the names in the Old Testament and the New.

Verse 15. *He that hath ears to hear, let him hear.* As if our Lord had said, These things are so clear and manifest that a man has only to hear them to be convinced and fully satisfied of their truth.

Verse 16. *But whereunto shall I liken this generation ?* That is, the Jewish people, *this* race : and so the word is often to be understood in the Evangelists.

In the markets. Or, *places of concourse ; not a marketplace only, but any place of public resort : probably meaning here, places of public amusement.*

Verse 17. *We have piped unto you, and ye have not danced.* We have begun the music, which should have been followed by the dance, but ye have not attended to it.

We have mourned—and ye have not lamented. Ye have not smote the breast ; to strike, or beat the breasts with the hands, particularly in lamentation. There is an allusion here to those funeral lamentations explained chap. ix. 23.

Verse 18. *For John came neither eating nor drinking* Leading a very austere and mortified life : and yet, ye did not receive him.

He hath a devil. He is a vile hypocrite, influenced by a demon to deceive and destroy the simple.

Verse 19. *The Son of Man came eating and drinking* That is, went wheresoever he was invited to eat a morsel of bread, and observed no rigid fasts ; how could he, who had no corrupt appetites to mortify or subdue ?

They say, Behold a man gluttonous, &c. Whatever measures the followers of God may take, they will not escape the censure of the world : the best way is not to be concerned at them. Iniquity, being always ready to oppose and contradict the Divine conduct, often contradicts and exposes itself.

But wisdom is justified of her children. Those who follow the dictates of true wisdom ever justify, point out as excellent, the holy maxims by which they are guided, for they find the way, pleasantness and the path, peace. Of here, and in many places of our translation, ought to be written by, in modern English.

The children of true wisdom can justify all God's ways in their salvation ; as they know that all the dispensations of Providence work together for the good of those who love and fear God. See on Luke vii. 35.

Verse 21. *Woe unto thee, Chorazin—Bethsaida* [] It would be better to translate this *alas* for thee, than *woe* to thee. The former is an exclamation of pity ; the latter a denunciation of wrath. It is evident that our Lord used it in the former sense. It is not known precisely where

most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago * in sackcloth and ashes.

22 But I say unto you, ^b It shall be more tolerable for Tyre and Sidon at the day of judgment than for you.

23 And thou, Capernaum, * which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, ^d That it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

* ^a Jonah iii. 7. 8.—^b Ch. x. 15. Ver. 21.—^c See Isa. xiv. 13. Lam. ii. 1.—^d Ch. x. 15.—^e Luke x. 21.—^f See Psal. viii. 2. 1 Cor. i. 19. 27. ii. 8. 2 Cor. iii. 14.—^g Ch. xvi. 17.—^h Ch. xxviii. 18. Luke x. 23. John iii. 35. xlii. 8. xvii. 2. 1 Cor. xv. 27.—

Chorazin was situated; but as Christ joins it in the same censure with Bethsaida, which was in upper Galilee, beyond the sea, Mark vi. 45, it is likely that Chorazin was in the same quarter. Though the people in these cities were (generally) impenitent, yet there is little doubt that several received the word of life. Indeed, Bethsaida itself furnished not less than *three* of the *twelve* apostles, Philip, Andrew, and Peter. See John i. 44.

Tyre and Sidon] Were two heathen cities, situated on the shore of the Mediterranean Sea, into which it does not appear that Christ ever went, though he was often very nigh them; see chap. xv. 21.

They would have repented long ago] Formerly, seems here to refer to the time of Ezekiel, who denounced destruction against Tyre and Sidon, Ezek. xxvi. xxvii. and xxviii.

Verse 22. But—it shall be more tolerable] Everything will help to overwhelm the impenitent at the tribunal of God—the benefits and favours which they have received, as well as the sins which they have committed.

Verse 23. Thou Capernaum—exalted unto heaven] A Hebrew metaphor, expressive of the utmost prosperity, and the enjoyment of the greatest privileges. This was properly spoken of this city, because that in it our Lord dwelt, and wrought many of his miraculous works.

Shalt be brought down to hell] Perhaps not meaning, here, the place of torment, but rather a state of desolation. The original word is *Hades*. The prediction of our Lord was literally fulfilled; for, in the wars between the Romans and the Jews, these cities were totally destroyed, so that no traces are now found of Bethsaida, Chorazin, or Capernaum.

Verse 24. But it shall be more tolerable for the land of Sodom] The land of the *Sodomites*; i.e., the ancient inhabitants of that city and its neighbourhood.

In Jude, ver. 7, we are told that these persons are suffering the vengeance of eternal fire. The destruction of Sodom and Gomorrah happened A. M. 2107, which was 1897 years before the incarnation. What a terrible thought is this! It will be more tolerable for certain sinners, who have already been damned nearly four thousand years, than for those who live and die under the Gospel! There are various degrees of punishment in hell, answerable to various degrees of guilt; and the contempt manifested to, and the abuse made of, the preaching of the Gospel, will rank semi-infidel Christians in the highest list of transgressors, and purchase them the hottest place in hell!

Day of judgment] May either refer to that particular time in which God visits for iniquity, or to that great day in which he will judge the world by the Lord Jesus Christ.

Verse 25. I thank thee] I fully agree with thee—I am perfectly of the same mind. Thou hast acted in all things according to the strictest holiness, justice, mercy, and truth.

Wise and prudent] The scribes and Pharisees. Let it be observed, that our Lord does not thank the Father that he had hidden these things from the wise and prudent, but that, seeing they were hidden from them, he had revealed them to the others.

25 * At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because 'thou hast hid these things from the wise and prudent, * and hast revealed them unto babes.

26 Even so, Father; for so it seemed good in thy sight.

27 ^b All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; * neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, * and learn of me; for I am meek and * lowly in heart: * and ye shall find rest unto your souls.

30 ^m For my yoke is easy, and my burden is light.

ⁱ John i. 18. vi. 46. x. 15.—^j John xiii. 15. Phil. ii. 5. 1 Pet. ii. 21. 1 John ii. 6.—^k Zeach. ix. 9. Phil. ii. 7. 8.—^l Jer. vi. 16.—^m 1 John v. 3.

Verse 26. Even so, Father] An emphatical ratification of the preceding address.

Verse 27. All things are delivered unto me of my Father] This is a great truth, and the key of the science of salvation. The man Christ Jesus receives from the Father, and in consequence of his union with the Eternal Godhead becomes the Lord and Sovereign Dispenser of all things. All the springs of the divine favour are in the hands of Christ, as Priest of God, and atoning sacrifice for men: all good proceeds from him, as Saviour, Mediator, Head, Pattern, Pastor, and Sovereign Judge of the whole world.

No man knoweth the Son, but the Father, neither knoweth any man, &c.] None can fully comprehend the nature and attributes of God, but Christ; and none can fully comprehend the nature, incarnation, &c. of Christ, but the Father. The full comprehension and acknowledgment of the Godhead, and the mystery of the Trinity belong to God alone.

Verse 28. Come unto me] This phrase in the New Covenant implies simply, believing in Christ, and becoming his disciple, or follower.

All ye that labour and are heavy laden] The metaphor here appears to be taken from a man who has a great load upon him, which he must carry to a certain place; every step he takes reduces his strength, and renders his load the more oppressive. However, it must be carried on: and he labours, uses his utmost exertions, to reach the place where it is to be laid down. A kind person passing by, and seeing his distress, offers to ease him of his load, that he may enjoy rest.

The Jews, heavily laden with the burdensome rites of the Mosaic institution; sinners, wearied in the ways of iniquity; penitents, burdened with the guilt of their crimes; believers sorely tempted, and oppressed by the remains of the carnal mind, all are invited to come, and all are promised rest. If few find rest from sin and vile affections, it is because few come to Christ to receive it.

Verse 29. Take my yoke upon you] Strange paradox! that a man already weary and overladen must take a new weight upon him, in order to be eased and find rest!

I am meek and lowly in heart] Wherever pride and anger dwell, there is nothing but mental labour and agony; but where the meekness and humility of Christ dwell, all is smooth, even, peaceable, and quiet; for the work of righteousness is peace, and the effect of righteousness, quietness and assurance for ever. Isa. xxxii. 17.

Verse 30. For my yoke is easy] My Gospel imposes nothing that is difficult; on the contrary, it provides for the complete removal of all that which oppresses and renders man miserable, viz. sin. The commandments of Christ are not grievous. Hear the whole: Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself. Can any thing be more congenial to the nature of man than love?—such a love as is inspired by God, and in which the soul rests supremely satisfied and infinitely happy? Taste, and know, by experience how good the Lord is, and how worthy his yoke is to be taken, borne, and loved. This most tender invitation of the compassionate Jesus is sufficient to inspire the most diffident soul with confidence. See on Mark viii. 34.

CHAPTER XII.

Jesus and his disciples go through the corn-fields on the Sabbath, and the latter pluck and eat some of the ears, at which the Pharisees take offence, 1, 2. Our Lord vindicates them, 3-8. The man with the withered hand cured, 9-13. The Pharisees seek his destruction, 14. He heals the multitudes, and fulfils certain prophecies, 15-21. Heals the blind and dumb demoniac, 22, 23. The malice of the Pharisees reproved by our Lord, 24-30. The sin against the Holy Ghost, 31, 32. Good and bad trees known by their fruits—evil and good men by their conduct, 33-37. Jonah, a sign of Christ's death and resurrection, 38-40. The men of Nineveh and the queen of the south shall rise up in the judgment against the Jews, 41, 42. Of the unclean spirit, 43-45. Christ's mother and brethren seek him, 46-50.

AT that time * Jesus went on the Sabbath-day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath-day.

3 But he said unto them, Have ye not read ^b what David did, when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat ^c the shew bread, which was not lawful for him to eat, neither for them that were with him, ^d but only for the priests?

5 Or have ye not read in the ^e law, how that on the Sabbath-days, the priests in the temple profane the Sabbath, and are blameless?

6 But I say unto you, That in this place is ^f one greater than the temple.

* Deut. xxiii. 25. Mark ii. 23. Luke vi. 1.—^b 1 Sam. xxi. 6.—^c Ex. d. xxv. 30. Lev. xxiv. 5.—^d Exod. xxix. 32, 33. Lev. viii. 31. xix. 9.—^e Num. xxviii. 9. John vii. 22.—^f 2 Chron. vi. 18. Mal.

Verse 1. *His disciples were an hungred*] Were hungry. The former is a mode of expression totally obsolete. We may well wonder at the extreme poverty of Christ and his disciples. He was himself present with them, and yet permitted them to lack bread! A man, therefore, is not forsaken of God because he is in want. It is more honourable to suffer the want of all temporal things in fellowship with Christ and his followers, than to have all things in abundance in connexion with the world.

Verse 2. *Thy disciples do that which is not lawful to do*] Those who know not the spirit and design of the divine Law are often superstitious to inhumanity, and indulgent to impiety. An intolerant and censorious spirit in religion is one of the greatest curses a man can well fall under.

Verse 3-4. *Have ye not read what David did*] The original history is in 1 Sam. xxi. 1-6.

He entered into the house of God] Viz., the house of Ahimelech the priest, who dwelt at Nob, with whom the tabernacle then was, in which the divine presence was manifested.

And did eat the shew bread] See the notes on Exod. xxv. 23 and 30.

Verse 5. *The priests—profane the Sabbath*] Profane, i.e. put it to what might be called a common use, by slaying and offering up sacrifices, and by doing the services of the temple, as on common days, Exod. xxix. 38; Num. xxviii. 9.

Verse 6. *In this place is one greater than the temple*] Does not our Lord refer here to Mal. iii. 1? Compare this with Heb. iii. 3. The Jews esteemed nothing greater than the temple, except that God who was worshipped in it. Christ, by asserting he was greater than the temple, asserts that he was God; and this he does, in still more direct terms, ver. 8, *The Son of man is Lord of the Sabbath*—is *Institutor and Governor* of it. Compare this with Gen. ii. 3, and see the notes there.

Verse 7. *I will have mercy, &c.*] See this explained, ch. ix. 18. There are four ways in which positive laws may cease to oblige: by the natural law of necessity; by a particular law, which is superior; by the law of charity and mercy; and by the dispensation and authority of the Lawgiver.

7 But if ye had known what this meaneth, ^a I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the Sabbath-day.

9 ^b And when he was departed thence, he went into their synagogue:

10 And, behold, there was a man which had his hand withered. And they asked him, saying, ^c Is it lawful to heal on the Sabbath-days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and ^d if it fall into a pit on the Sabbath-day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? Wherefore, it is lawful to do well on the Sabbath-days.

13 Then saith he to the man, Stretch forth thine

iii. 1.—^a Hos. vi. 6. Mic. vi. 6, 7, 8. Ch. ix. 13.—^b Mark iii. 1. Luke vi. 6.—^c Luke xiii. 14. xiv. 3. John ix. 16.—^d See Exod. xxiii. 4, 5. Deut. xxi. 4.

Verse 8. *The Son of man is Lord even of the Sabbath-day*] The change of the Jewish into the Christian Sabbath, called the *Lord's day*, Rev. i. 10, shows that Christ is not only the Lord, but also the truth and completion of it. For it seems to have been by an especial providence that this change has been made and acknowledged all over the Christian world.

Verse 10. *A man which had his hand withered*] Probably through a partial paralysis. The man's hand was withered; but God's mercy had still preserved to him the use of his feet: he uses them to bring him to the public worship of God, and Jesus meets and heals him there. How true is the proverb—*It is never so ill with us, but it might be much worse!*

Verse 11. *If it fall into a pit on the Sabbath-day, &c.*] Self-interest is a very decisive casuist, and removes abundance of scruples in a moment. It is always the first consulted, and the most readily obeyed. It is not sinful to hearken to it, but it must not govern nor determine by itself.

Verse 12. *How much then is a man better than a sheep?*] Our Lord's argument is what is called *argumentum ad hominem*; they are taken on their own ground, and confuted on their own maxims and conduct.

Wherefore, it is lawful to do well, &c.] This was allowed by a multitude of Jewish canons.

Verse 13. *Stretch forth thine hand*] The bare command of God is a sufficient reason of obedience. This man might have reasoned thus: "Lord, my hand is withered; how then can I stretch it out? Make it whole first, and afterwards I will do as thou commandest." This may appear reasonable, but in his case it would have been foolishness. At the command of the Lord he made the effort, and in making it the cure was effected! Faith disregards apparent impossibilities, where there is a command and promise of God. The effort to believe is, often, that faith by which the soul is healed.

It is worthy of remark, that as the man was healed with a word, without even a touch, the Sabbath was unbroken, even according to their most rigid interpretation of the letter of the Law.

Verse 14. *Held a council against him*] Nothing sooner leads to utter blindness, and hardness of heart, than envy.

Verse 15. *Jesus—withdrew himself from thence*] It is the

hand. And he stretched it forth; and it was restored whole, like as the other.

14 Then ^a the Pharisees went out, and ^b held a council against him, how they might destroy him.

15 But when Jesus knew it, ^c he withdrew himself from thence: and great multitudes followed him, and he healed them all:

16 And ^d charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 'Behold my servant, whom I have chosen; my beloved, ^e in whom my soul is well pleased; I will put my spirit upon him, and he shall show judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

^a Ch. xvii. 1. Mark iii. 6. Luke vi. 11. John v. 18. x. 39. xi. 53.—^b Or, took counsel.—^c See Ch. x. 23. Mark iii. 7.—^d Ch. x. 2.—^e Ch. ix. 30.—^f Isa. xlii. 1.—^g Ch. iii. 17. xvii. 6.—^h See Ch. ix. 32. Mark iii. 11. Luke xi. 14.—ⁱ Ch. ix. 34. Mark iii. 22.

part of prudence and Christian charity not to provoke, if possible, the blind and the hardened; and to take from them the occasion of sin. Yield to the stream when you cannot stem it.

Great multitudes followed him, and he healed them all.] The rejection of the gospel in one place has often been the means of sending it to and establishing it in another. Jesus healed all that followed him, i.e. all who had need of healing, and who desired to be healed; for thus the passage must be understood:—and is he not still the same? No soul shall ever implore his healing power in vain; but let it be remembered, that only those who follow Christ, and apply to him, are healed of their spiritual maladies.

Verse 16. Charged them that they should not make him known.] See chap. viii. 4.

Verse 18. Behold my servant.] This title was given to our blessed Lord in several prophecies. See Isa. xlii. 1. liii. 2. Christ assumes it, Psal. xl. 7-9. Compare these with John xvii. 4, and Phil. ii. 7. God required an acceptable and perfect service from man; but man, being sinful, could not perform it. Jesus, taking upon him the nature of man, fully performed the whole will of God, and communicates grace to all his followers, to enable them perfectly to love and worthily to magnify their Maker.

And he shall show judgment to the Gentiles.] That is, He will publish the gospel to the heathens; for the word here answers to the word *mishpat* of the prophet, and it is used among the Hebrews to signify laws, precepts, and a whole system or body of doctrine. See Psal. xix. 19, cxix. 30, 39; Isa. lviii. 2.

Verse 19. He shall not strive, nor cry.] The spirit of Christ is not a spirit of contention, murmuring, clamour, or litigiousness. He who loves these does not belong to him.

Verse 20. A bruised reed shall he not break.] A reed is, in Scripture, the emblem of weakness, Ezek. xxix. 6; and a bruised reed must signify that state of weakness that borders on dissolution and death.

And smoking flax shall he not quench.] The wick of a lamp; intended to point out its expiring state, when the oil has been all burnt away from it, and nothing is left but a mere snuff, emitting smoke. Some suppose the Jewish state, as to ecclesiastical matters, is here intended, the prophecy declaring that Christ would not destroy it, but leave it to expire of itself, as it already contained the principles of its own destruction. Others have considered it as implying that great tenderness with which the blessed Jesus should treat the weak and the ignorant, whose good desires must not be stifled, but encouraged. The bruised reed may recover itself, if permitted to vegetate under the genial influences of heaven; and the life and light of the expiring lamp may be supported by the addition of fresh oil.

Judgment unto victory.] By judgment, understand the gospel, and by victory, its complete triumph over Jewish

22 ^b Then was brought unto him one possessed with a devil, blind, and dumb; and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 ^c But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by ^d Beelzebub the prince of the devils.

25 And Jesus ^e knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then ^f the kingdom of God is come unto you.

29 ^g Or else how can one enter into a strong man's

Luke xi. 15.—¹ Gr. Beelzebub; and so ver. 27.—^a Ch. ix. 4. John ii. 25. Rev. ii. 23.—^b Dan. ii. 44. vii. 14. Luke i. 33. xi. 20. xvii. 20, 21.—^c Isa. xlix. 24. Luke xi. 21, 22, 23.

opposition, and Gentile impiety. He will continue by these mild and gentle means to work till the whole world is christianized, and the universe filled with his glory.

Verse 21. And in his name shall the Gentiles trust.] They shall hope. Jesus Christ is the sole hope and trust of mankind.

Verse 22. One possessed with a devil, blind, and dumb.] A person from whom the indwelling demon took away both sight and hearing.

Verse 23. Is not this the son of David? Is not this the true Messiah? Do not these miracles sufficiently prove it? See Isa. xxxv. 5.

Verse 25. Every kingdom divided against itself is brought to desolation.] Our Lord's argument runs thus: "The welfare of any kingdom, city, or family, depends on its concord and unanimity; Satan, like every other potentate, must wish to rule his empire in peace and security; how then can he be in league with me, who oppose his authority, and am destroying his kingdom?"

Verse 26. If Satan cast out Satan.] A good cause will produce a good effect, and an evil cause an evil effect. Were I on Satan's side, I would act for his interest, and confirm his influence among you; but I oppose his maxims by my doctrine, and his influence by my power.

Verse 27. By whom do your children cast them out? From Acts xix. 13, 14, it is evident there were exorcists among the Jews, and, from our Lord's saying here, it is also evident that the disciples of the Pharisees did cast out demons, or, at least, those who educated them wished to have it believed that they had such a power. Our Lord's argument here is extremely conclusive: If the man who casts out demons proves himself thereby to be in league with and influenced by Satan, then your disciples, and you who taught them, are all of you in league with the devil: ye must either give up your assertion, that I cast out demons by Beelzebub, or else admit this conclusion, in its fullest force and latitude, that ye are all children of the devil, and leagued with him against God.

Evil causes persons often to condemn, in one, what they approve in another.

Verse 28. But if I cast out devils by the Spirit of God.] Perhaps the Spirit of God is here mentioned by way of opposition to the magical incantations of the Jews; for it is well known that, by fumigations and magical washings, they professed to cast out devils.

Then the kingdom of God.] For the destruction of the kingdom of Satan plainly implies the setting up of the kingdom of God.

Is come unto you.] It is come unexpectedly upon you.

Verse 29. Else how can one enter into a strong man's house? Men, through sin, are become the very house and dwelling-place of Satan, having, of their own accord, surrendered themselves to this unjust possessor; for whoever

house, and spoil his goods, except he first bind the strong man^p and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, *All manner of sin and blasphemy shall be forgiven unto men: ^bbut the blasphemy against the Holy Ghost shall not be forgiven unto men.

32 And whosoever * speaketh a word against the Son of man, ^dit shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

33 Either make the tree good, and *his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by *his* fruit.

34 O 'generation of vipers, how can ye, being

* Mark iii. 28. Luke xii. 10. Heb. vi. 4, &c. x. 26. 29. 1 John v. 16.—^b Acts vii. 51.—^c Ch. xi. 19. xiii. 65. John vii. 12, 52.—^d 1 Tim. i. 13.—^e Ch. vii. 17. Luke vi. 43, 44.—^f Ch. iii. 7.

gives up his soul to sin gives it up to the Devil. It is Jesus, and Jesus alone, who can deliver from the power of this bondage. When Satan is cast out, Jesus purifies and dwells in the heart.

Verse 30. *He that is not with me is against me*] There is no medium between loving the Lord and being his enemy—between belonging to Christ or to Satan. If we be on the side of the Devil, we must expect to go to the Devil's hell; if we be on the side of Christ, we may expect to go to his heaven.

Scattereth abroad.] This seems to have been a proverbial form of speech, and may be a metaphor taken from shepherds. He who does not help the true shepherd to gather his flock into the fold is, most likely, one who wishes to scatter them, that he may have the opportunity of stealing and destroying them. [The allusion is rather to the harvest field.]

Verse 31. *All manner of sin and blasphemy*] Injurious or impious speaking, chap. ix. 8.

But the blasphemy against the Holy Ghost] Even personal reproaches, revilings, persecutions against Christ, were remissible; but blasphemy, or impious speaking, against the Holy Spirit, was to have no forgiveness: i.e., when the person obstinately attributed those works to the Devil, which he had the fullest evidence could be wrought only by the Spirit of God. That this, and nothing else, is the *sin against the Holy Spirit*, is evident from the connexions in this place, and more particularly from Mark iii. 28, 29, 30.

Here the matter is made clear beyond the smallest doubt—the *unpardonable sin*, as some term it, is neither less nor more than ascribing the miracles Christ wrought by the power of God, to the spirit of the Devil. Many sincere people have been grievously troubled with apprehensions that they had committed the unpardonable sin; but let it be observed that no man who believes the divine mission of Jesus Christ, ever can commit this sin: therefore let no man's heart fail because of it, from henceforth and for ever, Amen.

Verse 32. *Neither in this world, neither in the world to come.*] Though I follow the common translation, yet I am fully satisfied the meaning of the words is neither in this dispensation (viz., the Jewish) nor in that which is to come, viz., the Christian. The sin here spoken of by our Lord ranks high in the catalogue of *presumptuous sins*, for which there was no forgiveness under the Mosaic dispensation. See Num. xv. 30, 31. xxxv. 31. Lev. xx. 10. 1 Sam. ii. 25. When our Lord says that such a sin hath no forgiveness, is he not to be understood as meaning that the crime shall be punished under the Christian dispensation, as it was under the Jewish, viz., by the destruction of the body? And is not this the same mentioned 1 John i. 7, called there *the sin unto death*; i.e., a sin that was to be punished by the death of the body, while mercy might be extended to the soul? The punishment for presumptuous sins, under the Jewish law, to which our Lord evidently alludes, certainly did not extend to the *damnation of the soul*, though the body was destroyed: therefore I think that, though there was no such forgiveness to be extended to this crime as to absolve the man from the punishment of temporal death, yet, on repen-

evil, speak good things? * for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ^aThen certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and 'adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

xxiii. 33.—^a Luke vi. 45.—^b Ch. xvi. 1. Mark viii. 11. Luke xi. 16, 29. John ii. 18. 1 Cor. i. 22.—^c Isa. lviii. 3. Ch. xvi. 4. Mark viii. 38. John iv. 48.

tance, mercy might be extended to the soul; and every sin may be repented of under the gospel dispensation. [The Rabbinical sense under which Dr. Clarke regards this passage cannot be correct. Christ could not have spoken of the Christian dispensation as "to come." It had already come.]

Verse 33. *Either make the tree good*] That is, the effect will be always similar to the cause; a bad tree will produce bad fruit, and a good tree, good fruit.

Verse 34. *O generation of vipers*] These are apparently severe words; but they were extremely proper in reference to that execrable people to whom they were addressed: the whole verse is an inference from what was spoken before.

Out of the abundance (the overflowings) of the heart] Wicked words and sinful actions may be considered as the overflowings of a heart that is more than full of the spirit of wickedness: and holy words and righteous deeds may be considered as the overflowings of a heart that is filled with the Holy Spirit, and running over with love to God and man.

Verse 35. *A good man out of the good treasure of the heart*] The good heart is the good treasury, and the treasure that is in it is the love of God, and of all mankind. The bad heart is the bad treasury, and its treasure is the carnal mind, which is enmity against God, and ill-will to man.

Verse 36. *Every idle word*] A word that does nothing, that neither ministers grace nor instruction to them who hear it. The word corresponds to the Hebrew *shavé*, which signifies not only vain or empty, but also wicked and injurious, such as a false testimony against a neighbour, compare Deut. v. 11 and 20. Our Lord must be understood here as condemning all false and injurious words; the scope of the place necessarily requires this meaning.

Verse 37. *By thy words thou shalt be justified*] That is, the whole tenor of thy conversation will be an evidence for or against thee, in the great day.

Verse 38. *We would see a sign from thee.*] Pride, vain curiosity, and incredulity, have never proof sufficient of the truth: for they will not be satisfied.

Verse 39. *An evil and adulterous generation*] Or, *race of people*; for so should it be translated here, and in most other places in the Gospels; for our Lord, in general, uses it to point out the Jewish people.

Seeketh after a sign] Or, *seeketh another sign*, so I think this word should be translated. Our Lord had already given the Jews several signs: and here they desire sign upon sign.

Verse 40. *Three days and three nights*] Our Lord rose from the grave on the day but one after his crucifixion: so that, in the computation in this verse, the part of the day on which he was crucified, and the part of that on which he rose again, are severally estimated as an entire day; and this, no doubt, exactly corresponded to the time in which Jonah was in the belly of the fish.

Three days and three nights, according to the Jewish method of reckoning, included any part of the first day, the whole of the following night, the next day and its night; and any part of the succeeding or third day.

In the whale's belly] That a fish of the *shark* kind, and not a *whale*, is here meant, Bochart has abundantly proved. Some say, that the great fish means a vessel so called, into which Jonah went, and into the hold of which he was

40 *For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth.

41 ^bThe men of Nineveh shall rise in judgment with this generation, and ^cshall condemn it: ^dbecause they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42 *The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

43 ^eWhen the unclean spirit is gone out of a man, ^fhe walketh through dry places, seeking rest, and findeth none:

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven

*Jonah i. 17.—^bLuke xi. 32.—^cSee Jer. iii. 11. Ezek. xvi. 61, 62. Rom. ii. 27.—^dJonah iii. 5.—^e1 Kings x. 1. 2 Chron. ix. 1. Luke xi. 31.—^fLuke xi. 24.—^gJob i. 7. 1 Pet. v. 8.—^hHeb. vi. 4. x. 28. 2 Pet. ii. 20, 21, 22.—ⁱMark iii. 31. Luke viii. 19, 20, 21.—

thrown, where he continued three days and three nights. In short, it must be anything but a real miracle, the existence of which the wise men, so called, of the present day, cannot admit. Perhaps these very men are not aware that they have scarcely any belief even in the existence of God himself!

Verse 41. *The men of Nineveh shall rise in judgment*] The voice of God, threatening temporal judgments, caused a whole people to repent, who had neither Moses nor Christ, neither the Law, or the prophets; and who perhaps never had but this one preacher among them. What judgment may not we expect, if we continue impenitent, after all that God has bestowed upon us?

A greater than Jonas is here.] The evidence offered by Jonah sufficed to convince and lead the Ninevites to repentance; but here was more evidence, and a greater person; and yet so obstinate are the Jews that all is ineffectual. 1. Christ, who preached to the Jews, was infinitely greater than Jonah, in his nature, person, and mission. 2. Jonah preached repentance in Nineveh only forty days, and Christ preached among the Jews for several years. 3. Jonah wrought no miracles to authorize his preaching; but Christ wrought miracles every day, in every place where he went, and of every kind. And, 4. Notwithstanding all this, the people of Judea did not repent, though the people of Nineveh did.

Verse 42. *The queen of the south*] In 1 Kings x. 1, this queen is said to be of Saba, which was a city and province of Arabia Felix, to the south, or southeast of Judea.

Uttermost parts of the earth] A form of speech which merely signifies a great distance.

Verse 43. *When the unclean spirit*] If there had been no reality in demoniacal possessions, our Lord would have scarcely appealed to a case of this kind here, to point out the real state of the Jewish people, and the desolation which was coming upon them.

He walketh through dry places] There seems to be a reference here to the *Orphee* demonology, in which evil spirits were divided into various classes, according to the different regions of their abode, or places in which they delighted. [This criticism is gratuitous.]

Seeking rest] Or *refreshment*. Strange! a fallen corrupt spirit can have no rest but in the polluted human heart: the corruption of the one is suited to the pollution of the other, and thus *like* cleaves to *like*.

other spirits more wicked than himself, and they enter in and dwell there: ^hand the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 While he yet talked to the people, ⁱbehold, ^jhis mother and ^khis brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For ^lwhosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

[Ch. xiii. 55. Mark vi. 3. John ii. 12. vii. 3, 5. Acts i. 14. 1 Cor. ix. 5. Gal. i. 19.—^kSee John xv. 14. Gal. v. 6. vi. 15. Col. iii. 11. Heb. ii. 11.]

Verse 44. *Into my house*] The soul of that person from whom he had been expelled by the power of Christ, and out of which he was to have been kept by continual prayer, faith, and watchfulness.

He findeth it empty] *Unoccupied, empty* of the former inhabitant, and *ready* to receive a new one: denoting a soul that has lost the life and power of godliness, and the testimony of the Holy Spirit.

Swept and garnished.] As the original signifies to be *idle* or *unemployed*, it may refer here to the person, as well as to his state. His affections and desires are no longer busied with the things of God, but *gad about*, like an idle person, among the vanities of a perishing world. *Swept*, from love, meekness, and all the fruits of the Spirit; and *garnished* or *adorned*, decorated with the vain showy trifles of folly and fashion.

Verse 45. *Seven other spirits more wicked*] *Seven* was a favourite number with the Jews, implying frequently, with them, something perfect, completed, filled up. *Seven demons*—as many as could occupy his soul, harassing it with pride, anger, self-will, lust, &c., and torturing the body with disease.

The last state of that man is worse than the first] His soul, before influenced by the Spirit of God, dilated and expanded under its heavenly influences, becomes more capable of refinement in iniquity, as its powers are more capacious than formerly.

So shall it be also unto this wicked generation.] And so it was: for they grew worse and worse, as if totally abandoned to diabolic influence; till at last the besom of destruction swept them and their privileges, national and religious, utterly away.

Verse 46. *His mother and his brethren*] These are supposed to have been the *cousins* of our Lord, as the word *brother* is frequently used among the Hebrews in this sense. But there are others who believe Mary had other children besides our Lord, and that these were literally his *brothers*, who are spoken of here.

Verse 48. *Who is my mother? and who are my brethren?*] The reason of this seeming disregard of his relatives was this: *they came to seize upon him, for they thought he was distracted.* See Mark iii. 21.

Verse 50. *Whosoever shall do the will of my Father, &c.*] Those are the best acknowledged relatives of Christ who are united to him by spiritual ties, and who are become *one* with him by the indwelling of his Spirit.

CHAPTER XIII.

Christ teaches the multitudes out of a ship, they standing on the shore, 1, 2. The parable of the sower, 3-9. He gives his reasons for speaking in parables, 10-17. Explains the parable of the sower, 18-23. Parable of the tares and the wheat, 24-30. Of the grain of mustard seed, 31, 32. Of the leaven, 33. The prophecy fulfilled by this mode of teaching, 34, 35. He explains the parable of the tares and the wheat, 36-43. Parable of the treasure hid in a field, 44. Of the pearl-merchant, 45, 46. Of the drag-net, 47-50. His application of the whole, 51, 52. He teaches in his own country, and his neighbours take offence, 53-56. Our Lord's observations on this, 57. He works no miracle among them because of their unbelief, 58.

THE same day went Jesus out of the house, * and sat by the sea side.

2 ^b And great multitudes were gathered together unto him, so that ^c he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, ^d Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

* Mark iv. 1.—^b Luke viii. 4.—^c Luke v. 3.—^d Luke viii. 5.—^e Gen. xxvi. 12.—^f Ch. xi. 15.—^g Ch. xi. 25. xvi. 17. Mark iv. 11.

Verse 1. *The same day*] Our Lord scarcely ever appears to take any rest: he is incessant in his labours, and instant in season and out of season; and in this he has left all his successors in the ministry an example, that they should follow his steps: for he who wishes to save souls will find few opportunities to rest.

Went Jesus out of the house] This was the house of Peter, See chap. xvii. 24.

Sat by the sea side.] The Sea of Galilee, on the borders of which the City of Capernaum was situated.

Verse 2. *Into a ship*] *The vessel or boat.* A particular vessel seems to have been kept on the lake for the use of Christ and his Apostles: it probably belonged to some of the fishermen (see chap. iv. 22) who, occasionally, at least, followed their former occupation.

Verse 3. *He spake many things unto them in parables*] *Parable.* A comparison or similitude, in which one thing is compared with another, especially spiritual things with natural, by which means these spiritual things are better understood, and make a deeper impression on an attentive mind. No scheme of Jewish rhetoric was more familiarly used than that of parables; which, perhaps, creeping in from thence among the heathens, ended in fables.

Verse 4. *Some seeds fell by the way side*] The hard beaten path, where no plough had broken up the ground.

Verse 5. *Stony places*] Where there was a thin surface of earth, and a rock at the bottom.

Verse 7. *Among thorns*] Where the earth was ploughed up, but the brambles and weeds had not been cleared away.

Verse 8. *Good ground*] Where the earth was deep, the field well ploughed, and the brambles and weeds all removed.

Some a hundred-fold] The power of grain to multiply itself, even in the same year, is a subject as much of curiosity and astonishment, as of importance and general utility.

Verse 11. *It is given unto you to know the mysteries, &c.*] By mysteries here we may understand not only things concerning the scheme of salvation, which had not yet been revealed; but also the prophetic declarations concerning the future state of the Christian Church, expressed in the ensuing parables. *It is not given to them to know the purport and design of these things—they are gross of heart, earthly and sensual, and do not improve the light they have received: but to you it is given,* because I have appointed you not only to be the first preachers of my gospel to sinners, but also the

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some ^a a hundred-fold, some sixty-fold, some thirty-fold.

9 ^f Who hath ears to hear, let him hear,

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because ^g it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 ^h For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because

1 Cor. ii. 10. 1 John i. 27.—^b Ch. xxy. 29. Mark iv. 25. Luke viii. 18. xix. 26.

persons who shall transmit accounts of all these things to posterity. The knowledge of these mysteries, in the first instance, can be given only to a few; but when these faithfully write and publish what they have heard and seen, unto the world, then the science of salvation is revealed and addressed to all. From ver. 17, we learn that many prophets and righteous men had desired to see and hear these things, but had not that privilege—to them it was not given; not because God designed to exclude them from salvation, but because HE who knew all things knew, either that they were not proper persons, or that that was not the proper time: for the choice of the PERSONS by whom, and the choice of the TIME in which it is most proper to reveal divine things, must for ever rest with the all-wise God.

Verse 12. *Whosoever hath, to him shall be given*] This is an allusion to a common custom in all countries: he who possesses much, or is rich, to such a person presents are ordinarily given.

Whosoever hath not, from him shall be taken away even that he hath.] That is, the poor man: he that has little may be easily made a prey of, and so lose his little. This is a proper sense of the word in sacred and profane writers. In 1 Cor. xi. 22, *those who have not*, means simply THE POOR.

Verse 13. *Therefore speak I to them in parables*] On this account, viz., to lead them into a proper knowledge of God. I speak to them in parables, natural representations of spiritual truths, that they may be allured to inquire, and to find out the spirit, which is hidden under the letter; because, seeing the miracles which I have wrought, they see not, i.e., the end for which I have wrought them; and hearing my doctrines, they hear not, so as to profit by what is spoken; neither do they understand, they do not lay their hearts to it. Is not this obviously our Lord's meaning? Who can suppose that he would employ his time in speaking enigmatically to them, on purpose that they might not understand what was spoken? Could the God of truth and sincerity act thus? If he had designed to act otherwise, he might have saved his time and labour, and not spoken at all, which would have answered the same end, viz., to leave them in gross ignorance.

Verse 14. *In them is fulfilled*] Is AGAIN fulfilled: this proper meaning of the Greek word has been generally overlooked.

they seeing, see not; and hearing, they hear not; neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, 'By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and their ears^b are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16 But^c blessed are your eyes, for they see, and your ears, for they hear.

17 For verily I say unto you, ^d That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

18 * Hear ye therefore the parable of the sower.

19 When any one heareth the word^e of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown

in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon^f with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by^g he is offended.

22^h He also that received seedⁱ among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground, is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, ^k some a hundred-fold, some sixty, some thirty.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed^l good seed in his field:

25 But while men slept, his enemy came and sowed^m tares among the wheat, and went his way.

26 But when the blade was sprung up, and

* Isa. vi. 9. Ezek. xlii. 2. Mark iv. 12. Luke viii. 10. John xii. 40. Acts xxviii. 26, 27. Rom. xi. 8. 2 Cor. iii. 14, 15. ^b Heb. v. 11.—^c Ch. xvi. 17. Luke x. 28, 24. John xx. 29.—^d Heb. xi. 13. 1 Pet. i. 10, 11.—^e Mark iv. 14. Luke viii. 11.—^f Ch. iv. 23.—^g Isa. lviii. 2. Ezek. xxxiii. 31, 32. John v. 35.—

By hearing ye shall hear] Jesus Christ shall be sent to you, his miracles ye shall fully see, and his doctrines ye shall distinctly hear; but God will not force you to receive the salvation which is offered.

Verse 15. Heart is waxed gross] Is become fat—inattentive, stupid, insensible.

Lest—they should see, &c.] Lest they should see their lost estate, and be obliged to turn unto God, and seek his salvation.

Verse 17. Many prophets and righteous men] These lived by, and died in the faith of the promised Messiah: the fullness of the time was not then come for his manifestation in the flesh.

Verse 19. When any one heareth the word of the kingdom] Viz., the preaching of the gospel of Christ.

And understandeth it not] Perhaps more properly, *regardeth it not*, does not lay his heart to it.

The wicked one] He who distresses and torments the soul. Mark, chap. iv. 15, calls him the adversary or opposer, because he resists men in all their purposes of amendment, and opposes, in order to frustrate the influences of divine grace upon the heart. In the parallel place in Luke, chap. viii. 12, he is called the devil, from a word signifying to shoot, or dart through. See Eph. vi. 16.

Catcheth away] Makes the utmost haste to pick up the good seed, lest it should take root in the heart.

A careless inattentive hearer is compared to the *way side*—his heart is an open road, where evil affections, and foolish and hurtful desires, continually pass and repass without either notice or restraint.

Verse 20. But he that received the seed into stony places—[is he] That is, is a fit emblem of that man who, hearing the gospel, is affected with its beauty and excellency, and immediately receiveth it with joy—is glad to hear what God has done to make man happy.

Verse 21. Yet hath he not root in himself] His soul is not deeply convinced of its guilt and depravity; the fallow ground is not properly ploughed up, nor the rock broken.

Verse 22. He also that received seed among the thorns] In land ploughed, but not properly cleared and weeded.

The deceitfulness of riches] Which promise peace and pleasure, can never give them.

Choke the word] Or, together choke the word, meaning, either that these grow up together with the word, overtop, and choke it; or that these united together, viz. caring worldly cares, with the delusive hopes and promises of riches, cause the man to abandon the great concerns of his soul, and seek, in their place, what he shall eat, drink, and wherewithal he shall be clothed.

^h Ch. xi. 8. 2 Tim. i. 15.—ⁱ Ch. xix. 23. Mark x. 23. Luke xviii. 24. 1 Tim. vi. 9. 2 Tim. iv. 10.—^j Jer. iv. 3.—^k Gen. xxvi. 12. John xv. 4, 5, 8. Gal. v. 22.—^l Mark iv. 26.—^m Deut. xxii. 9. Isa. lvi. 9, 10. Wisd. ii. 24. 1 Tim. iv. 2.

Verse 23. Good ground] That which had depth of mould, was well ploughed, and well weeded.

Which also beareth fruit] His fruitfulness being an almost necessary consequence of his thus laying the divine message to heart. Let it be observed, that to hear, to understand, and to bring forth fruit, are the three grand evidences of a genuine believer.

From the different portions of fruit produced by the good ground, we may learn that all sound believers are not equally fruitful; all hear, understand, and bring forth fruit, but not in the same degrees—occasioned, partly, by their situation and circumstances not allowing them such extensive opportunities of receiving and doing good; and partly by lack of mental capacity—for every mind is not equally improvable.

Let it be farther observed, that the unfruitfulness of the different lands was not owing to bad seed or an unskilful sower—the same sower sows the same seed in all, and with the same gracious design—but it is unfruitful in many because they are careless, inattentive, and worldly-minded.

Verse 24. The kingdom of heaven] God's method of managing the affairs of the world, and the concerns of his church.

Is likened unto a man which sowed good seed in his field] In general, the world may be termed the field of God; and, in particular, those who profess to believe in God through Christ are his field or farm; among whom God sows nothing but the pure unadulterated word of his truth.

Verse 25. But while men slept] When the professors were lukewarm, and the pastors indolent; his enemy came and sowed tares, degenerate or bastard wheat.

The word *zizania*, which is here translated tares, should rather be translated bastard or degenerate wheat, that which was wholly a right seed in the beginning, but afterwards became degenerate. This interpretation throws much light on the scope and design of the whole passage. Christ seems to refer, first, to the origin of evil. God sowed good seed in his field; made man in his own image and likeness; but the enemy, the devil (ver. 30), corrupted this good seed, and caused it to degenerate. Secondly, he seems to refer to the state of the Jewish people; God had sowed them, at first, wholly a right seed, but now they were become utterly degenerate, and about to be plucked up and destroyed by the Roman armies, which were the angels or messengers of God's justice, whom he had commissioned to sweep these rebellious people from the face of the land. Thirdly, he seems to refer also to the state in which the world shall be found, when he comes to judge it. The righteous and the wicked shall be permitted to grow together, till God comes to make a full and final separation.

brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, 'An enemy hath done this. The servants said unto him, 'Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles, to burn them; but 'gather the wheat into my barn.

31 Another parable put he forth unto them, saying, 'The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 'Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three 'measures of meal, till the whole was leavened.

34 'All these things spake Jesus unto the mul-

*Eeth. vii. 6.—^bLuke ix. 54. 1 Pet. i. 23.—^cCh. iii. 12.—^dIsa. ii. 2, 3. Mic. iv. 1. Mark iv. 30. Luke xiii. 18, 19.—^eLuke xiii. 20.—^fThe word in the Greek is a measure containing about a peck and a half, wanting a little more than a pint.—^gMark iv. 33, 34.—^hPsalm. lxxviii. 2.—ⁱRom. xvi. 25, 26. 1 Cor. ii. 7. Eph. iii. 9. Col. i. 26.—

Verse 26. *When the blade was sprung up—then appeared the tares also.*] Satan has a shoot of iniquity for every shoot of grace; and, when God revives his work, Satan revives his also.

Verse 27. *So the servants—said unto him, Sir, didst not thou sow?* A faithful and vigilant minister of Christ fails not to discover the evil, to lament it, and to address himself to God by prayer, in order to find out the cause of it, and to receive from him proper information how to behave on this occasion.

Verse 28. *An enemy hath done this.*] It is the interest of Satan to introduce hypocrites and wicked persons into religious societies, in order to discredit the work of God, and to favour his own designs.

Wilt thou then that we go and gather them up?] A zeal, which is rash and precipitate, is as much to be feared as the total lack of strict discipline.

Verse 29. *But he said, Nay.*] God judges quite otherwise than men of this mixture of good and evil in the world; he knows the good which he intends to produce from it, and how far his patience towards the wicked should extend, in order to their conversion, or the farther sanctification of the righteous. The zeal which leads persons to persecute others for religious opinions is not less a seed of the devil than a bad opinion itself is.

Verse 30. *Let both grow together.*] Though every minister of God should separate from the church of Christ every incorrigible sinner, yet he should proceed no farther; the man is not to be persecuted in his body or goods, because he is not sound in the faith—God tolerates him; so should men. False doctrines are against God—he alone is the judge and punisher of them—man has no right to interfere in this matter.

Verse 31. *The kingdom of heaven is like to a grain of mustard seed.*] This parable is a representation of the progress of the gospel in the world; and of the growth of grace in the soul. That grace which leads the soul to the fullness of glory may begin, and often does, in a single good desire—a wish to escape hell, or a desire to enjoy God in heaven.

Verse 32. *Which is indeed the least of all seeds.*] That is, of all those seeds which produce plants, whose stems and branches, according to the saying of the botanists, are apt, to grow into a ligneous or woody substance.

Becometh a tree.] That is, it is not only the largest of

titude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, 'I will open my mouth in parables; 'I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 'The field is the world; the good seed are the children of the kingdom; but the tares are 'the children of the wicked one;

39 The enemy that sowed them is the devil; 'the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, 'and they shall gather out of his kingdom all 'things that offend, and them which do iniquity;

42 'And shall cast them into a furnace of fire: 'there shall be wailing and gnashing of teeth.

43 'Then shall the righteous shine forth as the

[Ch. xxiv. 14. xxviii. 19. Mark xvi. 15, 20. Luke xxiv. 47. Rom. x. 18. Col. i. 6.—^aGen. iii. 13. John viii. 44. Acts xiii. 10. 1 John iii. 9.—^bJoel iii. 13. Rev. xiv. 15.—^cCh. xviii. 7. 2 Pet. ii. 1, 2.—^dOr, *scandal*.—^eCh. iii. 12. Rev. xix. 20. xx. 10.—^fCh. viii. 12. Ver. 50.—^gDan. xli. 3. Wisd. iii. 7. 1 Cor. xv. 42, 43, 58.

plants which are produced from such small seeds, but partakes, in its substance, the close woody texture, especially in warm climates, where we are informed it grows to an almost incredible size.

Verse 33. *The kingdom of heaven is like unto leaven.*] As the property of leaven is to change, or assimilate to its own nature, the meal or dough with which it is mixed, so the property of the grace of Christ is to change the whole soul into its own likeness; and God intends that this principle should continue in the soul till the whole bear the image of the heavenly, as it before bore the image of the earthly.

Verse 34. *All these things spake Jesus—in parables.*] Divine things cannot be taught to man but through the medium of earthly things. If God should speak to us in that language which is peculiar to heaven, clothing those ideas which angelic minds form, how little should we comprehend of the things thus described!

Verse 35. *By the prophet.*] As the quotation is taken from Psalm. lxxviii. 2, which is attributed to Asaph, he must be the prophet who is meant in the text; and, indeed, he is expressly called a prophet, 1 Chron. xxv. 2.

Verse 36. *Jesus—went into the house: and his disciples came.*] Those who attend only to the public preaching of the Gospel of God are not likely to understand fully the mysteries of the kingdom of heaven. To understand clearly the purport of the divine message, a man must come to God by frequent, fervent, secret prayer.

Verse 44. *The kingdom of heaven is like unto treasure hid in a field.*] To a hidden treasure. We are not to imagine that the treasure here mentioned, and to which the Gospel salvation is likened, means a pot or chest of money hidden in the field, but rather a gold or silver mine, which he who found out could not get at, or work, without turning up the field, and for this purpose he bought it.

Our Lord's meaning seems to be this:

The kingdom of heaven—the salvation provided by the gospel—is like a treasure—something of inestimable worth—hidden in a field: it is a rich mine, the veins of which run in all directions in the sacred Scriptures; therefore, the field must be dug up, the records of salvation diligently and carefully turned over, and searched. *Which, when a man hath found—*when a sinner is convinced that the promise of life eternal is to him, he kept secret—pondered the matter deeply in his heart; he examines the preciousness of the treasure, and counts the cost of purchase; for joy thereof—

sun in the kingdom of their Father. * Who hath ears to hear let him hear.

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found * one pearl of great price, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and * gathered of every kind;

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 * And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all

* Ver. 9.—Phil. iii. 7, 8.—Isa. lv. 1. Rev. iii. 18.—Prov. ii. 4. iii. 14, 15. viii. 10, 12.—Ch. xxii. 10.—Ch. xxv. 32.—Ver. 43.—Cant. vii. 13.—Ch. ii. 23. Mark vi. 1. Luke iv. 16, 28.—

finding that this salvation is just what his needy soul requires, and what will make him presently and eternally happy, *went and sold all that he had*—renounces his sins, abandons his evil companions, and relinquishes all hope of salvation through his own righteousness; and *purchased that field*—not merely bought the book for the sake of the salvation it described, but, by the blood of the covenant, buys gold tried in the fire, white raiment, &c.; in a word, pardon and purity, which he receives from God for the sake of Jesus.

Verse 45. *A merchant man, seeking goodly pearls*] The meaning of this parable is the same with the others; and both were spoken to impress more forcibly this great truth on the souls of the people—eternal salvation from sin and its consequences is the supreme good of man, should be sought after above all things, and prized beyond all that God has made.

Verse 47. *Is like unto a net*] *A drag-net*. This is the proper meaning. As this is dragged along it keeps gathering all in its way, both good and bad, small and great; and, when it is brought to the shore, those which are proper for use are preserved, and those which are not are either destroyed or thrown back into the water.

By the *net* may be understood the preaching of the gospel of the kingdom, which keeps drawing men into the profession of Christianity, and into the fellowship of the visible Church of Christ. By the *sea* may be represented that *abyss* of sin, error, ignorance, and wickedness in which men live, and out of which they are drawn, by the truth and spirit of God, who cordially close in with the offers of salvation made to them in the preaching of the Gospel.

By *drawing to shore*, may be represented the consummation of all things, see ver. 49, when a proper distinction shall be made between those who served God, and those who served him not; for many shall doubtless be found who shall bear the name without the nature of Christ. By *picking out the good, and throwing away the bad*, ver. 48, is meant that separation which God shall make between false and true professors, casting the former into hell, and bringing the latter to heaven.

Verse 51. *Have ye understood all these things?*] Divine truths must not be lightly passed over.—Our Lord's question here shows them to be matters of the utmost weight and importance; and that they should be considered again and again, till they be thoroughly understood.

Verse 52. *Every scribe*] Minister of Christ; who is instructed—taught of God; in the kingdom of heaven—in the mysteries of the gospel of Christ; out of his treasury—his granary or store-house; things new and old—a Jewish phrase for great plenty. A small degree of knowledge is not sufficient for a preacher of the gospel. The Sacred Writings should be his *treasure*, and he should properly understand

these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure * things new and old.

53 And it came to pass, that when Jesus had finished these parables, he departed thence.

54 * And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

55 * Is not this the carpenter's son? is not his mother called Mary? and * his brethren, * James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this man all these things?

57 And they * were offended in him. But Jesus said unto them, * A prophet is not without honour, save in his own country, and in his own house.

58 And * he did not many mighty works there, because of their unbelief.

1 Isa. xlix. 7. Mark vi. 3. Luke iii. 23. John vi. 42.—Ch. xii. 46.—Mark xv. 40.—Ch. xi. 6. Mark vi. 3, 4.—Luke iv. 24. John iv. 44.—Mark vi. 5, 6.

them. Again, it is not enough for a man to have these advantages in possession: he must *bring them forth*, and distribute them abroad. A good pastor will not, like a miser, keep these things to himself to please his fancy; nor, like a merchant, traffic with them, to enrich himself; but, like a bountiful father or householder, distribute them with a liberal though judicious hand, for the comfort and support of the whole heavenly family.

Verse 54. *And when he was come into his own country*] Probably Nazareth, where his parents lived, and where he had continued till his thirtieth year, though it appears he had a lodging in Peter's house at Capernaum.

They were astonished] It appears, hence, that our blessed Lord had lived in obscurity all the time above specified; for his countrymen appear not to have heard his doctrines, nor seen his miracles, until now. 'Tis a melancholy truth, that those who should know Christ best are often the most ignorant of himself, the doctrines of his word, and the operations of his Spirit.

Verse 55. *Is not this the carpenter's son?*] It is likely our Lord, during the thirty years of his abode at Nazareth, wrought at the same trade with Joseph: and perhaps this is what is intended, Luke ii. 51. An honest trade is no discredit to any man. He who spends his time in idleness is fit for any business in which the Devil chooses to employ him.

Is not his mother—Mary, and his brethren, James, &c.] This insulting question seems to intimate that our Lord's family was a very obscure one; and that they were of small repute among their neighbours, except for their piety.

Verse 57. *And they were offended in him.*] They took offence at him, making the meanness of his family the reason why they would not receive him as a prophet, though they were astonished at his wisdom, and at his miracles, ver. 54. So their *pride* and their *envy* were the causes of their destruction.

A prophet is not without honour] This seems to have been a proverbial mode of speech, generally true, but not without some exceptions.

Verse 58. *And he did not many mighty works there because of their unbelief.*] Miracles. So the word is used, ch. vii. 22. xi. 20. Acts xix. 11. 1. Cor. xii. 28. Gal. iii. 5. Heb. ii. 4.

Unbelief and contempt drive Christ out of the heart, as they did out of his own country. Faith seems to put the almighty power of God into the hands of men; whereas unbelief appears to tie up even the hands of the Almighty. A man, generally speaking, can do but little good among his relatives, because it is difficult for them to look with the eyes of faith upon one whom they have been accustomed to behold with the eyes of the flesh.

CHAPTER XIV.

Herod, having heard the fame of Christ, supposes him to be John the Baptist, risen from the dead, 1, 2. A circumstantial account of the beheading of John the Baptist, 3-12. Five thousand men, besides women and children, fed with five loaves and two fishes, 13-21. The disciples take ship, and Jesus stays behind, and goes privately into a mountain to pray, 22, 23. A violent storm arises, by which the lives of the disciples are endangered, 24. In their extremity, Jesus appears to them, walking upon the water, 25-27. Peter, at the command of his master, leaves the ship, and walks on the water to meet Christ, 28-31. They both enter the ship, and the storm ceases, 32, 33. They come into the land of Gennesaret, and he heals many diseased people, 34-36.

AT that time * Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works ^b do shew forth themselves in him.

3 * For Herod had laid hold on John, and bound him, and put him in prison, for Herodias' sake, his brother Philip's wife.

4 For John said unto him, ^c It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, ^e because they counted him as a prophet.

6 But when Herod's birth-day was kept, the daughter of Herodias danced ^f before them and pleased Herod.

7 Whereupon he promised with an oath, to give her whatsoever she would ask.

* Mark vi. 14. Luke ix. 7.—^b Or, are wrought by him.—^c Mark vi. 17. Luke iii. 19, 20.—^d Lev. xviii. 16. xx. 21.—^e Ch. xxi. 28.

Verse 1. *Herod the tetrarch.* This was Herod Antipas, the son of Herod the Great. The word *tetrarch* properly signifies a person who rules over the fourth part of a country; but it is taken in a more general sense by the Jewish writers, meaning sometimes a *governor* simply, or a *king*; see ver. 9.

Verse 2. *This is John the Baptist.* See the power of conscience! He is miserable, because he is guilty; being continually under the dominion of self-accusation, reproach, and remorse. No need for the Baptist now: conscience performs the office of ten thousand accusers! But, to complete the misery, a guilty conscience offers no relief from God—points out no salvation from sin.

He is risen from the dead. From this we may observe: That the resurrection of the dead was a common opinion among the Jews; and 2, that the materiality of the soul made no part of Herod's creed.

Verse 3. *For Herodias' sake.* This infamous woman was the daughter of *Aristobulus* and *Berenice*, and granddaughter of Herod the Great. Her first marriage was with Herod Philip, her uncle, by whom she had *Salome*: some time after, she left her husband, and lived publicly with Herod Antipas, her brother-in-law, who had been before married to the daughter of *Arotas*, the king of Arabia Petraea.

Verse 4. *For John said unto him, It is not lawful for thee to have her.* Here is an instance of zeal, fidelity, and courage highly worthy of imitation. Plainness, mildness, and modesty, are qualifications necessary to be observed when we reprove the great. The best service a subject can render his prince is to lay before him, in the plainest, but most respectful manner, what the law of God requires of him, and what it forbids. How unutterable must the punishment of those be who are chaplains to princes, or great men, and who either flatter them in their vices, or wink at their sins!

Verse 5. *He feared the multitude.* Miserable prince! who fears more to offend his people, than to sin against his God, by shedding innocent blood.

Verse 6. *Herod's birthday.* Either the day on which he was born, or the day on which he began to reign; for both were termed *birthdays*. See 1 Sam. xiii. 1, and Hos. vii. 6. The kings of Persia were accustomed to reject no petition that was preferred to them during the entertainment.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless, for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 * When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and ^b was moved with compassion toward them, and he healed their sick.

Like xx. 6.—^c Gr. in the midst.—^d Ch. x. 23. xli. 15. Mark vi. 32. Luke ix. 10. John vi. 1, 2.—^e Ch. ix. 36. Mark vi. 34.

The daughter—danced. This was *Salome*, mentioned before.

Verse 8. *Give me here John Baptist's head in a charger.* A dish, or platter: anything is better than *charger*, which never conveyed much meaning, and now conveys none. What a most infernal mother, to give such instructions to her child! and what a promising daughter to receive them! What a present for a young lady!—the bloody head of the murdered forerunner of Jesus! and what a gratification for an adulterous wife, and incestuous mother!

Verse 9. *The king was sorry.* He knew John to be a righteous man, and at first did many things gladly which John told him it was his duty to perform. Mark vi. 20.

Nevertheless, for the oath's sake. The OATHS,—he had probably sworn again and again—one sin begets many.

And them which sat with him at meat. Who were probably such as himself, and would have considered it a breach of honour if he had not fulfilled his sworn promise: he therefore commanded it to be given!

Verse 11. *His head was—given to the damsel:—and she brought it to her mother.* There is no person so revengeful as a lascivious woman when reproved and blamed.

Verse 12. *His disciples came, and took up the body.* The HEAD was in the possession of *Herodias*, who, 'tis probable, took a diabolic pleasure in viewing that speechless mouth which had often been the cause of planting thorns in her criminal bed: and in offering indignities to that tongue from which she could no longer dread a reproof. Behold here, ye professedly religious parents, the fruits of what was doubtless called in those times *elegant breeding* and *accomplished dancing*! Fix your eyes on that vicious mother, that prostituted daughter; and especially on that murdered ambassador of God, and then send your children to genteel boarding-schools, to learn the accomplishment of DANCING! where the fear of God makes no part of the education.

Verse 13. *When Jesus heard of it, he departed thence.* Had the blessed Jesus continued in that place it is probable the hand of this impure female murderer would have been stretched out against him also: he withdrew therefore, not through fear, but to teach his messengers rather to yield to the storm than expose themselves to destruction, where, from circumstances, the case is evidently hopeless.

15 'And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, 'We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and looking up to heaven, 'he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: 'and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 And straightway Jesus constrained his disciples to get into a ship, 'and to go before him

unto the other side, while he sent the multitudes away.

23 'And when he had sent the multitudes away, he went up into a mountain apart, to pray: 'and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him 'walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind 'boisterous, he was afraid; and, beginning to sink, he cried, saying, Lord, save me.

*Mark vi. 35. Luke ix. 12. John vi. 5.—John vi. 8, 9. 2 Kings iv. 43.—Ch. xv. 36.—Ch. xvi. 7. Isa. lv. 1. Luke x. 17.—Ch. ix.

The people—followed him on foot] Or, by land, which is a common acceptance of the word in the best Greek writers.

Verse 14. *Jesus—was moved with compassion*] He was moved with tender compassion, so I think the word should in general be translated: see the note on chap. ix. 30.

Verse 15. *Send the multitude away, that they may go—and buy*] The disciples of Christ are solicitous for the people's temporal, as well as spiritual welfare: and he is not worthy to be called a minister of Christ, who does not endeavour to promote both to the uttermost of his power.

Verse 16. *They need not depart*] He that seeks first the kingdom of heaven is sure to have every temporal requisite.

Give ye them to eat.] Should we say, Lord, how shall thy poor, feeble, ministering servants, feed so many hungry souls as attend thy word? Begin at the command of Jesus—make the attempt—divide what you have—and the bread of God shall be multiplied in your hands, and all shall eat and be satisfied.

Verse 17. *We have here but five loaves and two fishes*] God often permits his servants to be brought low, that they may have repeated opportunities of proving the kindness and mercy of their gracious Lord and Master.

Verse 18. *Bring them hither to me.*] If thou have but even a handful of meal and a few herbs, bring them to Christ by prayer and faith, and he will make them a sufficiency for thy body, and a sacrament to thy soul. Let the minister of the Gospel attend—bring all his gifts and graces to his Maker—let him ever know that his word can be of no use, unless the blessing of Christ be in it.

Verse 19. *And took the five loaves, &c.*] This was the act of the father of a family among the Jews—his business it was to take the bread into his hands, and render thanks to God, before any of the family was permitted to taste of it.

Looking up to heaven] To teach us to acknowledge God as the Supreme Good, and fountain of all excellence.

He blessed] The word God should, I think, be rather inserted here than the word *them*, because it does not appear that it was the loaves which Christ blessed, but that God who had provided them; and this indeed was the Jewish custom, not to bless the food, but the God who gave it.

And brake] We read often in the Scriptures of *breaking bread*, never of *cutting it*: because the Jews made their bread broad and thin like oaks, and to divide such, being very brittle, there was no need of a knife.

Verse 20. *They did all eat and were filled*] Little or much is the same in the hands of Jesus Christ. Here must have been a manifest creation of substance—the parts of the bread were not dilated to make them appear large, nor was there any delusion in the eating—for they all ate, and were all filled. Here then is one miracle of our Lord attested by at least five thousand persons!

They took up—twelve baskets] It was customary for many of the Jews to carry a basket with them at all times.

The simple reason appears to be this:—When they went into Gentile countries, they carried their own provision with

viii. 18.—'Mark vi. 46.—John vi. 16.—Job ix. 8.—'Or, strong.

them, as they were afraid of being polluted by partaking of the meat of heathens.

Verse 22. *Jesus constrained his disciples to get into a ship*] Either they were afraid to return into the jurisdiction of Herod, or they were unwilling to embark without their Lord and Protector, and would not enter their boat till Christ had commanded them to embark.

Unto the other side] Towards Capernaum, ver. 34. John vi. 16, 17, or Bethsaida, see on Mark vi. 45.

Verse 23. *He went up into a mountain apart, to pray*] He whom God has employed in a work of mercy had need to return, by prayer, as speedily, to his Maker, as he can, lest he should be tempted to value himself on account of that in which he has no merit—for the good that is done upon earth, the Lord doth it alone.

Verse 24. *Tossed with waves*] Grievously agitated. This is the proper meaning of the word.

Verse 25. *The fourth watch*] This division the Romans had introduced in Judea, as also the custom of dividing the day into twelve hours: see John xi. 9. The first watch began at six o'clock in the evening, the second at nine, the third at twelve, and the fourth at three. It was therefore between the hours of three and six in the morning that Jesus made this appearance to his disciples.

Walking on the sea.] This suspending the laws of gravitation was a proper manifestation of unlimited power. Jesus did this by his own power; therefore Jesus showed forth his Godhead.

Verse 26. *It is a spirit*] That the spirits of the dead might, and did appear, was a doctrine held by the greatest and holiest of men that ever existed; and a doctrine which the cavillers, free-thinkers, and bound-thinkers, of different ages, have never been able to disprove.

Verse 27. *It is I; be not afraid.*] Nothing but this voice of Christ could, in such circumstances, have given courage and comfort to his disciples: those who are grievously tossed with difficulties and temptations, require a similar manifestation of his power and goodness.

Verse 28. *Bid me come unto thee on the water*] A weak faith is always wishing for signs and miracles. To take Christ at his word, argues not only the perfection of faith, but also the highest exercise of sound reason.

Verse 29. *Peter—walked on the water*] However impossible the thing commanded by Christ may appear, it is certain he will give power to accomplish it to those who receive his word by faith; but we must take care never to put Christ's power to the proof for the gratification of a vain curiosity; or even for the strengthening of our faith, when the ordinary means for doing that are within our reach.

Verse 30. *When he saw the wind boisterous, he was afraid*] It was by faith in the power of Christ he was upheld; when that faith failed, by which the laws of gravitation were suspended, no wonder that those laws returned to their wonted action, and that he began to sink. It was

31 And immediately Jesus stretched forth his hand, and caught him and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

* Ps. ii. 7. Mark i. 1. Ch. xvi. 16. xxvi. 63. Luke iv. 41. John i. 49. vi. 69. xi. 27. Acts viii. 37. Rom. i. 4.—^b Mark vi. 53.—

not the violence of the winds, nor the raging of the waves, which endangered his life, but his littleness of faith.

Verse 31. *Jesus stretched forth his hand*] Every moment we stand in need of Christ: while we stand, we are upheld by his power only; and when we are falling, or have fallen, we can be saved only by his mercy.

Verse 32. *The wind ceased*.] Jesus is the Prince of Peace, and all is peace and calm where he condescends to enter and abide.

Verse 33. *Thou art the Son of God*.] It is probable that these words were spoken either by the sailors or passengers, and not by the disciples. It would have been a strange thing indeed, if the disciples, after all the miracles they had seen Jesus work, after their having left all to follow him, &c.,

34 And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

* Mark vi. 56.—^a Num. xv. 33, 39. Ch. ix. 20.—^b Ch. ix. 20. Mark iii. 10. Luke vi. 19. Acts xix. 12.

were only now persuaded that he was the promised Messiah. Verse 35. *The men of that place had knowledge of him*] i. e., *They knew him again*.

They brought unto him all that were diseased] And Jesus received and healed every man and woman of them. And is not the soul, in the sight of God, of more value than the body? and will he withhold his healing power from the former, and grant it so freely to the latter? This cannot be.

Verse 36. *That they might only touch the hem of his garment*] What mighty influence must the grace and Spirit of Christ have in the soul, when even the border or hem of his garment produced such wonders in the bodies of those who touched it!

CHAPTER XV.

The Pharisees accuse the disciples of eating with unwashed hands, 1, 2. Our Lord answers, and convicts them of gross hypocrisy, 3-9. Teaches the people and the disciples what it is that renders men unclean, 10-20. Heals the daughter of a Canaanish woman, 21-28. Heals many diseased people on a mountain of Galilee, 29-31. With seven loaves, and a few little fishes, he feeds 4,000 men, besides women and children, 32-38. Having dismissed the multitudes, he comes to the coast of Magdala, 39.

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

* Mark vii. 1.—^b Mark vii. 5.—^c Col. ii. 8.—^d Exod. xx. 12. Lev. xix. 3. Deut. v. 16. Prov. xxiii. 22. Ephes. vi. 2.—^e Exod. xxi. 17. Lev. xx. 9. Deut. xxvii. 16. Prov. xx. 20. xxx. 17.—

Verse 1. *The scribes and Pharisees—of Jerusalem*] Our Lord was now in Galilee, chap. xiv. 34.

Verse 2. *Elders*] Rulers and magistrates among the Jews.

For they wash not their hands] What frivolous nonsense! These Pharisees had nothing which their malice could fasten on in the conduct or doctrine of our blessed Lord and his disciples, and therefore they must dispute about washing of hands! All sorts of Pharisees are troublesome people in religious society; and the reason is, they take more pleasure in blaming others than in amending themselves.

The tradition of the elders] The word tradition, has occupied a most distinguished place, both in the Jewish and Christian Church. Man is ever fond of mending the work of his Maker; and hence he has been led to put his finishing hand even to Divine revelation! This supplementary matter has been called tradition, from *trado*, to deliver, especially from one to another;—to hand down. Among the Jews, TRADITION signifies what is also called the oral law, which they distinguish from the written law: this last contains the Mosaic precepts, as found in the Pentateuch;

5 But ye say, Whosoever shall say to his father or his mother, 'It is a gift, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

* Mark vii. 11, 12. Prov. xx. 25. Ch. xxiii. 16, 18.—^b Mark vii. 6.—^c Isa. xxix. 13. Ezek. xxxiii. 31.

the former, the traditions of the elders, i. e., traditions, or doctrines, that had been successively handed down from Moses through every generation, but not committed to writing.

They wash not their hands] On washing of hands, before and after meat, the Jews laid great stress: they considered eating with unwashed hands to be no ordinary crime.

Verse 3. *Why do ye—transgress the commandment*] Ye accuse my disciples of transgressing the traditions of the elders—I accuse you of transgressing the commands of God, and that too in favour of your own tradition; thus preferring the inventions of men to the positive precepts of God.

Verse 4. *Honour thy father and mother*] This word was taken in great latitude of meaning among the Jews: it not only meant respect and submission, but also to take care of a person, to nourish and support him, to enrich.

Verse 5. *It is a gift*] Korban, Mark vii. 11, an offering of approach; something consecrated to the service of God in the temple, by which a man had the privilege of approaching his Maker.

Verse 8. *Their heart is far from me*.] The true worship

9 But in vain they do worship me, * teaching, for doctrines, the commandments of men.

10 And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: * they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

* Isa. xxix. 13. Col. ii. 18-22. Tit. i. 14.—^b Mark vii. 14. —^c Acts x. 15. Rom. xiv. 14, 17, 20. 1 Tim. iv. 4. Tit. i. 15. —^d John xv. 2. 1 Cor. iii. 12, &c.—^e Isa. ix. 16. Mal. ii. 8. Ch.

of God consists in the union of the heart to him—where this exists not, a particle of the spirit of devotion cannot be found.

Verse 9. *In vain they do worship me, &c.* By the traditions of the elders, not only the word of God was perverted, but his worship also was greatly corrupted. But the Jews were not the only people who have acted thus: whole Christian churches, as well as sects and parties, have acted in the same way. Men must not mould the worship of God according to their fancy—it is not *what* they think *will do—is proper, innocent, &c.*, but what God himself *has prescribed*, that he will acknowledge as his worship. However sincere a man may be in a worship of his own invention, or of man's commandment, yet it profits him nothing.

Verse 10. *Hear and understand* A most important command. *Hear*—make it a point of conscience to attend to the ministry of the word. *Understand*—be not satisfied with attending places of public worship merely; see that the *teaching* be of God, and that you *lay it to heart*.

Verse 11. *Not that which goeth into the mouth defileth* If, in eating with unwashed hands, any particles of dust, &c., cleaving to the hands, might happen to be taken into the mouth with the food, this did not defile, did not constitute a man a sinner.

That which cometh out of the mouth That is, what springs from a corrupt unregenerate heart—a perverse will and impure passions—these defile, i. e., make him a sinner.

Verse 12. *The Pharisees were offended* None so liable to take offence as formalists and hypocrites, when you attempt to take away the false props from the one, and question the sincerity of the other. Besides, a Pharisee must never be suspected of ignorance, for they are the men, and wisdom must die with them!

Verse 13. *Every plant* Every plantation. This gives a different turn to the text. The Pharisees, as a religious body, were now a plantation of trees, which God did not plant, water, nor own; therefore, they should be rooted up, not left to wither and die, but the fellers, and those who root up (the Roman armies), should come against and destroy them, and the Christian Church was to be planted in their place. [It is better to adopt the ordinary version. The "plant" is the doctrine of the Pharisees.]

Verse 14. *Let them alone* The whole connexion of the place evidently proves that our blessed Lord meant, *give them up*, have no kind of religious connexion with them, and the strong reason for which he immediately adds, because they are blind leaders. This passage does not at all mean that blind leaders should not be pointed out to the people, that they may avoid being deceived by them; for this our Lord does frequently, and warns his disciples, and the people in general, against all such false teachers as the Pharisees were.

Probably the words may be understood as a sort of proverbial expression for—*Don't mind them; pay no regard to them*—"They are altogether unworthy of notice."

17 Do not ye yet understand, that whatsoever entereth in at the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are the things which defile a man: but to eat with unwashed hands defileth not a man.

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

xxiii. 16. Luke vi. 39.—^f Mark vii. 17.—^g Ch. xvi. 9. Mark vii. 18.—^h 1 Cor. vi. 13.—ⁱ Jam. iii. 6.—^j Gen. vi. 5. viii. 21. Prov. vi. 14. Jer. xvii. 9. Mark vii. 21.—^k Mark vii. 24.

And if the blind lead the blind This was so self-evident a case, that an apter parallel could not be found—if the blind lead the blind, both must fall into the ditch. Like priests, like people. If the minister be ignorant, he cannot teach what he does not know; and the people cannot become wise unto salvation under such a ministry—he is ignorant and wicked, and they are profligate.

Verse 15. *Declare unto us this parable* The true knowledge of the spirit of the gospel is a thing more uncommon than we imagine, among the generality of Christians, and even of the learned.

Verse 17. *Cast out into the draught* Diodati translates it properly, *nella latrina, into the privy*.

Verse 19. *Out of the heart* In the heart of an unregenerate man, the principles and seeds of all sin are found. And iniquity is always conceived in the heart before it be spoken or acted. Is there any hope that a man can abstain from outward sin till his heart, that abominable fountain of corruption, be thoroughly cleansed? I trow not.

Evil thoughts Wicked dialogues—for in all evil surmises the heart holds a conversation, or dialogue, with itself.

Blasphemies The verb when applied to men, signifies to speak INJURIOUSLY of their persons, characters, &c., and, when applied to God, it means to speak IMPIOUSLY of his nature, works, &c.

Verse 20. *These—defile a man* Our Lord's argument is very plain. What goes into the mouth descends into the stomach and other intestines; part is retained for the nourishment of the body, and part is ejected, as being improper to afford nourishment. Nothing of this kind defiles the soul, because it does not enter into it; but the evil principles that are in it, producing evil thoughts, murders, &c., these defile the soul, because they have their seat and operation in it.

Verse 21. *Departed into the coasts of Tyre and Sidon* Towards the coasts or confines. Tyre and Sidon are usually joined together, principally because they are but a few miles distant from each other.

Verse 22. *A woman of Canaan* Matthew gives her this name because of the people from whom she sprung—the descendants of Canaan, Judg. i. 81, 82 but Mark calls her a Syrophenician, because of the country where she dwelt.

Have mercy on me, &c. How proper is this prayer for a penitent! there are many excellencies contained in it; 1. It is short; 2. humble; 3. full of faith; 4. fervent; 5. modest; 6. respectful; 7. rational; 8. relying only on the mercy of God; 9. preserving.

Son of David An essential character of the true Messiah.

Verse 23. *He answered her not a word* Seemed to take time to consider her request, and to give her the opportunity of exercising her faith, and manifesting her fervour.

Verse 24. *I am not sent but unto the lost sheep* By the divine appointment, I am come to preach the Gospel to the Jews only.

Verse 26. *The children's bread* The salvation provided for the Jews, who were termed the children of the kingdom.

24 But he answered and said, "I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast it to ^b dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 ^c And Jesus departed from thence, and came nigh ^d unto the sea of Galilee; and went up into a mountain, and sat down there.

30 ^e And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

^a Ch. x. 5, 6. Acts iii. 25, 26. xiii. 46. Rom. xv. 8.—^b Ch. vii. 6. Phil. iii. 2.—^c Mark vii. 31.—^d Ch. iv. 18.—^e Isa. xxxv. 5, 6. Ch. xi. 5. Luke vii. 22.—^f Mark viii. 1.—^g 2 Kings

And cast it to the little dogs—to the curs; such the Gentiles were reputed by the Jewish people, and our Lord uses that form of speech which was common among his countrymen. What terrible repulses! and yet she still perseveres!

Verse 27. *Truth, Lord*] Yes, Lord. This appears to be not so much an assent, as a bold reply to our Lord's reason for apparently rejecting her suit.

The little dogs share with the children, for they eat the crumbs which fall from their masters' table. I do not desire what is provided for these highly favoured children, only what they *leave*; a single exertion of thy almighty power, in the healing of my afflicted daughter, is all that I wish for; and this the highly favoured Jews can well spare, without lessening the provision made for themselves. Is not this the sense of this noble woman's reply?

Verse 28. *O woman, great is thy faith*] Her faith resembles a river which becomes enlarged by the dykes opposed to it, till at last it sweeps them entirely away with it.

Her daughter was made whole] Persevering faith and prayer are next to omnipotent. No person can thus pray and believe, without receiving all his soul requires. This is one of the finest lessons in the book of God for a penitent or for a discouraged believer.

Verse 29. *Went up into a mountain*] THE mountain; some particular mountain which he was accustomed to frequent.

Verse 30. *Those that were—maimed*] Mr. Wakefield is fully of opinion that this means those who *had lost a limb*, and brings an incontestable proof from Matth. xviii. 8. Mark ix. 43. "If thy hand cause thee to offend, cut it off; it is better

32 ^f Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 ^g And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And ^h he took the seven loaves and the fishes, and ⁱ gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 ^j And he sent away the multitude, and took ship, and came into the coasts of Magdala.

iv. 43.—^k Ch. xiv. 19.—^l 1 Sam. ix. 13. Luke xxii. 19.—^m Mark viii. 10.

for thee to enter into life WITHOUT A LIMB, than having thy two hands, to go away into hell." What an astonishing manifestation of *omnipotent* and *creative* energy must the *reproduction* of a hand, foot, &c., be at the *word* or *touch* of Jesus! [But there is no reason for attaching this sense to the original word here.]

Verse 31. *The multitude wondered*] And well they might, when they had such proofs of the miraculous power and love of God before their eyes.

Verse 33. *Whence should we have so much bread in the wilderness, &c.*] Human *foresight*, even in the followers of Christ, is very short. In a thousand instances, if we supply not its deficiency by *faith*, we shall be always embarrassed, and often miserable. This world is a *desert*, where nothing can be found to satisfy the soul of man, but the salvation which Christ has procured.

Verse 37. *They did all eat, and were filled*] *They were satisfied*. The husks of worldly pleasures may fill the man, but cannot satisfy the soul.

Verse 38. *Four thousand*] Let the poor learn from these miracles to trust in God for support. Whatever his ordinary Providence denies, his miraculous power will supply.

Verse 39. *He sent away the multitude*] But not before he had instructed their souls, and fed and healed their bodies.

The coasts of Magdala.] In the parallel place, Mark viii. 10, this place is called *Dalmanutha*. *Magdala*, variously pronounced, seems to have been the place or country; *Dalmanutha*, the chief town or capital.

CHAPTER XVI.

The Pharisees insidiously require our Lord to give them a sign, 1. They are severely rebuked for their hypocrisy and wickedness, 2-5. The disciples are cautioned to beware of them and their destructive doctrine, 6-12. The different opinions formed by the people of Christ, 13, 14. Peter's confession, and our Lord's discourse on it, 15-20. He foretells his sufferings, and reproves Peter, 21-23. Teaches the necessity of self-denial, and shows the reasons on which it is founded, 24-26. Speaks of a future judgment, 27. And promises the speedy opening of the glory of his own kingdom on earth, 28.

THE Pharisees also with the Sadducees came, and tempting, desired him that he would shew them ^a a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, ^c *It will be fair weather: for the sky is red.*

3 And in the morning, *It will be foul weather to day: for the sky is red and lowring.* ^d O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

4 ^e A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And ^f when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, ^g Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is because we have taken no bread.*

8 Which, when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 ^h Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

^aCh. xii. 88. Mark viii. 11. Luke xi. 16. xii. 54-56. 1 Cor. i. 22.—^bJohn vi. 30. Ch. xii. 38. John iv. 48.—^cLuke xii. 54, 55.—^dLuke xii. 55.—^eCh. xii. 39.—^fMark viii. 14.—^gLuke xii. 1.—^hCh. xiv. 17. John vi. 9.—ⁱCh. xv. 34.—^jMark viii. 27. Luke ix. 18.—^kCh. xiv. 2. Luke ix. 7, 8, 9.—^lCh. xiv. 33. Mark viii. 29.

Verse 1. *The Pharisees also with the Sadducees*] A short account of these has been already given in a note on ch. iii. 7. *Shew them a sign.*] These sects, however opposed among themselves, most cordially unite in their opposition to Christ and his truth.

Tempting—him] Feigning a desire to have his doctrine fully proved to them, that they might credit it, and become his disciples; but having no other design than to betray and ruin him.

Verse 2. *When it is evening*] There are certain signs of fair and foul weather, which ye are in the constant habit of observing, and which do not fail.—*The signs of the times:* the doctrine which I preach, and the miracles which I work among you, are as sure signs that the day-spring from on high has visited you for your salvation.

Verse 3. *The sky is red and lowring.*] The signs of fair and foul weather were observed in a similar manner among the Romans, and indeed among most other people.

Verse 4. *Wicked and adulterous generation*] Our blessed Lord had already wrought miracles sufficient to demonstrate both his divine mission and his divinity; only one was farther necessary to take away the scandal of his cross and death, to fulfil the Scriptures, and to establish the Christian religion; and that was, his resurrection from the dead, which, he here states, was typified in the case of Jonas.

Verse 5. *Come to the other side*] Viz., the coast of Bethsaida, by which our Lord passed, going to Cæsarea, for he was now on his journey thither.

Verse 6. *Beware of the leaven*] Bad doctrines act in the soul as leaven does in meal; they assimilate the whole spirit to their own nature. A man's particular creed has a greater influence on his tempers and conduct than most are aware of. *Pride, hypocrisy, and worldly-mindedness*, which constituted the leaven of the Pharisees and Sadducees, ruin the major part of the world.

Verse 7. *They reasoned*] For the term *leaven* was very rarely used among the Jews to signify doctrine, and therefore the disciples did not immediately apprehend his meaning.

Verse 8. *O ye of little faith*] There are degrees in faith, as well as in the other graces of the Spirit. *Little faith* may be the seed of great faith, and therefore is not to be despised.

Verses 9 and 10. *Do ye not yet understand—the five loaves—neither the seven*] Though men quickly perceive their

10 ⁱ Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, ^j Whom do men say that I the Son of man am?

14 And they said, ^k Some say that thou art John the Baptist: some Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, ^l Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: ^m for flesh and blood hath not revealed it unto thee, but ⁿ my Father which is in heaven.

18 And I say also unto thee, That ^o thou art Peter, and ^p upon this rock I will build my church; and ^q the gates of hell shall not prevail against it.

19 ^r And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt

bodily wants, and are querulous enough till they get them supplied, yet they as quickly forget the mercy which they have received; and thus God gets few returns of gratitude for his kindness.

Verse 11. *How is it that ye do not understand*] How deep and ruinous must our ignorance be, if God did not give line upon line, precept upon precept, here a little and there a little!

Verse 13. *Cæsarea Philippi*] A city, in the tribes of Naphtali, near to mount Libanus, in the province of *Iturea*. Its ancient name was *Dan*, Gen. xiv. 14; afterwards called *Lais*, Judg. xviii. 7. But Philip the tetrarch, having rebuilt and beautified it, gave it the name of *Cæsarea*, in honour of Tiberius Cæsar, the reigning emperor; but to distinguish it from another Cæsarea, which was on the coast of the Mediterranean Sea, and to perpetuate the fame of him who rebuilt it, it was called *Cæsarea Philippi*, or *Cæsarea of Philip*.

When Jesus came] When Jesus was coming. Mark expressly mentions that it happened in the way to Cæsarea Philippi, chap. viii. 27, and he is Matthew's best interpreter.

Whom do men say] He asked his disciples this question to have the opportunity, in getting an express declaration of their faith from themselves, to confirm and strengthen them in it: but see on Luke ix. 20. *Some, John the Baptist, &c.* By this and other passages we may learn, that the Pharisaic doctrine of the *Metempsychosis*, or transmigration of souls, was pretty general; for it was upon this ground that they believed that the soul of the Baptist, or of *Elijah*, *Jeremiah*, or some of the prophets, had come to a new life, in the body of Jesus.

Verse 16. *Thou art the Christ, the son of the living God*] Every word here is emphatic—a most concise, and yet comprehensive, confession of faith.

The Christ, or Messiah, points out his divinity, and shows his office; the *Son*—designates his person: on this account it is that both are joined together so frequently in the New Covenant. *Of the living God*—literally, of the Living One.

Verse 17. *Blessed art thou, Simon Bar-jona*] Or *Simon, son of Jonah*; so *Bar-jona* should be translated, and so it is rendered by our Lord, John i. 43. *Flesh and blood*—i. e., *MAN*:—no human being hath revealed this. Is it not evident, from our Lord's observation, that it requires an express revelation of God in a man's soul, to give him a saving acquaintance with Jesus Christ; and that not even the

bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.

20 *Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 From that time forth began Jesus ^b to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, ^c Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, ^d Satan: *thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

*Ch. xvii. 9. Mark viii. 30. Luke ix. 21. John xi. 27. 1 Cor. ii. 8. Ch. viii. 4. ix. 30.—^bCh. xx. 17. Mark viii. 31. ix. 31. x. 33. Luke ix. 22. Rom. xi. xxiv. 6. 7.—^cGr. *Pity thyself*.—^dSee 2 Sam. xix. 22.—^eRom. viii. 7.—^fCh. x. 38. Mark viii. 34. Luke ix. 23. xiv. 27. Acts xiv. 22. 1 Thess. iii. 3. 2 Tim. iii. 12.

miracles of our Lord, wrought before the eyes, will effect this? The darkness must be removed from the heart by the Holy Spirit, before a man can become wise unto salvation.

Verse 18. *Thou art Peter*] This was the same as if he had said, *I acknowledge thee for one of my disciples*—for this name was given him by our Lord when he first called him to the Apostleship. See John i. 42.

Peter, signifies a stone, or fragment of a rock: and our Lord, whose constant custom it was to rise to heavenly things, through the medium of earthly, takes occasion from the name, the metaphorical meaning of which was strength and stability, to point out the solidity of the confession, and the stability of that cause which should be founded on the CHRIST, the SON OF THE LIVING GOD.

Upon this very rock—this true confession of thine—that I am THE MESSIAH, that am come to reveal and communicate the LIVING GOD, that the dead, lost world may be saved—upon this very rock, myself, thus confessed (alluding probably to Ps. cxviii. 22, and to Isa. xxviii. 16) will build my Church, my assembly, or congregation, i. e., of persons who are made partakers of this precious faith. That Peter is not designed in our Lord's words, must be evident to all who are not blinded by prejudice. Peter was only one of the builders in this sacred edifice, Eph. ii. 20, who, himself tells us, (with the rest of the believers) was built on this living foundation stone: 1 Pet. ii. 4, 5; therefore Jesus Christ did not say, on thee, Peter, will I build my church, but changes immediately the expression, and says, upon that very rock, to show that he neither addressed Peter, nor any other of the Apostles. So, the supremacy of Peter, and the infallibility of the Church of Rome, must be sought in some other Scripture, for they certainly are not to be found in this.

The gates of Hell, i. e., the machinations and powers of the invisible world.

Verse 19. *The keys of the kingdom*] By the kingdom of heaven, we may consider the true Church, that house of God, to be meant; and by the keys, the power of admitting into that house, or preventing any improper person from coming in. In other words, the doctrine of salvation, and the full declaration of the way in which God will save sinners; and who they are that shall be finally excluded from heaven: and on what account. This prophetic declaration of our Lord was literally fulfilled to Peter, as he was made the first instrument of opening, i. e., preaching the doctrines of the kingdom of heaven to the Jews, Acts ii. 41; and to the Gentiles, Acts x. 44—27, xi. 1. &c.

Whatsoever thou shalt bind on earth] This mode of expression was frequent among the Jews: they considered that everything that was done upon earth, according to the order of God, was at the same time done in heaven: hence they were accustomed to say, that when the priest, on the day of atonement, offered the two goats upon earth, the same were offered in heaven. These words will receive considerable light from Lev. xiii. 8 and 23. So the disciples of our Lord, from having the keys, i. e., the true knowledge of the doctrine of the kingdom of heaven, should be able, at

24 'Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For *whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or ^b what shall a man give in exchange for his soul?

27 For 'the Son of man shall come in the glory of his Father ^c with his angels; ^d and then he shall reward every man according to his works.

28 Verily I say unto you, ^e There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

—^aLuke xvii. 33. John xii. 25.—^bPs. xlix. 7, 8.—^cCh. xxvi. 64. Mark viii. 38. Luke ix. 26.—^dDan. vii. 10. Zeoh. xiv. 5. Ch. xiv. 31. Jude 14.—^eJob xxxiv. 11. Ps. lxxii. 12. Prov. xxiv. 12. Jer. xvii. 10. xxxii. 19. Rom. ii. 6. 1 Cor. iii. 8. 2 Cor. v. 10. 1 Pet. i. 17. Rev. ii. 23. xxii. 12.—Mark ix. 1. Luke ix. 23.

all times, to distinguish between the clean and the unclean, and pronounce infallible judgment; and this binding and loosing, or pronouncing fit or unfit for fellowship with the members of Christ, being always according to the doctrine of the gospel of God, should be considered as proceeding immediately from heaven, and consequently as divinely ratified.

That binding and loosing were terms in frequent use among the Jews, and that they meant bidding and forbidding, granting and refusing, declaring lawful or unlawful, &c., is fully proved by Dr Lightfoot.

To attempt to press the words into the service long assigned them by the Church of Rome, would, to use the words of Dr. Lightfoot, be "a matter of laughter or of madness." No church can use them in the sense thus imposed upon them, which was done merely to serve secular ends; and least of all can that very church that thus abuses them.

The Christ.] The common text has *Jesus the Christ*; but the word *Jesus* is omitted by fifty-four MSS., some of which are not only of the greatest authority, but also of the greatest antiquity. I believe the insertion of it here to be wholly superfluous and improper; for the question is, Who is this *Jesus*? Peter answers, He is the *Messiah*. The word *Jesus* is obviously improper. Jesus here says, Tell no man that I am the Christ, i. e., the MESSIAH; as the time for his full manifestation was not yet come; and he was not willing to provoke the Jewish malice, or the Roman envy, by permitting his disciples to announce him as the Saviour of a lost world. He chose rather to wait, till his resurrection and ascension had set this truth in the clearest light, and beyond the power of successful contradiction.

Verse 21. *From that time forth began Jesus, &c.*] Before this time our Lord had only spoken of his death in a vague and obscure manner, see chap. xii. 40, because he would not afflict his disciples with this matter sooner than necessity required; but now, as the time of his crucifixion drew nigh, he spoke of his sufferings and death in the most express and clear terms.

Verse 22. *Then Peter took him*] Took him up. Suddenly interrupted him, as it were calling him to order. A man like Peter, who is of an impetuous spirit, and decides, without consideration, upon every subject, must of necessity be often in the wrong.

Be it far from thee, Lord] Be merciful to thyself, Lord. See the margin. So I think the original should be rendered. How many Peters are there now in the world, who are in effect saying, this cannot be done unto thee—thou didst not give thy life for the sin of the world—it would be injustice to cause the innocent to suffer thus for the guilty. But what saith God? His soul shall be made an offering for sin—he shall taste death for every man—the iniquities of us all were laid upon him. Glorious truth!

Verse 23. *Get thee behind me, Satan*] Get behind me, thou adversary. This is the proper translation of the Hebrew word *Satan*, from which the Greek word is taken. Our blessed Lord certainly never designed that men should believe he called Peter, DEVIL, because he, through erring

affection, had wished him to avoid that death which he predicted to himself.

Thou art an offence unto me] *Thou art a stumbling-block in my way, to impede me in the accomplishment of the great design.*

Thou savourest not] That is, *dost not relish*, or, thou dost not *understand* or *discern* the things of God—thou art wholly taken up with the vain thought that my kingdom is of this world. He who opposes the doctrine of the atonement, is an adversary and offence to Christ, though he be as sincere in his profession as Peter himself was.

Verse 24. *Will come after me]* i. e., to be my disciple. This discourse was intended to show Peter and the rest of the disciples the nature of his kingdom; and that the honour that cometh from the world was not to be expected by those who followed Christ.

Let him deny himself] May well be interpreted, *Let him deny, or renounce, himself fully—in all respects—perseveringly.* A man's self is to him the prime cause of most of his miseries.

Verse 25. *For whosoever will save his life]* That is, *shall wish to save his life—at the expense of his conscience, and casting aside the cross, he shall lose it—the very evil he wished to avoid shall overtake him; and he shall lose his soul into the bargain.*

Verse 26. *Lose his own soul]* Or, *lose his life.* On what authority many have translated the word, in the 25th verse, *life*, and in this verse, *soul*, I know not, but am certain it means *life* in both places. If a man should gain the whole world, its riches, honours, and pleasures, and lose his *life*, what would all these profit him, seeing they can only be enjoyed during *life*?

Verse 27. *For the Son of man shall come in the glory of his Father]* This seems to refer to Dan. vii. 13, 14. This was the glorious Mediatorial kingdom which Jesus Christ was now about to set up, by the destruction of the Jewish nation and polity, and the diffusion of his Gospel through the whole world. It is very likely that the words do not apply to the final judgment, to which they are generally referred; but to the wonderful display of God's grace and power after the day of Pentecost.

Verse 28. *There be some—which shall not taste of death]* This verse seems to confirm the above explanation, as our Lord evidently speaks of the establishment of the Christian Church after the day of Pentecost, and its final triumph after the destruction of the Jewish polity; as if he had said, "Some of you, my disciples, shall continue to live until these things take place."

CHAPTER XVII.

The transfiguration of Christ, 1-8. Christ's discourse with his disciples on the subject, 9-13. He heals a lunatic, 14-18. His discourse with his disciples on this subject also, 19-21. He foretells his own sufferings and death, 22, 23. He is required to pay tribute at Capernaum, 24-26; and provides the money by a miracle, 27.

AN D after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain, apart.

2 And was transfigured before them: ^a and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them ^c Moses and Elias talking with him.

^aMark ix. 2. Luke ix. 28.—^bRev. i. 16. Dan. x. 6.—^cLuke ix. 30. Rev. xi. 3.—^dLuke ix. 33.—^e2 Pet. i. 17.—^fCh. iii. 17.

Verse 1. *After six days]* Mark ix. 2, has the same number; but Luke says, ix. 28, after *eight* days. The reason of this difference seems to be the following: Matthew and Mark reckon the days from that mentioned in the preceding chapter, to that mentioned in this; Luke includes *both* days, as well as the *six* intermediate; hence, the one makes *eight*, the other *six*, without any contradiction.

Peter, James, and John.] He chose those that they might be witnesses of his Transfiguration: two or three witnesses being required by the Scripture to substantiate any fact. The same three were made witnesses of his agony in the garden, chap. xvi. 37.

A high mountain] This was one of the mountains of Galilee; but whether Mount Tabor or not, is uncertain. Some think it was Mount Hermon.

Verse 2. *Was transfigured.]* That fulness of the Godhead, which dwelt bodily in Christ, now shone forth through the human nature, and manifested to his disciples not only that Divinity which Peter had before confessed, chap. xvi. 16, but also the glorious resurrection body, in which they should exist in the presence of God to eternity.

Verse 3. *Moses and Elias]* Elijah came from heaven in the same body which he had upon earth, for he was translated, and did not see death, 2 Kings ii. 11. And the body of Moses was probably raised again, as a pledge of the

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; ^a one for thee, and one for Moses, and one for Elias.

5 ^c While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, 'This is my beloved Son, ^e in whom I am well pleased; ^b hear ye him.

Mark i. 11. Luke iii. 32.—^dIsa. xlii. 1.—^eDeut. xviii. 15, 19. Acts iii. 22, 23.

resurrection; and as Christ is to come to judge the quick and the dead, for we shall not all die, but all shall be changed, 1 Cor. xv. 51, he probably gave the full representation of this in the person of Moses, who died, and was thus raised to life (or appeared now as he shall appear when raised from the dead in the last day), and in the person of Elijah, who never tasted death. Both their bodies exhibit the same appearance, to show that the bodies of glorified saints are the same, whether the person had been translated, or whether he had died.

We may conceive that the Law in the person of Moses, the great Jewish legislator, and the Prophets in the person of Elijah, the chief of the prophets, came now to do homage to Jesus Christ, and to render up their authority into his hands; as he was the end of the Law, and the grand subject of the predictions of the prophets. This appears more particularly from what St. Luke says, chap. ix. 31, that *Moses and Elijah* conversed with our Lord on his death, which he was about to accomplish (to fulfil), because in it, all the rites, ceremonies, and sacrifices of the Law, as well as the predictions of the prophets, were fulfilled.

Verse 4. *Peter said—Let us make, &c.]* That is, when he saw Moses and Elijah ready to depart from the mount, Luke ix. 33, he wished to detain them, that he might always enjoy their company with that of his Lord and Master, still

6 * And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and ^b touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, ^c Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, ^d Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and ^e restore all things.

12 ^f But I say unto you, That Elias is come already, and they knew him not, but ^g have done unto him whatsoever they listed: likewise ^h shall also the Son of man suffer of them.

13 ⁱ Then the disciples understood that he spake unto them of John the Baptist.

*2 Pet. i. 18.—^b Dan. viii. 18. ix. 21. x. 10, 18.—^c Ch. xvi. 20. Mark viii. 30. ix. 9.—^d Mal. iv. 5. Ch. xi. 14. Mark ix. 11.—^e Mal. iv. 6. Luke i. 16, 17. Acts iii. 21.—^f h. xi. 14. Mark ix. 12, 13.—^g Ch. xiv. 3, 10.—^h Ch. xvi. 21.—ⁱ Ch. xi. 14.

supposing that Christ would set up a temporal kingdom upon earth.

Verse 5. *A bright cloud overshadowed them*] As a bright cloud, or a cloud of light, could not overshadow, or cast any kind of shade, this should be translated, surrounded them. A cloud was frequently the symbol of the Divine presence; but such a cloud had always something very remarkable in its appearance. But it was generally in a thick, dark cloud, that God manifested himself under the Law; see Exod. xix. 9, and xx. 21. This might be designed as emblematical of the Old Covenant, which was but the shadow of the good things which were to come, Heb. x. 1; and the cloud of light mentioned here, the emblem of that glorious display of God, in his Gospel, by which life and immortality were brought to light, 2 Tim. i. 10.

This is my beloved son] God adds his testimony of approbation to what was spoken of the sufferings of Christ by Moses and Elijah; thus showing that the sacrificial economy of the Old Covenant was in itself of no worth, but as it referred to the grand atonement which Jesus was about to make; therefore he says, *In him HAVE I delighted*, intimating that it was in him alone, as typified by those sacrifices, that he HAD delighted through the whole course of the legal administration; and that it was only in reference to the death of his Son that he accepted the offerings and oblations made to him under the Old Covenant. *Hear HIM*.

This Transfiguration must have greatly confirmed the disciples in the belief of a *Future State*, and in the doctrine of the *Resurrection*; they saw Moses and Elijah still existing, though the former had been gathered to his fathers upwards of 1400 years, and the latter had been translated nearly 900.

Verse 6. *Fell on their face*] Dismayed by the voice, and dazzled by the glory of the cloud.

Verse 7. *Jesus came and touched them*] Exactly parallel to this account is Dan. viii. 18. It is very likely that this Transfiguration took place in the night, which was a more proper season to show forth its glory than the day time, in which a part of the splendour must necessarily be lost by the presence of the solar light.

Verse 9. *Tell the vision to no man*] As this Transfiguration was intended to show forth the final abolition of the whole Ceremonial Law, it was necessary that a matter which could not fail to irritate the Jewish rulers and people should be kept secret, till Jesus had accomplished vision and prophecy by his death and resurrection.

The whole of this emblematic transaction appears to me to be intended to prove, 1st. The reality of the world of spirits, and the immortality of the soul. 2nd. The resurrection of the body, and the doctrine of future rewards and punishments, see chap. xvi. 27. 3rd. The abolition of the Mosaic institutions, and the fulfilment of the predictions of the prophets relative to the person, nature, sufferings, death, and resurrection of Christ, and the glory

14 ^j And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatic, and sore vexed: ^k for oft times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, ^l O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him; and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, ^m If ye have faith as a grain of mustard seed, ye shall say unto

—^j Mark ix. 14. Luke ix. 37.—^k Ch. iv. 24. Acts x. 38.—^l Mark ix. 19.—^m Ch. xxi. 21. Mark xi. 23. Luke xvii. 6. 1 Cor. xii. 9. xiii. 2.

that should follow, 4th. The establishment of the mild, light-bringing, and life-giving Gospel of the Son of God. And 5th. That as the Old Jewish Covenant and Mediatorship had ended, Jesus was now to be considered as the sole Teacher, the only availing offering for sin, and the grand Mediator between God and man.

Verse 10. *Why then say the scribes that Elias must first come?*] As the disciples saw that Elijah returned to heaven, knowing the tradition of the elders, and the prophecy on which the tradition was founded, Mal. iv. 5, 6, it was natural enough for them to inquire what the meaning of the tradition, and the intention of the prophecy, were.

Verse 11. *Elias—shall first come, and restore all things.*] Or *will reform*; this word our Lord quotes from the Septuagint; who render the Hebrew by, *who will convert, or restore, the heart of the father to the son*. We are not therefore to understand the version of the Septuagint quoted by our Lord in any other sense than the Hebrew will allow. No fanciful restoration of all men, devils, and damned spirits, is spoken of as either being done, or begun, by the ministry of John; but merely that he should preach a doctrine tending to universal reformation of manners, and should be greatly successful; see Matt. iii. 1-7, and especially Luke iii. 3-15, where we find that a general reformation had taken place, 1, among the common people; 2, among the tax-gatherers; and 3, among the soldiers.

Verse 12. *Knew him not*] Or, *They have not acknowledged him*. That is, the Jewish rulers have not acknowledged him, did not receive him as the forerunner of the Messiah.

Verse 14. *When they were come to the multitude*] It appears that a congregation had been collected during our Lord's stay on the mount: how great must have been the desire of those people to hear the words of Christ! The assembly is self-collected, and no delay on the preacher's side discourages them—they continue to wait for him.

Kneeling down to him] Or falling at his knees. The ancients consecrated the EAR to Memory; the FOREHEAD to Genius; the RIGHT HAND to Faith; and the KNEES to Mercy: hence those who entreated favour, fell at, and touched the knees, of the person whose kindness they supplicated.

Verse 15. *My son—is lunatic*] One who was most affected with his disorder at the change and full of the moon. But this lunacy was occasioned by a demon, see ver. 18, and Mark ix. 17; Luke ix. 38.

Falleth oftentimes into the fire, and oft into the water.] Those who are under the influence of the devil are often driven to extremes in everything. Satan takes advantage of our natural temper, state of health, and outward circumstances, to plague and ruin our souls.

Verse 16. *Thy disciples—could not cure him.*] No wonder, when the cure must be effected by supernatural agency, and

this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

22 * And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men :

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 And ^b when they were come to Capernaum, they that received ^ctribute money came to Peter,

* Ch. xvi. 21. xx. 17. Mark viii. 31. ix. 30, 31. x. 83. Luke ix. 22, 44. xviii. 31. xxiv. 6, 7.—^b Mark ix. 33.—^c Called in the original, *didrachma*, being in value fifteen pence. See Exod. xxx. 13. xxxviii. 26.—^d Exod. xxx. 13. Gal. iv. 4. Heb. iv.

they had not faith enough to interest the power of God in their behalf, ver. 20.

Verse 18. *Jesus rebuked the devil*] Deprived him of all power to torment the child; and obliged him to abandon his present usurped habitation. There are some souls whose cure God reserves to himself alone, and to whom all the applications of his ministers appear to be utterly ineffectual. He sometimes does all without them, that they may know they can never do any good without him.

Verse 19. *Why could not we cast him out ?*] They were confounded at their want of success—but not at their want of faith, which was the cause of their miscarriage!

Verse 20. *Because of your unbelief*] The disciples had some faith, but not enough—they believed, but not fully.

As a grain of mustard seed] Some eminent critics think this is a proverbial expression, intimating a GREAT DEGREE of faith, because removing mountains, which St. Paul, 1 Cor. xiii. 2, attributes to ALL FAITH; i. e., the greatest possible degree of faith, is attributed here, by our Lord, to that faith which is as a grain of mustard seed. No doubt our Lord means a thriving and increasing faith; which, like the grain of mustard seed, from being the least of seeds, becomes the greatest of all herbs, even a tree in whose branches the fowls of the air take shelter.

Verse 21. *This kind goeth not out but by prayer, &c.*] This kind, some apply to the faith which should be exercised on the occasion, which goeth not out, doth not exert itself, but by prayer and fasting; but this interpretation is, in my opinion, far from solid. I strongly suspect the passage to be an interpolation; but, if it be, it is very ancient, as Origen, Chrysostom, and others of the primitive Fathers, acknowledge it. But while I cannot account for the fact here alleged, that a certain class or genus of demons cannot be expelled but by prayer and fasting, while others may be ejected without them, I can give a sense to the passage which all my readers will easily understand: viz., that there are certain evil propensities in some persons, which pampering the flesh tends to nourish and strengthen; and that self-denial and fasting, accompanied by prayer to God, are the most likely means, not only to mortify such propensities, but also to destroy them.

and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, * lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find ^a a piece of money: that take, and give unto them for me and thee.

15. Neh. x. 32.—* Rom. xiv. 10. 1 Thess. v. 22. 1 Cor. viii. 13.—^a Or, a stater. It is half an ounce of silver, in value 2s 6d after 5s the ounce.

Verse 22. *The son of man shall be betrayed into the hands of men*] The Son of man is about to be delivered into the hands, &c. The agency, in this case, should be referred to God, not to Judas, Acts iv. 27, 28.

Verse 23. *They were exceeding sorry*] While they submitted to the counsel of God, their affection for him caused them to feel exquisite distress.

Verse 24. *They that received tribute*] This was not a tax to be paid to the Roman government; but a tax for the support of the temple, Exod. xxx. 13. The word in the text, which is generally translated tribute—signifies the *didrachma*, or two drachms. This piece of money was about the value of two Attic drachms, each equal to fifteen pence of our money.

Verse 25. *He saith, Yes.*] From this reply of Peter, it is evident that our Lord customarily paid all taxes, tributes, &c., which were common among the people wherever he came.

Verse 26. *Then are the children free.*] As this money is levied for the support of that temple of which I am the Lord, then I am not obliged to pay the tax; and my disciples, like the priests that minister, should be exempted from the necessity of paying.

Verse 27. *Lest we—offend them*] Be a stumbling-block to the priests, or rulers of the Jews. This piece of money was equal in value to four drachms, or two shekels (five shillings of our money), and consequently was sufficient to pay the tribute for our Lord and Peter, which amounted to about half-a-crown each. If the stater was in the mouth or belly of the fish before, who can help admiring the wisdom of Christ, that discovered it there? If it was not before in the mouth of the fish, who can help admiring the power of Christ, that impelled the fish to go where the stater had been lost in the bottom of the sea, take it up, come towards the shore where Peter was fishing, and, with the stater in its mouth or stomach, catch hold of the hook that was to draw it out of the water? But suppose there was no stater there, which is as likely as otherwise, then Jesus created it for the purpose, and here his Omnipotence was shown; for to make a thing exist that did not exist before, is an act of unlimited power, however small the thing itself may be.

CHAPTER XVIII.

The disciples inquiring who should be greatest in Christ's kingdom, 1. He takes occasion to recommend humility, simplicity, and disinterestedness, 2-6. Warns them against offences, 7. Recommends mortification and self-denial, 8, 9. Charges them to avoid giving offence, 10, 11. Parable of him who had lost one sheep out of his flock consisting of one hundred, 12-14. How to deal with an offending brother, 15-18. A gracious promise to social prayer, 19, 20. How often an offending brother who expresses sorrow, and promises amendment, is to be forgiven, 21, 22. The parable of the king, who calls his servants to account, and finds one who owed him ten thousand talents, who, being unable to pay, and imploring mercy, is forgiven, 23-27. Of the same person, who treated his fellow servant unmercifully, who owed him but a small sum, 28-30. Of the punishment inflicted on this unmerciful servant, 31-35.

AT the same time came the disciples unto Jesus, saying, ^b Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, ^e Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 ^d Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And ^e whoso shall receive one such little child in my name, receiveth me.

6 ^f But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 Woe unto the world because of offences! for

^a Mark ix. 33. Luke ix. 48. xxii. 24.—^b Ch. xxiv. 45. Ch. xx. 20, &c. Mark x. 37. Acts i. 6.—^c Ps. cxxxi. 2. Ch. xix. 14. Mark x. 14. Luke xviii. 16. 1 Cor. xiv. 20. 1 Pet. ii. 2.—^d Ch. xx. 27. xxiii. 11.—^e Ch. x. 42. Luke ix. 48.—^f Mark ix. 42. Luke

Verse 1. *Who is the greatest?* Could these disciples have viewed the kingdom of Christ in any other light than that of a temporal one? Hence they wished to know whom he would make his prime minister—whom his general—whom his chief chancellor—whom supreme judge, &c., &c. From this inquiry we may learn that the disciples had no notion of *Peter's supremacy*; nor did they understand, as the Roman Catholics will have it, that Christ had constituted him their head, either by the conversation mentioned, chap. xvi. 18, 19, or by the act mentioned in the conclusion of the preceding chapter.

Verse 2. *A little child.* But this child could walk, for he called him to him.

Verse 3. *Except ye be converted.* Unless ye be saved from those prejudices which are at present so baneful to your nation (seeking a temporal and not a spiritual kingdom), unless ye be clothed with the spirit of humility, ye cannot enter into the spirit, design, and privileges of my spiritual and eternal kingdom. The name of this kingdom should put you in mind of its nature—1. The king is heavenly; 2. His subjects are heavenly minded; 3. Their country is heavenly, for they are strangers and pilgrims upon earth; 4. The government of this kingdom is wholly spiritual and divine.

And become as little children. i.e., Be as truly without worldly ambition, and the lust of power, as little children are, who act among themselves as if all were equal.

Verse 4. *Whosoever therefore shall humble himself.* So great is the disparity between the kingdom of Christ and the kingdoms of the world, that there is no way of rising to honours in the former, but by humility of mind, and continual self-abasement.

The same is greatest. Thus our Lord shows them that they were all equal, and that there could be no superiority among them, but what must come from the deepest humility.

Verse 5. *One such little child.* As our Lord in the preceding verse considers a little child an emblem of a genuine disciple, so by the term in this verse he means a disciple only.

Verse 6. *But whoso shall offend one of these little ones.* Let those who act the part of the devil, in tempting others to sin, hear this declaration of our Lord, and tremble.

A millstone. An ass's millstone, because in ancient times, before the invention of wind and water mills, the stones were turned sometimes by slaves, but commonly by asses or mules.

Drowned in the depth of the sea. It is supposed that in Syria, as well as in Greece, this mode of punishing criminals was practised; especially in cases of parricide, and when a person was devoted to destruction for the public safety, as in cases of plague, famine, &c.

Verse 7. *Woe!* Or, alas! It is the opinion of some eminent critics, that this word is ever used by our Lord to express sympathy and concern.

Because of offences. Scandals, stumbling-blocks, persecutions, &c.

^a it must needs be that offences come; but ^b woe to that man by whom the offence cometh!

8 ^c Wherefore, if thy hand or thy foot offend thee cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven ^d their angels do always ^e behold the face of my Father which is in heaven.

11 ^f For the Son of man is come to save that which was lost.

12 ^g How think ye? if a man have a hundred

xvii. 1, 2.—^a Luke xvi. 1. 1 Cor. xi. 19.—^b Ch. xxvi. 24.—^c Ch. v. 29, 30. Mark ix. 43, 45.—^d Ps. xxxiv. 7. Zech. xiii. 7. Heb. i. 14.—^e Esth. i. 14. Luke i. 19.—^f Luke ix. 56. xix. 10. John iii. 17. xii. 47.—^g Luke xv. 4.

For it must needs be that offences come. For the coming of offences is unavoidable.

Woe to that man. He who gives the offence, and he who receives it, are both exposed to ruin.

Verse 10. *One of these little ones.* One of my simple, loving, humble disciples.

Their angels—always behold. Our Lord here not only alludes to, but, in my opinion, establishes the notion received by almost all nations, viz., That every person has a *guardian angel*; and that these have always access to God, to receive orders relative to the management of their charge. See Ps. xxxiv. 8; Job. i. 14.

Always behold the face. This is an allusion to the privilege granted by eastern monarchs to their chief favourites; a privilege which others were never permitted to enjoy. The seven princes of Media and Persia, who were the *chief favourites* and *privy-counsellors* of Ahasuerus, are said to see the king's face. Esth. i. 14; see also 2 Kings xxv. 19, and Jer. li. 25. Our Lord's words give us to understand that humble-hearted, child-like disciples, are objects of his peculiar care, and constant attention.

Verse 11. *For the Son of man, &c.* This is added as a second reason, why no injury should be done to his followers.

That which was lost. In Rev. ix. 11, Satan is called Apollyon, the destroyer, or him who lays waste. This name bears a near relation to that state in which our Lord tells us he finds all mankind,—lost, desolated, ruined. So it appears that Satan and men have the nearest affinity to each other—as the destroyer and the destroyed,—the desolator and the desolated,—the loser and the lost. But the Son of man came to save the lost! Glorious news!

Verse 12. *Doth he not leave the ninety and nine, and goeth into the mountains.* So our common translation reads the verse; others, *Doth he not leave the ninety and nine UPON THE MOUNTAINS, and go, &c.* This latter reading appears to me to be the best; because in Luke xv. 4, it is said, *he leaveth the ninety and nine IN THE DESERT.* The allusion, therefore, is to a shepherd feeding his sheep on the mountains, in the desert; not seeking the lost one ON the mountains.

Leaving the ninety and nine, and seeking the one strayed sheep.—This was a very common form of speech among the Jews, and includes no mystery, though there are some who imagine that our Lord refers to the angels who kept not their first estate, and that they are in number, to men, as NINETY are to ONE.

Verse 13. *He rejoiceth more.* It is justly observed by one, on this verse, that it is natural for a person to express unusual joy at the fortunate accomplishment of an unexpected event.

Verse 14. *It is not the will of your Father.* If any soul be finally lost, it is not because God's will or counsel was against its salvation, or that a proper provision had not been made for it; but that, though light came into the world, it preferred darkness to light, because of its attachment to its evil deeds.

sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, He rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 Moreover *if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, ^bthou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in ^cthe mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as a ^aheathen man and a publican.

18 Verily I say unto you, *Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 *Again I say unto you, That if two of you shall agree on earth, as touching any thing that they shall ask, ^eit shall be done for them of my Father which is in heaven.

**Lev. xix. 17. Ecclus. xix. 13. Luke xvii. 3. — Jam. v. 20. 1 Pet. iii. 1. — Deut. xvii. 16. xix. 15. John viii. 17. 2 Cor. xiii. 1. Heb. x. 28. — Rom. xvi. 17. 1 Cor. v. 9. 2 Thess. iii. 6. 14. 2 John 10. — Ch. xvii. 19. John xx. 23. 1 Cor. v. 4. — Ch. v. 24. — 1 John iii. 22. v. 14. — Dan. ii. 17, 18. John xiv. 13-15. xvi. 23. Acts iii. 16. iv. 7. 1 Cor. v. 4. — Luke xvii. 4. — Ch.*

Verse 15. *If thy brother*] Any who is a member of the same religious society, *sin against thee*, 1. *Go and reprove him alone*—it may be in person; if that cannot be so well done, by thy messenger, or in writing (which in many cases is likely to be the most effectual). Observe, our Lord gives no liberty to omit this, or to exchange it for either of the following steps. If this do not succeed

Verse 16. 2. *Take with thee one or two more*] Men whom he esteems, who may then confirm and enforce what thou sayest; and afterwards, if need require, bear witness of what was spoken. If even this do not succeed, then, and not before,

Verse 17. 3. *Tell it unto the church*] Lay the whole matter before the congregation of Christian believers, in that place of which he is a member, or before the *minister and elders*, as the *representatives* of the Church or assembly. If all this avail not, then,

Let him be unto thee as a heathen man and a publican.] To whom thou art, as a Christian, to owe earnest and persevering good will, and acts of kindness; but have no religious communion with him, till, if he have been convicted, he acknowledge his fault. Whosoever follows this threefold rule, will seldom offend others, and never be offended himself. — J. WESLEY.

Verse 18. *Whatsoever ye shall bind, &c.*] Whatever determinations ye make, in conformity to these directions for your conduct to an offending brother, will be accounted just, and ratified by the Lord. See on chap. xvi. 19.

Verse 19. *If two of you shall agree*] *Symphonise*, or *harmonise*. It is a metaphor taken from a number of musical instruments set to the same key, and playing the same *tune*: here, it means a perfect agreement of hearts, desires, wishes, and voices, of two or more persons praying to God. It also intimates that, as a number of musical instruments, skilfully played, in a good concert, are pleasing to the ears of men, so a number of persons united together in warm, earnest, cordial prayer, is highly pleasing in the sight and ears of the Lord. Now this conjoint prayer refers, in all probability, to the *binding and loosing* in the preceding verse; and thus we see what power faithful prayer has with God.

It shall be done for them] What an encouragement to pray! even to two, if there be no more disposed to join in this heavenly work.

Verse 20. *For where two or three are gathered together in my*

20 *For where* ^atwo or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? ^btill seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: ^cbut, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand ^atalents.

25 But forasmuch as he had not to pay, his lord commanded him ^dto be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and ^eworshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him a hundred ^fpence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

vi. 14. Mark xi. 25. Col. iii. 13. — ^aA talent is 750 ounces of silver, which, after five shillings the ounce, is 187l. 10s. — 2 Kings iv. 1. Neh. v. 8. — ^bOr, *brought him.* — ^cThe Roman penny is the eighth part of an ounce, which, after five shillings the ounce, is sevenpence halfpenny, ch. xx. 2.

name] There are many sayings among the Jews almost exactly similar to this.

In my name] Seems to refer particularly to a public profession of Christ and his Gospel.

There am I in the midst] None but God could say those words, to say them with truth, because God alone is *every where present*, and these words refer to his *omnipresence*. Wherever—suppose millions of assemblies were collected in the same moment, in different places of the creation (which is a very possible case), this promise states that Jesus is in each of them. Can any, therefore, say these words, except that God who fills both heaven and earth? But Jesus says these words: *ergo*—Jesus is God.

Verse 21. *Till seven times*?] Though *seven* was a number of perfection among the Hebrews, yet it is evident that Peter uses it here in its plain literal sense, as our Lord's words sufficiently testify. It was a maxim among the Jews never to forgive more than *thrice*; Peter enlarges this charity more than *one half*; and our Lord makes even his enlargement *septuple*. See ver. 22.

Verse 22. *Seventy times seven.*] The sum *seventy times seven* makes four hundred and ninety. Now an *offence*, properly such, is that which is given *wantonly, maliciously*, and without ANY PROVOCATION. It is my opinion, that, let a man search ever so accurately, he will not find that he has received, during the whole course of his life, four hundred and ninety such offences. If the man who receives the offence has given any *cause* for it, in that case, the *half* of the offence, at least, towards his brother, ceases.

Verse 23. *Therefore is the kingdom*] In respect to *sin, cruelty, and oppression*, God will proceed in the kingdom of heaven (the dispensation of the Gospel) as he did in former times; and every person shall give an account of himself to God. Every sin is a *debt* contracted with the justice of God; men are all God's own servants; and the day is at hand in which their Master will *settle accounts* with them, inquire into their work, and pay them their wages. By *servant*, in the text, we are to understand a petty king, or tributary prince; for no *hired* servant could possibly owe such a sum as is here mentioned.

Verse 24. *Ten thousand talents.*] A myriad of talents, the highest number known in Greek arithmetical notation. An immense sum, which, if the *silver* talent be designed, amounts to 4,500,000 sterling; but if the gold talent be

29 And his fellow-servant fell down at his feet, and besought him, saying, 'Have patience with me, and I will pay thee all.

30 And he would not: ^b but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave

^a Ps. xxxii. 1. lxxviii. 38.—^b Sam. ii. 13.—^c Luke vi. 36.—^d Ch. v. 25, 26. vi. 12-14.—^e Prov. xxi. 13. Ch. vi. 12. Mark xi,

meant, which is by far the most likely, the amount is 67,500,000 sterling. The margin is incorrect.

Verse 25. *He had not to pay*] That is, *not being able to pay*. As there could not be the smallest probability that a servant, wholly *dependent* on his master, who was now absolutely insolvent, could ever pay a debt he had contracted of more than 67 millions!—so is it impossible for a sinner, infinitely indebted to Divine Justice, ever to pay a mite out the talent.

Commanded him to be sold—his wife—children, &c.] Our Lord here alludes to an ancient custom among the Hebrews, of selling a man and his family to make payment of contracted debts. See Exod. xxii. 8. Lev. xxv. 39, 47. 2 Kings iv. 1.

Verse 26. *Fell down, and worshipped him*] *Crouched as a dog before him*, with the greatest deference, submission, and anxiety.

Have patience with me] *Be long-minded towards me—give me longer space.*

The means which a sinner should use to be saved, are, 1. Deep *humiliation* of heart—he *fell down*. 2. *Fervent prayer*. 3. *Confidence* in the mercy of God—*have patience*. 4. A *firm purpose* to devote his soul and body to his Maker—I *will pay thee all*. A sinner may be said, according to the economy of grace, to *pay all*, when he brings the sacrifice of the Lord Jesus to the throne of justice, by faith; thus offering an equivalent for the pardon he seeks, and *paying all* he owes to divine justice, by presenting the blood of the Lamb.

Verse 27. *Moved with compassion*] Or with *tender pity*. This is the source of salvation to a lost world, the tender pity, the eternal mercy of God.

Verse 28. *A hundred pence*] Rather *denarii*. The *denarius* was a Roman coin, worth about *sevenpence halfpenny* English.

Took him by the throat] There is no word I am acquainted with, which so fully expresses the meaning of the original as the *Anglo-Saxon* term *throtle*: it signified (like

these all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even ^a as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, ^d till he should pay all that was due unto him.

35 ^e So likewise shall my heavenly Father do also unto you, if ye from your hearts ^f forgive not every one his brother their trespasses.

26. James ii. 13.—^f Mark xi. 26. Lev. xix. 18. Ephes. iv. 2. Col. iii. 13. James ii. 31.

the Greek), to *half choke* a person, by *seizing his throat*.

Verse 30. *And he would not, &c.*] To the *unmerciful*, God will show *no mercy*; this is an eternal purpose of the Lord, which never can be changed. God teaches us what to do to a *fellow-sinner*, by what *HE* does to us. Our fellow-servant's debt to us, and ours to God, are as one hundred denarii to ten thousand talents! When we humble ourselves before him, God freely forgives us all this mighty sum! And shall we exact from our brother recompence for the most trifling faults?

Verse 33. *Shouldest not thou also have had compassion*] *Did it not become thee also?* What a cutting reproach! It became *ME* to show mercy, when thou didst earnestly entreat me, because I am *MERCIFUL*. It became *thee* also to have *shown mercy*, because thou wert so deep in debt thyself, and hadst obtained mercy.

Verse 34. *Delivered him to the tormentors*] Not only continued captivity is here intended, but the tortures to be endured in it. Before, he and all that he had, were only to be *sold*. Now, as he had increased his debt, so he has increased his punishment; he is delivered to the tormentors, to the horrors of a guilty conscience, and to a fearful looking for a fiery indignation, which shall devour the adversaries. But if this refers to the day of judgment, then the *worm that dieth not*, and the *fire that is not quenched*, are the tormentors.

Verse 35. *So likewise shall my heavenly Father do also unto you*] The goodness and indulgence of God towards us is the pattern we should follow in our dealings with others. Reader, hast thou a *child*, or *servant* who has *offended thee*, and humbly asks forgiveness? Hast thou a *debtor*, or a *tenant*, who is *insolvent*, and asks for a *little longer time*? And hast thou not forgiven that *child* or *servant*? Hast thou not given *time* to that *debtor* or *tenant*? How, then, canst thou ever expect to see the face of the *just and merciful* God?

Their trespasses.] The words are evidently an interpolation; the construction of them is utterly improper; and the concord false.

CHAPTER XIX,

Jesus leaves Galilee, and comes into the coasts of Judea, and is followed by great multitudes, whom he heals, 1, 2. The question of the Pharisees concerning divorce answered, and the doctrine of marriage explained, 3-9. The inquiry of the disciples on this subject, 10. Our Lord's answer, explaining the case of eunuchs, 11, 12. Little children brought to Christ for his blessing, 13-15. The case of the young man who wished to obtain eternal life, 16-22. Our Lord's reflections on this case, in which he shows the difficulty of a rich man's salvation, 23-26. What they shall possess who have left all for Christ's sake and the gospel, 27-29. How many of the first shall be last, and the last first, 30.

AND it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan.

2 ^b And great multitudes followed him; and he healed them there.

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, *that* he which made *them* at the beginning, made them male and female,

5 And said, *For* this cause shall a man leave father and mother, and shall cleave to his wife: and *they* twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder.

^a Mark x. 1. John x. 40.—^b Ch. xii. 15.—^c Gen. i. 27. v. 2. Mal. ii. 15.—^d Gen. ii. 24. Mark x. 5.—^e Eph. v. 31.—^f 1 Cor. vi. 18. vii. 2.—^g Deut. xxiv. 1. Ch. v. 31. Mark x. 4. Luke

Verse 1. *Beyond Jordan.*] Or, *by the side of Jordan.* Matthew begins here to give an account of Christ's journey (the only one he mentions) to Jerusalem, a little before the passover, at which he was crucified. See Mark x. 1. Luke ix. 51.

Verse 2. *Great multitudes followed him.*] Some to be instructed—some to be healed—some through curiosity—and some to ensnare him.

Verse 3. *Tempting him.*] Trying what answer he would give to a question, which, however decided by him, would expose him to censure.

Is it lawful—for every cause?] At this time there were two famous divinity and philosophical schools among the Jews, that of SHAMMAI, and that of HILLEL. On the question of divorce, the school of Shammai maintained, that a man could not legally put away his wife, except for *whoredom*. The school of Hillel taught, that a man might put away his wife for a multitude of other causes, and when she did not find grace in his sight; i. e., when he saw any other woman that pleased him better. By answering the question, not from Shammai or Hillel, but from Moses, our blessed Lord defeated their malice, and confounded their devices.

Verse 4. *He which made them at the beginning.*] When Adam and Eve were the first of human kind.

Made them male and female.] Merely through the design of matrimonial union, that the earth might be thus peopled. To answer a case of conscience, a man should act as Christ does here; pay no regard to that which the corruption of manners has introduced into divine ordinances, but go back to the original will, purpose, and institution of God. Christ will never accommodate his morality to the times, nor to the inclinations of men.

Verse 5. *For this cause.*] Being created for this very purpose, that they might glorify their Maker in a matrimonial connexion. *A man shall leave (wholly give up) both father and mother—the matrimonial union being more intimate and binding than even paternal or filial affection—and shall be closely united, shall be firmly cemented to his wife.* A beautiful metaphor, which most forcibly intimates that nothing but death can separate them; as a well-glued board will break sooner in the whole wood, than in the glued joint.

And they twain shall be one flesh?] Not only meaning that they should be considered as one body, but also as two souls in one body, with a complete union of interests, and an indissoluble partnership of life and fortune, comfort and support, desires and inclinations, joys and sorrows.

Verse 6. *What therefore God hath joined together.*] Yoked together, as oxen in the plough, where each must pull equally, in order to bring it on.

Verse 7. *Why did Moses then command to give a writing of divorcement?*] It is not an unusual case for the impure and unholy to seek for a justification of their conduct from the law of God itself, and to wrest Scripture to their own destruction.

Verse 8. *Moses, because of the hardness of your hearts.*] Moses perceived that if a divorce were not permitted, in many cases, the women would be exposed to great hardships through the cruelty of their husbands.

7 They say unto him, *Why did Moses then command to give a writing of divorcement, and to put her away?*

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

9 ^a And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery.

10 His disciples say unto him, ^b If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, ^c All men cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men:

xvi. 18.—^d Ch. v. 32. Mark x. 11. Luke xvi. 18. 1 Cor. vii. 10, 11.—^e Gen. ii. 18. Prov. xxi. 9, 19. 1 Cor. vii. 29, 40.—^f 1 Cor. vii. 2, 7, 9, 17.

Verse 9. *Except it be for fornication.*] See on chap. v. 33. In this discourse, our Lord shows that marriage (except in one case) is *indissoluble*, and should be so: 1st, by Divine institution, ver. 4. 2d, By express commandment, ver. 5. 3d, Because the married couple become *one* and the *same* person, ver. 6. 4th, By the example of the first pair, ver. 8; and, 5th, Because of the evil consequent on separation, ver. 9.

Verse 10. *If the case of the man.*] Of a husband, so I think the word should be translated here.

It is not good to marry.] That is, if a man have not the liberty to put away his wife when she is displeasing to him. There are difficulties and trials in all states; but let marriage and celibacy be weighed fairly, and I am persuaded the former will be found to have fewer than the latter. However, before we enter into an engagement which nothing but death can dissolve, we had need to act cautiously, carefully consulting the will and word of God. Where an unbridled passion, or a base love of money, lead the way, marriage is sure to be miserable.

Verse 11. *All—cannot receive this saying.*] A very wise answer, and well suited to the present circumstances of the disciples. Neither of the states is condemned.

Verse 12. *Eunuchs.*] They who have the care of the bed, or bed-chamber; this being the principal employment of eunuchs in the Eastern countries, particularly in the apartments of queens and princesses. These are they whom our Lord says are made eunuchs by men, merely for the above purpose.

So born from their mother's womb.] Such as are naturally incapable of marriage, and consequently should not contract any.

For the kingdom of heaven's sake.] I believe our Lord here alludes to the case of the ESSENES, one of the most holy and pure sects among the Jews. These abstained from all commerce with women, hoping thereby to acquire a greater degree of purity, and be better fitted for the kingdom of God: children they had none of their own, but constantly adopted those of poor people, and brought them up in their own way.

He that is able to receive.] The meaning seems to be, Let the man who feels himself capable of embracing this way of life, embrace it; but none can do it but he to whom it is given, who has it as a gift from his mother's womb.

Verse 13. *Then were there brought unto him little children.*] These are termed by Luke, chap. xviii. 15, *infants*, very young children; and it was on this account, probably, that the disciples rebuked the parents, thinking them too young to receive good. See on Mark x. 16.

That he should put his hands.] It was a common custom among the Jews to lay their hands on the heads of those whom they blessed, or for whom they prayed. This seems to have been done by way of dedication or consecration to God—the person being considered as a sacred property of God ever after. Often God added a testimony of his approbation, by communicating some extraordinary influence of the Holy Spirit.

Verse 14. *For of such is the kingdom of heaven.*] Or, *the*

and 'there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

13 ^b Then were there brought unto him little children, that he should put his hands on them, and pray; and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me; for ^c of such is the kingdom of heaven.

15 And he laid his hands on them, and departed thence.

16 ^d And behold, one came and said unto him, 'Good Master, what good thing shall I do, that I may have eternal life?'
 17 And he said unto him, Why callest thou me good? *there is none good but one, that is God*: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, 'Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 ^e Honour thy father and thy mother: and, ^f Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, ^g go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 Then said Jesus unto his disciples, Verily I say unto you, That ^h a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible; but ⁱ with God all things are possible.

27 ^j Then answered Peter and said unto him, Behold, ^k we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ^l ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 ^m And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life.

30 ⁿ But many that are first shall be last; and the last shall be first.

31 ^o Then answered the twelve and said unto him, Lord, increase our faith.

32 He saith unto them, If ye love me, keep my commandments.

33 And if ye keep my commandments, ye shall abide in me, and my Father shall love you, and we will come unto you, and make our abode with you.

34 Whoso loveth me, and keepeth my sayings, shall not come into condemnation: yea, he shall have everlasting life through the Son of man.

35 For the Son of man is come to save that which was lost.

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Verse 27. *We have forsaken all*] "A poor all," says one, "a parcel of rotten nets." No matter—they were *their ALL*, whether rotten or sound; besides, they were the *all* they got their bread by; and such an *all* as was quite sufficient for that purpose: and let it be observed, that that man forsakes much who reserves nothing to himself, and renounces all expectations from this world, taking God alone for his portion.

To forsake all, without following Christ, is the virtue of a philosopher. To follow Christ in profession, without forsaking all, is the state of the generality of Christians. But to follow Christ and forsake all, is the perfection of a Christian.

What shall we have therefore? What REWARD shall we get?

Verse 28. *Ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, &c.*] The punctuation which I have observed here, is that which is followed by the most eminent critics: the regener-

ation is thus referred to the time when Jesus shall sit on the throne of his glory, and not to the time of following him, which is utterly improper.

Judging the twelve tribes] From the parallel place, Luke xii. 28-30, it is evident that sitting on thrones, and judging the twelve tribes, means simply obtaining eternal salvation, and the distinguishing privileges of the kingdom of glory, by those who continued faithful to Christ in his sufferings and death.

Verse 29. *Shall receive an hundredfold*] Viz., in this life, in value, though perhaps not in kind; and in the world to come, everlasting life. A glorious portion for a persevering believer! The fulness of GRACE here, and the fulness of GLORY hereafter!

Verse 30. *But many that are first, &c.*] That this prediction of our Lord has been literally fulfilled, the present state of the Christian and Jewish Churches sufficiently proves.

CHAPTER

The similitude of the householder hiring labourers into his vineyard, to show that the Gentiles should be preferred to the Jews, according to what was hinted at the close of the last chapter, 1-16. On the way going up to Jerusalem he predicts his sufferings and death, 17-19. The mother of Zebedee's children requests dignities for her sons, 20, 21. Christ, by his answer, shows that sufferings, not worldly honours, are to be the lot of his most faithful followers, and that seats in glory can be given only to those who are prepared for them, 22, 23. From this our Lord takes occasion to teach the necessity of humility, and to show that those who wished to be chief must be servants of all, 24-28. On his coming to Jericho, he restores sight to two blind men, who, being restored, follow him, 29-34.

FOR the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market place,

4 And said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

* Ch. xiii. 27. xviii. 28. xxi. 28. John xv. 1. Isa. v. 1-7. Jer. ii. 21.—The Roman penny is the eighth part of an ounce, which, after

Verse 1. *For the kingdom of heaven is like unto a man—a householder*] The manner of God's proceeding, under the gospel dispensation, resembles a householder, who went out at day-break to hire labourers, that they might cultivate his vineyard.

To hire labourers] Some workmen, for he had not got all that were necessary, because we find him going out at other hours to hire more.

Verse 2. *A penny*] A Roman coin, as noted before, chap. xviii. 28, worth about seven pence halfpenny or seven pence three farthings of our money, and equal to the Greek drachma. This appears to have been the ordinary price of a day's labour at that time.

Verse 3. *The third hour*] Nine o'clock in the morning. Market place] Where labourers usually stood till they were hired.

Verse 5. *The sixth hour*] Twelve o'clock. Ninth hour—three o'clock in the afternoon.

Verse 6. *Eleventh*] Five o'clock in the evening, when there

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

9 And when they came that were hired about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that

five shillings the ounce, is seven-pence halfpenny, ch. xviii. 28. Heb. iii. 7.—John xi. 9.—Col. iv. 1. 1 Cor. xv. 58. Rom. vi. 23.

was only one hour before the end of the Jewish day, which, in matters of labour, closed at six.

Verse 7. *No man hath hired us*] This was the reason why they were all the day idle.

And whatsoever is right, that shall ye receive.] Ye may expect payment in proportion to your labour, and the time ye spend in it.

Verse 8. *When even was come*] Six o'clock, the time they ceased from labour, and the workmen came to receive their wages.

Steward] A manager of the household concerns under the master.

Verse 11. *They murmured*] The Jews made the preaching of the gospel to the Gentiles a pretence why they should reject that gospel; as they fondly imagined they were, and should be, the sole objects of the divine approbation.

Verse 13. *Friend, I do thee no wrong*] The salvation of the Gentiles can in itself become no impediment to the Jews; there is the same Jesus both for the Jew and for the Greek.

they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the good man of the house,

12 Saying, These last ^a have wrought *but* one hour, and thou hast made them equal unto us, which have born the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 ^b Is it not lawful for me to do what I will with mine own? ^c Is thine eye evil, because I am good?

16 ^d So the last shall be first, and the first last: for many be called, but few chosen.

17 ^e And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 ^f Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

^a Or, have continued one hour only.—^b Rom. ix. 21.—^c Deut. xv. 9. Prov. xxiii. 6. Ch. vi. 23.—^d Ch. xix. 30.—^e Ch. xxii. 14.—^f Mark x. 32. Luke xviii. 31. John xli. 12.—^g Ch. xvi. 21.—^h Ch. xxvii. 2. Mark xv. 1, 16, &c. Luke xxiii. 1. John xviii. 28, &c. Acts iii. 13.

Verse 15. *Is it not lawful for me*] As eternal life is the free gift of God, he has a right to give it in whatever proportions, at whatever times, and on whatever conditions he pleases.

Is thine eye evil] An evil eye among the Jews meant a malicious, covetous, or envious person.

Verse 16. *So the last shall be first, and the first last*] The GENTILES, who have been long without the true God, shall now enjoy all the privileges of the new covenant; and the Jews, who have enjoyed these from the beginning, shall now be dispossessed of them; for, because they have rejected the Lord, he also hath rejected them.

Many be called, &c.] The simple meaning seems to be: As those who did not come at the invitation of the householder to work in the vineyard did not receive the *denarius*, or wages, so those who do not obey the call of the gospel, and believe in Christ Jesus, shall not inherit eternal life,

Verse 17. *And Jesus going up*] From Jericho to Jerusalem, ch. xix. 15.

Verse 18. *The Son of man shall be betrayed*] Or, *will be delivered up*. This is the third time that our Lord informed his disciples of his approaching sufferings and death. This was a subject of the utmost importance, and it was necessary they should be well prepared for such an awful event.

Verse 19. *Deliver him to the Gentiles to mock*] This was done by Herod and his Roman soldiers.

To scourge, and to crucify] The punishment of the cross was Roman, not Jewish; but the chief priests condemned him to it, and the Romans executed the sentence. How little did they know that they were, by this process, jointly offering up that sacrifice which was to make an atonement for the Gentiles and for the Jews; an atonement for the sin of the whole world! How often may it be literally said, *The wrath of man shall praise thee!*

Verse 20. *The mother of Zebedee's children*] This was Salome.

Verse 21. *Grant that these my two sons*] James and John. See Mark xv. 40. In the preceding chapter, ver. 28, our Lord had promised his disciples, that they should sit on *twelve thrones*, judging the twelve tribes. Salome, probably hearing of this, and understanding it literally, came to request the chief dignities in this new government for her sons; and it appears it was at their instigation that she made this request, for Mark, chap. x. 35, informs us that these brethren *themselves* made the request, i. e., they made it through the medium of their mother.

One on thy right hand, and the other on (THY) left] I have added the pronoun in the latter clause on the authority of almost every MS. and version of repute.

That the sons of Zebedee wished for ecclesiastical, rather

19 ^a And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.

20 ^b Then came to him the mother of ^c Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons ^d may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, ye know not what ye ask. Are ye able to drink of ^e the cup that I shall drink of, and to be baptized with ^f the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, ^g Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to ^h give, but *it shall be given to them* for whom it is prepared of my Father.

24 ⁱ And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye

—^a Mark x. 35.—^b Ch. iv. 21.—^c Ch. xix. 28.—^d Ch. xxvi. 39, 42. Mark xiv. 36. Luke xxii. 42. John xviii. 11.—^e Luke xli. 50.—^f Acts xli. 2. Rom. viii. 17. 2 Cor. i. 7. Rev. i. 9.—^g Ch. xxv. 34.—^h Mark x. 41. Luke xxii. 24, 25.

than secular, honour, may be thought probable, from the allusion that is made here to the supreme dignities in the great Sanhedrin.

Verse 22. *Ye know not what ye ask*] How strange is the infatuation, in some parents, which leads them to desire worldly or ecclesiastical honours for their children! He must be much in love with the cross who wishes to have his child a minister of the gospel; for, if he be such as God approves of in the work, his life will be a life of toil and suffering; he will be obliged to *sip*, at least, if not to drink largely, of the cup of Christ.

And to be baptized with the baptism that I am baptised, &c.] According to the rules laid down by critics to appreciate a false or true reading, this clause cannot be considered as forming a part of the sacred text.

They say unto him, We are able] Strange blindness! You can? No: one drop of this cup would sink you into utter ruin, unless upheld by the power of God. However, the man whom God has appointed to the work, he will preserve in it.

Verse 23. *Is not mine to give, but it shall be given to them for whom it is prepared of my Father*] The common translation, in which the words, *it shall be given to them*, are interpolated by our translators, utterly changes and destroys the meaning of the passage. The true construction of the words is this: *To sit on my right hand and on my left, is not mine to give, except to them for whom it is prepared of my Father*. According to the prediction of Christ, these brethren did partake of his afflictions: James was martyred by Herod, Acts xii. 2; and John was banished to Patmos, for the testimony of Christ, Rev. i. 9.

Verse 24. *When the ten heard it they were moved*] The ambition which leads to spiritual lordship is one great cause of murmurings and animosities in religious societies, and has proved the ruin of the most flourishing Churches in the universe.

Verse 25. *Exercise dominion—and—exercise authority upon them*] They tyrannised and exercised arbitrary power over the people. This was certainly true of the governments in our Lord's time, both in the east and in the west.

The government of the Church of Christ is widely different from secular governments. It is founded in humility and brotherly love: it is derived from Christ, the great Head of the Church, and is ever conducted by his maxims and spirit. When political matters are brought into the Church of Christ, both are ruined. The Church has more than once ruined the State; the State has often corrupted the Church: it is certainly for the interests of both to be kept separate. This has already been abundantly exemplified in both cases, and will continue so to be, over the whole

know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But ^a it shall not be so among you: but ^b whosoever will be great among you, let him be your minister;

27 ^c And whosoever will be chief among you, let him be your servant:

28 ^d Even as the ^e Son of man came not to be ministered unto, ^f but to minister; and ^g to give his life a ransom ^h for many.

29 ⁱ And as they departed from Jericho, a great multitude followed him.

30 And, behold, ^j two blind men sitting by the

way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David.

32 And Jesus ^k stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, ^l Lord, that our eyes may be opened.

34 So Jesus had compassion *on them*, and touched their eyes: ^m and immediately their eyes received sight, ⁿ and they followed him.

^a 1 Pet. v. 3.—^b Ch. xxiii. 11. Mark ix. 35. x. 43.—^c Ch. xviii. 4.—^d John xiii. 4.—^e Phil. ii. 7.—^f Luke xxii. 27. John xiii. 14.—^g Isa. liii. 10, 11. Dan. ix. 24, 26. John xi. 51, 52. 1 Tim. ii. 6. Tit. ii. 14. 1 Pet. i. 19.—^h Ch. xxvi. 28. Rom. v. 15, 19. Heb.

ix. 28.—ⁱ Mark x. 46. Luke xviii. 35.—^j Ch. ix. 27.—^k Mark x. 46. Luke xviii. 40. Ps. lxxv. 2.—^l Ch. ix. 30.—^m Mark xxii. 22-23. x. 52. Ch. xi. 5.—ⁿ Ps. cxvi. 1.

world, wherever the Church and State are united in secular matters.

Verse 26. *Your minister*] Or, *deacon*. I know no other word which could at once convey the meaning of the original, and make a proper distinction between it and *servant*, in ver. 27. The office of a deacon, in the primitive Church, was the very lowest ecclesiastical office.

Verse 27. *Your servant*] The lowest secular office, as *deacon* was the lowest ecclesiastical office.

Verse 28. *A ransom for many*.] *A ransom instead of many*—one ransom, or atonement, instead of the many prescribed in the Jewish law. [This criticism cannot be sustained.]

The word which we translate *ransom* is used by the *Septuagint* for the Hebrew *pidion*, the ransom paid for a man's life: see Exod. xxi. 30. Numb. iii. 49, 51; and a similar word is used Num. xxxv. 31, where a *satisfaction* (Hebrew *copher*, an atonement) for the life of a murderer is refused.

The whole Gentile world, as well as the Jews, believed in vicarious sacrifices.

Verse 30. *Two blind men*] Mark, chap. x. 46, and Luke xviii. 35, mention only one blind man, *Bartimeus*. Probably he was mentioned by the other Evangelists, as being a person well known before and after his cure.

Sitting by the way side] In the likeliest place to receive alms, because of the multitudes going and coming between Jerusalem and Jericho.

Cried out] In the midst of judgments God remembers mercy. Though God had deprived them, for wise reasons, of their eyes, he left them the use of their speech. It is never ill with us, but it might be much worse: let us, therefore, be submissive and thankful.

Have mercy on us] Hearing that Jesus passed by, and not knowing whether they should ever again have so good an opportunity of addressing him, they are determined to call, and call earnestly. They ask for *mercy*, conscious that they *deserve* nothing; and they ask with *faith*—*Son of David*, acknowledging him as the promised *Messiah*.

Verse 31. *The multitude rebuked them*] Whenever a soul begins to cry after Jesus for *light* and *salvation*, the world and the devil join together to drown its cries, or force it to be silent.

They cried the more] When the world and the devil begin to rebuke, in this case, it is a proof that the salvation of God is *nigh*; therefore, let such cry out a great deal the more.

Verse 33. *That our eyes may be opened*.] He who feels his own sore, and the plague of his heart, has no great need of a *prompter* in prayer. A hungry man can easily ask bread; he has no need to go to a book to get expressions to state his wants in; his hunger tells him he wants food, and he tells *this* to the person from whom he expects relief. Helps to devotion, in all ordinary cases, may be of great use; in extraordinary cases they can be of little importance; the afflicted heart alone can tell its own sorrows, with appropriate pleadings.

Verse 34. *So Jesus had compassion on them*] The tender pity of Christ met the earnest cry of the blind men, and their immediate cure was the result.

They followed him.] As a proof of the *miracle* that was wrought, and of the *gratitude* which they felt to their benefactor.

CHAPTER XXI.

Christ rides into Jerusalem upon an ass, and the multitude receive him joyfully, 1-11. He enters the temple, and expels the money changers, &c. 12, 13. The blind and the lame come to him and are healed, 14. The chief priests and scribes are offended, 15. Our Lord confounds them, and goes to Bethany, 16, 17. The barren fig-tree blasted, 18-22. While teaching in the temple, the chief priests and elders question his authority; he answers and confutes them, 23-27. The parable of the man and his two sons, 28-32. The parable of a vineyard let out to husbandmen, 33-42; applied to the priests and Pharisees, 43-45; who wish to kill him, but are restrained by the fear of the people, who acknowledge Christ for a prophet, 46.

AND *when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3 And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 *Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 ^a And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and * put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way; * others cut down branches from the trees, and strawed them in the way.

* Mark xi. 1. Luke xix. 29.—^b Zech. xiv. 4.—^c Isa. lxii. 11. Zech. ix. 9. John xii. 15.—^d Mark xi. 4.—^e 2 Kings ix. 13.—^f See Lev. xxiii. 40. 1 Mac. xiii. 51, &c. 2 Mac. x. 7. John xii. 13.—^g Ps. cxviii. 2.—^h Ps. cxviii. 26. Ch. xxiii. 39.—ⁱ Mark xi. 15.

Verse 1. *Bethphage*] A place on the west declivity of Mount Olivet, from which it is thought the whole declivity and part of the valley took their name.

Verse 2. *Ye shall find an ass tied, and a colt*] Our blessed Lord takes every opportunity to convince his disciples that nothing was hidden from him: he informs them of the most minute occurrence; and manifested his power over the heart in disposing the owner to permit the ass to be taken away.

Verse 3. *The Lord* (the proprietor of all things) *hath need of them*] Jesus is continually humbling himself, to show us how odious pride is in the sight of God: but in his humility he is ever giving proofs of his almighty power, that the belief of his divinity may be established.

Verse 4. *Which was spoken*] The Spirit of God, which predicted those things that concerned the Messiah, took care to have them literally fulfilled: 1. To show the truth of prophecy in general; and, 2. To designate Christ as the person intended by that prophecy. See the note on chap. ii. 23.

Verse 5. *Tell ye the daughter of Sion*] The quotation is taken from Zech. ix. 9, but not in the precise words of the prophet.

Verse 7. *And put on them their clothes*] Thus acknowledging him to be their king, for this was a custom observed by the people when they found that God had appointed a man to the kingdom. 2 Kings ix. 13.

And they set him thereon.] *And he sat upon them*; but instead of upon THEM, some read upon him, i. e., the colt. This is most likely to be the true reading; for we can scarcely suppose that he rode upon both by turns—this would appear childish; or that he rode upon both at once, for this would be absurd.

Verse 8. *Cut down branches from the trees*] Carrying palm and other branches was emblematical of victory and success. Rev. vii. 9.

Verse 9. *Hosanna to the Son of David*] When persons applied to the king for help, or for a redress of grievances, they used the word *hosanna*, or rather from the Hebrew HOSHIAH NA! *Save now!* or, *Save, we beseech thee!*—redress our grievances, and give us help from oppression! Thus both the words and actions of the people prove that they acknowledged Christ as their king, and looked to him for deliverance. 2 Sam. xiv. 4. 2 Kings vi. 26. Ps. cxviii. 25.

Hosanna in the highest.] Either meaning, Let the heavenly hosts join with us in magnifying this august Being!—or, Let the utmost degrees of hosannas, of salvation, and deliverance, be communicated to thy people!

Verse 10. *All the city was moved*] Was in a tumult—they saw and heard plainly that the multitude had proclaimed Christ king, and Messiah. *Who is this?* Who is accounted worthy of this honour?

Verse 11. *This is Jesus the prophet*] That prophet

9 And the multitudes that went before, and that followed, cried, saying, *Hosanna to the Son of David: ^aBlessed is he that cometh in the name of the Lord: Hosanna in the highest.

10 *And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 *And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

13 And said unto them, It is written, *My house shall be called the house of prayer; *but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David: they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye

Luke xix. 45. John ii. 13, 15.—^b Ch. ii. 23. Luke vii. 16. John vi. 14, vii. 40. ix. 17.—^c Mark xi. 11. Luke xix. 45. John ii. 15.—^d Deut. xiv. 25.—^e Isa. lvi. 7.—^f Jer. vii. 11. Mark xi. 17. Luke xix. 46.

whom Moses spoke of, Deut. xviii. 18. *I will raise them up a prophet—like unto thee, &c.* Every expression of the multitude plainly intimated that they fully received our blessed Lord as the promised Messiah.

Verse 12. *Money-changers*] Persons who furnished the Jews and proselytes who came from other countries, with the current coin of Judea, in exchange for their own.

Verse 13. *My house shall be called the house of prayer*] This is taken from Isa. lvi. 7.

But ye have made it a den of thieves.] This is taken from Jer. vii. 11.

Our Lord alludes here to those dens and caves in Judea, in which the public robbers either hid or kept themselves fortified.

They who are placed in the Church of Christ to serve souls, and do it not, and they who enjoy the revenues of the church, and neglect the service of it, are thieves and robbers in more senses than one.

Verse 14. *The blind and the lame came*] Having condemned the profane use of the temple, he now shows the proper use of it. The church or chapel in which the blind and the lame are not healed has no Christ in it, and is not worthy of attendance.

Verse 15. *The chief priests—were sore displeased*] Or, were incensed. Incensed at what? At the purification of the profaned temple! This was a work they should have done themselves, but for which they had neither grace nor influence; and their pride and jealousy will not suffer them to permit others to do it. Strange as it may appear, the priesthood itself, in all corrupt times, has been ever the most forward to prevent a reform in the church.

Verse 16. *Out of the mouth of babes*] The eighth Psalm, out of which these words are quoted, is applied to Jesus Christ in three other places in the New Covenant, 1 Cor. xv. 27. Ephes. i. 22. Heb. ii. 6. Which proves it to be merely a prophetic Psalm, relating to the Messiah.

Verse 17. *And he left them (finally leaving them) and went—into Bethany; and he lodged there.*] Bethany was a village about two miles distant from Jerusalem, by Mount Olivet, John xi. 18; and it is remarkable that from this day till his death, which happened about six days after, he spent not one night in Jerusalem, but went every evening to Bethany, and returned to the city each morning. See Luke xxi. 37. xxii. 39. John viii. 1, 2. They were about to murder the Lord of Glory; and the true light, which they had rejected, is now departing from them.

Lodged there.] Not merely to avoid the snares laid for him by those bad men, but to take away all suspicion of his affecting the regal power.

Verse 18. *Now in the morning, as he returned into the city*] Which was his custom from the time he wholly left

never read, * Out of the mouth of babes and sucklings thou hast perfected praise?

17 And he left them, and went out of the city into ^b Bethany; and he lodged there.

18 * Now in the morning, as he returned into the city, he hungered.

19 ^a And when he saw * a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 'And when the disciples saw ^{it}, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, * If ye have faith, and ^c doubt not, ye shall not only do this *which is done to the fig tree*, ^d but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And ^e all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ^f And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and ^g said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I

* Ps. viii. 2.—^b Mark xi. 11. John xi. 18.—^c Mark xi. 12, —^d Mark xi. 13.—^e Gr. one fig-tree.—^f Mark xi. 20.—^g Ch. xvii. 20. Luke xvii. 6.—^h James i. 6.—ⁱ 1 Cor. xiii. 2.—^j Ch. xii. 7. Mark xi. 24. Luke xi. 9. Jam. v. 16. 1 John iii. 22. v. 14.—^k Mark

Jerusalem, spending only the day time teaching in the temple, see ver. 17. This was probably on Thursday, the 12th day of the month *Nisan*. He hungered—Probably neither he, nor his disciples, had any thing but what they got from *public charity*; and the hand of that seems to have been cold at this time.

Verse 19. *He saw a fig tree in the way*] By the road side. As this fig tree was by the way side, it was no private property; and on this account our Lord, or any other traveller, had a right to take of its fruit. For a full explanation of this difficult passage, see on Mark xi. 13, &c.

Let no fruit grow on thee] Can a professor, who affords Christ nothing but *borren words and wishes*, expect any thing but his malediction? When the soul continues in *unfruitfulness*, the influences of grace are removed, and then the tree speedily withers from the very root.

Verse 21. *If ye have faith, and doubt not*] Removing mountains, and rooting up of mountains, are phrases very generally used to signify the removing or conquering great difficulties—getting through perplexities. In this sense our Lord's words are to be understood. The saying is neither to be taken in its literal sense, nor is it *hyperbolic*: it is a proverbial form of speech, which no Jew could misunderstand, and with which no Christian ought to be puzzled.

Verse 22. *All things—ye shall ask in prayer, believing*] In order to get salvation, there must be, 1. a conviction of the want of it: this begets 2. prayer, or warm desires, in the heart: then 3 the person asks, i.e., makes use of words expressive of his wants and wishes: 4. believes the word of promise, relative to the fulfilment of his wants: and 5. receives, according to the merciful promise of God, the salvation which his soul requires.

Verse 23. *By what authority doest thou these things?*] The things which the chief priests allude to, were his receiving the acclamations of the people as the *promised Messiah*, his casting the traders out of the temple, and his teaching the people publicly in it.

Verse 24. *The baptism of John*] Had John a divine commission or not, for his baptism and preaching? Our Lord here takes the wise in their own cunning. He knew the estimation John was in among the people; and he plainly saw that, if they gave any answer at all, they must convict themselves: and so they saw, when they came to examine the question.

Verse 27. *We cannot tell.*] Simplicity gives a wonderful

also will ask you one thing, which if ye tell me, I, in like wise, will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; ^a for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

29 ^b He answered and said, I will not: but afterwards he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, ^c Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For ^d John came unto you in the way of righteousness, and ye believed him not: ^e but the publicans and the harlots believed him: and ye,

xi. 27. Luke xx. 1.—^f Exod. ii. 14. Acts iv. 7. vii. 27.—^g Ch. xiv. 5. Mark vi. 20. Luke xx. 8.—^h Eccles. xix. 21.—ⁱ Luke vii. 29, 30.—^j Ch. iii. 1, &c.—^k Luke iii. 12, 13.

confidence and peace of mind; but double dealing causes a thousand inquietudes and troubles.

We cannot tell, said they; which, in the words of truth, should have been, *We will not tell*, for we will not have this man for the Messiah: because, if we acknowledge John as his forerunner, we must, of necessity, receive Jesus as the Christ.

Verse 28. *A certain man had two sons*] Under the emblem of these two sons, one of whom was a *libertine*, disobedient, and insolent, but who afterwards thought on his ways, and returned to his duty; and the second, a *hypocrite*, who promised all, and did nothing; our Lord points out, on the one hand, the *tax-gatherers and sinners* of all descriptions, who, convicted by the preaching of John and that of Christ, turned away from their iniquities and embraced the Gospel; and, on the other hand, the *scribes, Pharisees, and self-righteous people*, who, pretending a zeal for the law, would not receive the salvation of the gospel.

Verse 29. *I will not*] This is the general reply of every sinner to the invitations of God; and, in it, the Most High is treated without ceremony or respect.

Verse 30. *I go, sir*] This is all respect, complaisance, and professed obedience; but he went not: he promised well, but did not perform.

Verse 31. *The publicans and the harlots*] In all their former conduct they had said no. Now they yield to the voice of truth when they hear it, and enter into the kingdom, embracing the salvation brought to them in the gospel.

Verse 32. *John came unto you in the way of righteousness*] Or, *John came unto you who are in the way of righteousness*. This seems rather to be the true meaning and construction of this passage. The Jews are here distinguished from the Gentiles.

It is very difficult to get a worldly minded and self-righteous man brought to Christ.

Verse 33. *There was a certain householder*] Let us endeavour to find out a general and practical meaning for this parable. A householder—the Supreme Being. The family—the Jewish nation. The vineyard—the City of Jerusalem. The fence—the divine protection. The wine-press—the law and sacrificial rites. The tower—the temple, in which the divine presence was manifested. The husbandmen—the priests and doctors of the law. Went from home—entrusted the cultivation of the vineyard to the priests, &c., with the utmost confidence; as a man would do who

when ye had seen *it*, repented not afterward, that ye might believe him.

33 Hear another parable: There was a certain housholder, * which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, * that they might receive the fruits of it.

35 * And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first; and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, * 'This is the heir; ' come, let us kill him, and let us seize on his inheritance.

39 * And they caught him, and cast him out of the vineyard, and slew him.

40 When the lord therefore of the vineyard

* Ps. lxxx. 9. Cant. viii. 11. Isa. v. 1. Jer. ii. 21. Mark xii. 1. Luke xx. 9.—Ch. xxv. 14, 15.—Cant. viii. 11, 12.—3 Chron. xxiv. 21. xxxvi. 16. Neh. ix. 26. Ch. v. 12. xxiii. 34, 37. Acts vii. 52. 1 Thess. ii. 15. Heb. xi. 36, 37.—* Ps. ii. 8. Heb. i. 2.—* Ps. ii. 2. Ch. xxvi. 3. xxvii. 1. John xi. 53. Acts iv. 27.—* Ch. xxvi. 50, &c. Mark xiv. 48, &c. Luke xxii. 54, &c. John xviii. 12, &c. Acts ii. 23.—See Luke xx. 16.—* Luke

had the most trusty servants, and was obliged to absent himself from home for a certain time. Our Lord takes this parable from Isa. v. 1, &c.; but whether our blessed Redeemer quote from the *law*, the *prophets*, or the *Rabbins*, he reserves the liberty to himself to beautify the whole, and render it more pertinent.

Digged a wine-press] St. Mark has the pit under the press, into which the liquor ran, when squeezed out of the fruit by the press.

Verse 34. *He sent his servants*] *Prophets*, which, from time to time, he sent to the Jewish nation to call both priests and people back to the purity of his holy religion.

Receive the fruits of it] Alluding to the ancient custom of paying the rent of a farm in *kind*; that is, by a part of the produce of the farm.

Verse 35. *Beat one*] Took his skin off, flayed him: probably alluding to some who had been excessively scourged.

Killed another, &c.] Rid themselves of the true witnesses of God by a variety of persecutions.

Verse 36. *Other servants*] There is not a moment in which God does not shower down his gifts upon men, and require the fruit of them. Various instruments are used to bring sinners to God.

More than the first] Or more honourable, so I think the original should be translated; for as the fullness of the time approached, each prophet more clearly and fully pointed out the coming Christ.

Verse 37. *Last of all he sent—his son*] This requires no comment. Our Lord plainly means himself.

They will reverence] They will respect upon their conduct, and blush for shame because of it, when they see my son. So the Syriac and Persic.

Verse 38. *Said among themselves*] Alluding to the conspiracies which were then forming against the life of our blessed Lord, in the councils of the Jewish elders and chief priests.

Verse 39. *Cast him out of the vineyard*] Utterly rejected the counsel of God against themselves; and would neither acknowledge the authority of Christ, nor submit to his teaching.

Verse 41. *He will miserably destroy those wicked men*] So, according to this Evangelist, our Lord caused them to pass that sentence of destruction upon themselves which was literally executed about forty years after.

cometh, what will he do unto those husbandmen?

41 * They say unto him, ' He will miserably destroy those wicked men, ' and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, * Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, ' The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever * shall fall on this stone shall be broken: but on whomsoever it shall fall, * it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, * they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because * they took him for a prophet.

xxi. 24. Heb. ii. 3.—Acts xiii. 46. xv. 7. xviii. 6. xxviii. 28. Rom. ix. x. xi.—Ps. cxviii. 22. Isa. xxxviii. 16. Mark xii. 10. Luke xx. 17. Acts iv. 11. Eph. ii. 20. 1 Pet. ii. 6, 7.—Ch. viii. 12.—* Isa. viii. 14, 15. Zech. xii. 3. Luke xx. 18. Rom. ix. 33. 1 Pet. ii. 8.—Isa. ix. 12. Dan. ii. 44.—* Luke xx. 19. John vii. 26. Rom. ii. 15.—* Ver. 11. Mark xi. 18. xii. 12. Luke vii. 16. John vii. 40.

Verse 42. *The stone*] This seems to have been originally spoken of David, who was at first rejected by the Jewish rulers, but was afterwards chosen by the Lord to be the great ruler of his people Israel.

The builders] The chief priests and elders of the people, with the doctors of the law.

Rejected] An expression borrowed from masons, who find a stone, which being tried in a particular place, and appearing improper for it, is thrown aside, and another taken; however, at last, it may happen that the very stone which had been before rejected may be found the most suitable as the head stone of the corner.

Verse 43. *Therefore say I*] Thus showing them, that to them alone the parable belonged. *The kingdom of God shall be taken from you*,—the gospel shall be taken from you, and given to the Gentiles, who will receive it, and bring forth fruit to the glory of God.

Bringing forth the fruits] As in verse 34, an allusion is made to paying the landlord in *kind*, so here the Gentiles are represented as paying God thus. The returns which He expects for his grace are the *fruits of grace*; nothing can ever be acceptable in the sight of God that does not spring from himself.

Verse 44. *Whosoever shall fall on this stone, shall be broken, &c.*] This is an allusion to the punishment of stoning among the Jews. The place of stoning was twice as high as a man; while standing on this, one of the witnesses struck the culprit on the loins, so that he fell over this scaffold; if he died by the stroke and fall, well; if not, the other witness threw a stone upon his heart, and dispatched him. The stone thrown on the culprit was, in some cases, as much as two men could lift up.

Verse 45. *The chief priests—perceived that he spake of them*] The most wholesome advice passes for an affront with those who have shut their hearts against the truth.

Verse 46. *They sought to lay hands on him, they feared the multitude*] Restraint and preventing grace is an excellent blessing, particularly where it leads to repentance and salvation; but he who abstains from certain evils, only through fear of scandal or punishment has already committed them in his heart, and is guilty before God.

CHAPTER XXII

The parable of the marriage of a king's son, 1-14. The Pharisees and Herodians question him concerning the lawfulness of paying tribute to Caesar, 15-22. The Sadducees question him concerning the resurrection, 23-33. A lawyer questions him concerning the greatest commandment in the Law, 34-40. He asks them their opinion of the Christ, and confounds them, 41-46.

AND Jesus answered ^aand spake unto them again by parables, and said;

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And ^bsent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, ^cTell them which are bidden, Behold, I have prepared my dinner: ^dmy oxen and ^emy fatlings are killed, and all things are ready: come unto the marriage.

5 But they made light of it, ^fand went their ways, one to his farm, another to his merchandize:

6 And the remnant took his servants, ^gand entreated them spitefully, and slew them.

7 But when the king heard thereof, he was wroth: and he sent forth ^hhis armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is

^a Luke xiv. 16. Rev. xix. 7. 9.—^b Mark vi. 12. Luke iii. 3. ix. 2. 6.—^c Prov. ix. 2. 3.—^d Prov. ix. 2. Isa. xxv. 6.—^e Luke xiv. 18. 20. 1 Tim. vi. 10. Heb. ii. 3.—^f Acts v. 40.—^g Dan. ix. 28. Luke xix. 27.—^h Ch. x. 11, 13. Acts xiii. 46.—ⁱ Ch. xiii. 38, 47.

Verse 2. *The kingdom of heaven.*] It appears from Luke, chap. xiv. 15, &c., that it was at an entertainment that this parable was originally spoken. It was a constant practice of our Lord to take the subjects of his discourses from the persons present, or from the circumstances of times, persons, and places. A preacher that can do so can never be at a loss for text or sermon.

A marriage for his son.] A marriage feast, so the word properly means.

From this parable it appears plain, 1. That the KING means the great God. 2. His SON, the Lord Jesus. 3. The MARRIAGE, his incarnation, or espousing human nature, by taking it into union with himself. 4. The MARRIAGE FEAST, the economy of the gospel. 5. By those who HAD BEEN bidden, or invited, ver. 8, are meant the Jews in general, who, by all the prophets, had been constantly invited to believe in and receive the promised Messiah. 6. By the SERVANTS, we are to understand the first preachers of the gospel, proclaiming salvation to the Jews. 7. By the OTHER SERVANTS, ver. 4, the apostles seem to be meant, who, though they were to preach the gospel to the whole world, yet were to begin at JERUSALEM (Luke xxiv. 47), with the first offers of mercy. 8. By their making light of it, &c., ver. 5, is pointed out their neglect of this salvation, and their preferring secular enjoyments, &c., to the kingdom of Christ. 9. By injuriously using some, and slaying others, of his servants, ver. 6, is pointed out the persecution raised against the apostles by the Jews, in which some of them were martyred. 10. By sending forth his troops, ver. 7, is meant the commission given to the Romans against Judea; and burning up their city, the total destruction of Jerusalem by Titus, the son of Vespasian, which happened about forty-one years after.

Verse 4. *Fatlings.] Properly fattened rams or wethers, 2 Sam. vi. 18. 1 Chron. xv. 26.*

Verse 8. *Were not worthy.]* Because they made light of it, and would not come; preferring earthly things to heavenly blessings. Refusal to come to a marriage feast, when invited, is considered a breach of the law of God among the Mahomedans; and it was probably considered in this light among all the oriental nations. This observation is necessary, in order to point out more forcibly the iniquity of the refusal mentioned in the text.

ready, but they which were bidden were not ^aworthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and ^bgathered together all, as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man ^cwhich had not on a wedding garment:

12 And he said unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him ^dinto outer darkness; there shall be weeping and gnashing of teeth.

14 ^eFor many are called, but few are chosen.

15 ^fThen went the Pharisees, and took counsel how they might entangle him in his talk.

Isa. xlix. 22. lx. 3, 4.—2 Cor. v. 3. Eph. iv. 24. Col. iii. 10, 12. Rev. iii. 4. xvi. 15. xix. 8.—^a Ch. viii. 12.—^b Ch. xx. 16.—^c Mark xii. 13. Luke xx. 20.

Verse 9. *Go ye therefore into the highways.]* Cross or by-paths; the places where two or more roads met in one, leading into the city, where people were coming together from various quarters of the country.

As many as ye shall find, bid to the marriage.] God sends his salvation to every soul, that all may believe and be saved.

Verse 10. *Gathered together all—both bad and good.]* By the preaching of the gospel, multitudes of souls are gathered into what is generally termed the visible church of Christ.

Verse 11. *When the king came.]* When God shall come to judge the world.

Wedding garment.] Among the Orientals, long white robes were worn at public festivals; and those who appeared on such occasions with any other garments were esteemed, not only highly culpable, but worthy of punishment. The person who invited the guests prepared such a garment for each, for the time being; and with this he was furnished on his application to the ruler of the feast.

This marriage feast or dinner (the communication of the graces of the gospel in this life) prepares for the marriage supper of the Lamb, Rev. xix. 7, 8, 9, the enjoyment of eternal blessedness in the kingdom of glory. Now, as without holiness, no man can see the Lord, we may at once perceive what our Lord means by the marriage garment—it is HOLINESS of heart and life. The text last quoted asserts that the fine, white, and clean linen (alluding to the marriage garment above mentioned) was an emblem of the RIGHTEOUSNESS of the SAINTS.

Verse 12. *He saith unto him, Friend.]* Rather companion. *How camest thou in hither.]* Why professest to be called by my name, while living without a preparation for my kingdom.

He was speechless.] He was muzzled, gagged. He had nothing to say in vindication of his neglect. 'There was a garment provided, but he neither put it on, nor applied for it. His conduct, therefore, was in the highest degree insulting and indecorous. As this man is the emblem, by general consent, of those who shall perish in the last day, may we not ask, without offence, where does the doctrine of absolute reprobation or preterition appear in this case? If Christ had never died for him, or if he had applied for the garment, and was refused, might he not well have alleged this in behalf of his soul?—and would not the just God have listened to it?

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men:

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute * unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the ^b tribute money. And they brought unto him a ^c penny.

20 And he saith unto them, Whose *is* this image and ^d superscription?

21 They say unto him, Cæsar's. Then saith he unto them, ^e Render therefore unto Cæsar, the things which are Cæsar's; and unto God, the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 'The same day came to him the Sadducees, ^f which say that there is no resurrection, and asked him,

24 Saying, Master, ^h Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

* Luke ii. 1. John viii. 33. Acts v. 37.—^b Ch. xvii. 24. Mark xii. 15, 16.—^c In value sevenpence halfpenny. Ch. xx. 2.—^d Or, inscription.—^e Ch. xvii. 25. Rom. xiii. 7.—^f Mark xii. 18. Luke xx. 27.—^g Acts xiii. 8.—^h Deut. xxv. 5.—ⁱ Tob. iii. 8.—^j Gr. seven.

Then saith the king to the servants] To the ministering angels, executors of the divine will.

Cast him into outer darkness] See chap. viii. 12.

Verses 14. *Many are called, &c.*] This is an allusion to the Roman custom of raising their militia; all were mustered, but only those were chosen to serve, who were found proper.

Verses 15. *In his talk.*] By discourse: intending to ask him subtle and ensnaring questions; his answers to which might involve him either with the Roman government, or with the great Sanhedrin.

Verses 19. *They brought unto him a penny.*] A denarius: probably the ordinary capitation tax, though the poll tax in the Law, Exod. xxx. 13, 14, was half a shekel, about twice as much as the denarius. The Roman denarius had the emperor's image with a proper legend stamped on one side of it.

Verses 20. *Whose is this image and superscription?*] He knew well enough *whose* they were; but he shewed the excellency of his wisdom, in making them answer to their own confusion. They came to ensnare our Lord in his discourse, and now they are ensnared in their own. He who digs a pit for his neighbour, ordinarily falls into it himself.

Verses 21. *They say unto him, Cæsar's.*] The image was the head of the emperor; the superscription, his titles. JULIUS CÆSAR was the first who caused his image to be struck on the Roman coin. Tiberius was emperor at this time.

Render therefore unto Cæsar] The conclusion is drawn from their own premises. You acknowledge this to be Cæsar's coin; this coin is current in your land; the currency of this coin shows the country to be under the Roman government; and your acknowledgment that it is Cæsar's proves you have submitted. Don't therefore be unjust; but render to Cæsar the things which you acknowledge to be his; at the same time, be not impious, but render unto God the things which belong to God.

This answer is full of consummate wisdom. It establishes the limits, regulates the rights, and distinguishes the jurisdiction of the two empires of heaven and earth. The image of princes stamped on their coin denotes that temporal things belong all to their government. The image of God stamped on the soul denotes that all its faculties and powers belong to the Most High, and should be employed in his service.

What does a man owe to Cæsar?—to the civil government under which he lives? Our Lord has answered the question—*That which is Cæsar's*. But what is it that is Cæsar's? 1. The civil government under which a man lives, and by which he is protected, demands his honour and reverence. 2. The laws which are made for the suppression of evil doers, and the maintenance of good order, which are calculated to promote the benefit of the whole, and the comfort of the indi-

25 'Now there were with us seven brethren: and the first, when he had married a wife, deceased; and, having no issue, left his wife unto his brother: 26 Likewise the second also, and the third, unto the seventh:

27 And last of all, the woman died also.

28 Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, ^k not knowing the scriptures, nor the power of God.

30 For in the resurrection, they neither marry, nor are given in marriage, but ^l are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 "I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, ^m they were astonished at his doctrine.

34 ⁿ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

—^k John xxi. 9.—^l 1 John iii. 2.—^m Exod. iii. 6, 16. Mark xii. 28. Luke xx. 37. Acts vii. 32. Heb. xi. 16.—ⁿ Ch. vii. 28.—^o Mark xii. 28.

vidual should be religiously obeyed. 3. The government that charges itself with the support and defence of the whole, should have its unavoidable expenses repaid by the people; therefore we should pay tribute. But remember, if Cæsar should intrude into the things of God, coin a new creed, or broach a new gospel, and affect to rule the conscience, while he rules the state, in these things Cæsar is not to be obeyed; he is taking the things of God, and he must not get them. Give not therefore God's things to Cæsar, and give not Cæsar's things to God.

Verses 22. *When they had heard these words, they marvelled.*] And well they might—never man spake like this man. By this decision, CÆSAR is satisfied—he gets his own to the uttermost farthing. God is glorified—his honour is in every respect secured. And the people are edified—one of the most difficult questions that could possibly come before them, is answered in such a way as to relieve their consciences, and direct their conduct.

Verses 23. *The same day.*] Malice is ever active; let it be defeated ever so often, it returns to the charge. Jesus and his gospel give no quarter to vice, the vicious will give no quarter to him or it.

Verses 24. *Raise up seed unto his brother.*] This law is mentioned, Deut. xxv. 5. The word seed should be always translated children or posterity.

Verses 25. *Seven brethren.*] It is very likely that the Sadducees increased the number, merely to make the question the more difficult.

Verses 28. *Whose wife shall she be of the seven?*] The question put by these bad men is well suited to the mouth of a libertine. The stream cannot rise higher than the spring: these men, and their younger brethren, atheists, deists, and libertines of all sorts, can form no idea of heaven as a place of blessedness, unless they can hope to find in it the gratification of their sensual desires. On this very ground Mohammed built his paradise.

Verses 29. *Ye do err*] Or, *Ye are deceived*—by your impure passions: not knowing the scriptures, which assert the resurrection: nor the miraculous power of God by which it is to be effected.

Their deception appeared in their supposing, that if there were a resurrection, men and women were to marry and be given in marriage as in this life; which our Lord shows is not the case: for men and women there shall be like the angels of God, immortal, and free from all human passions, and from those propensities which were to continue with them only during this present state of existence.

Verses 31. *Have ye not read?*] This quotation is taken from Exod. iii. 6, 16; and as the five books of Moses were the only

35 Then one of them, *which was* ^a a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, ^b Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, ^c Thou shalt love thy neighbour as thyself.

40 ^d On these two commandments hang all the law and the prophets.

^a Luke x. 25.—^b Deut. vi. 5. x. 12. xxx. 6. Luke x. 27. 1 Sam. vii. 3. 2 Kings x. 31. Ps. cxix. 2. 1 Tim. i. 5. 1 John iv. 7, 8, 17, 18, 20, 21.—^c Lev. xix. 18. Ch. xix. 19. Mark xii. 31. Luke x. 27. Rom. xiii. 9. Gal. v. 14. James ii. 8.—^d Ch. vii. 12. 1 Tim.

part of scripture which the Sadducees acknowledged as divine, our Lord, by confuting them from those books, proved the second part of his assertion, "Ye are ignorant of those very scriptures which ye profess to hold sacred."

Verse 32. *I am the God of Abraham*] Let it be observed, that Abraham was dead upwards of 300 years before these words were spoken to Moses: yet still God calls himself the God of Abraham, &c. Now Christ properly observes that God is not the God of the dead (that word being equal, in the sense of the Sadducees, to an eternal annihilation), but of the living; it therefore follows that, if he be the God of Abraham, Isaac, and Jacob, these are not dead, but alive; alive with God, though they had ceased, for some hundreds of years, to exist among mortals.

Verse 33. *The multitude—were astonished at his doctrine.*] God uses the infidelity of some for the edification of others. Had no false doctrine been broached in the world, we had not seen the full evidence of the true teaching. Truth always gains by being opposed.

Verse 34. *They were gathered together.*] They came together with one accord, or, for the same purpose.

Verse 35. *A lawyer*] A teacher of the law. These teachers of the law were the same as the scribes or Karaites, who are allowed to have kept more closely to the spiritual meaning of the law and prophets than the Pharisees did; and hence the question proposed by the lawyer or Karaites, was of a more spiritual or refined nature than any of the preceding.

Verse 37. *Thou shalt love the Lord*] This is a subject of the greatest importance, and should be well understood, as our Lord shows that the whole of true religion is comprised in thus loving God and our neighbour.

It may not be unnecessary to inquire into the literal meaning of the word rendered love. It is supposed to be compounded of two words signifying to act vehemently or intensely, because love is always active, and will act in every possible way; for he who loves is, with all his affection and desire, carried forward to the beloved object, in order to possess and enjoy it. It involves the idea of sovereign preference given to one above all others, present or absent; a concentration of all the thoughts and desires in a single object, which a man prefers to all others. Hence it appears that, by this love, which God requires of his creatures, the soul eagerly cleaves to, affectionately admires, and constantly rests in God, supremely pleased and satisfied with him as its portion; that it acts from him, as its author; for him, as its master; and to him, as its end. That, by it, all the powers and faculties of the mind are concentrated in the Lord of the universe. That, by it, the whole man is willingly surrendered to the Most High: and that through it, an identity or sameness of spirit with the Lord is acquired—the man being made a partaker of the divine nature, having the mind in him which was in Christ, and thus dwelling in God, and God in him.

But what is implied in loving God with all the heart, soul, mind, strength, &c., and when may a man be said to do this? 1. He loves God with all his heart, who loves nothing in comparison of him, and nothing but in reference to him: who is ready to give up, do, or suffer anything in order to please and glorify him.

2. He loves God with all his soul, or rather, with all his life, who is ready to give up life for his sake—who employs life, with all its comforts, and conveniences, to

41 While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

i. 5.—^a Mark xii. 35. Luke xx. 41.—^b Eccles. ii. 10.—^c Ps. cx. 1. Acts ii. 34. 1 Cor. xv. 25. Heb. i. 13. x. 12, 13.—^d Luke xiv. 6.—^e Mark xii. 34. Luke xx. 40.

glorify God in, by, and through all: to whom life and death are nothing but as they come from and lead to God.

8. He loves God with all his strength (Mark xii. 30. Luke x. 27) who exerts all the powers of his body and soul in the service of God; who, for the glory of his Maker, spares neither labour nor cost: who sacrifices his time, body, health, ease, for the honour of God his divine Master; who employs in his service all his goods, his talents, his power, credit, authority, and influence.

4. He loves God with all his mind (intellect) who applies himself only to know God and his holy will; who receives with submission, gratitude, and pleasure, the sacred truths which God has revealed to man; who studies no art nor science but so far as it is necessary for the service of God, and uses it at all times to promote his glory; who banishes from his understanding and memory every useless, foolish, and dangerous thought, together with every idea which has any tendency to defile his soul, or turn it for a moment from the centre of eternal repose.

Verse 38. *This is the first and great commandment.*] It is so, 1. In its antiquity, dignity, excellence, justice, sufficiency, fruitfulness, virtue, and efficacy, extent, necessity, and duration.

Verse 39. *Thou shalt love thy neighbour*] The love of our neighbour springs from the love of God as its source; is found in the love of God as its principle, pattern, and end; and the love of God is found in the love of our neighbour, as its effect, representation, and infallible mark. This love of our neighbour is a love of equity, charity, succour, and benevolence. We owe to our neighbour what we have a right to expect from him.

This is the religion of Jesus! How happy would society be, were these two plain, rational precepts properly observed! Love ME, and love thy FELLOWS!

Verse 40. *On these two—hang all the law and the prophets.*] They are like the first and last links of a chain, all the intermediate ones depend on them. True religion begins and ends in love to God and man.

Verse 41. *While the Pharisees were gathered together*] Jesus asks a question in his turn, utterly to confound them, and to show the people that the source of all the captious questions of his opponents was their ignorance of the prophecies relative to the Messiah.

Verse 42. *What think ye of Christ?*] Or, What are your thoughts concerning THE CHRIST—the Messiah; for to this title the emphatic article should always be added

Whose son is he? From what family is he to spring?

They say unto him, The son of David.] This was a thing well known among the Jews, and universally acknowledged, see John vii. 42, and is a most powerful proof against them that the Messiah is come. The Evangelists, Matthew and Luke, were so fully convinced of the conclusiveness of this proof, that they had recourse to the public registers; and thus proved to the Jews, from their own records, that Jesus was born of the family mentioned by the prophets. Nor do we find that a scribe, Pharisee, or any other, ever attempted to invalidate this proof, though it would have essentially subverted their cause, could they have done it.

Verse 45. *How is he his son?*] As the Jews did not attempt to deny the conclusion of our Lord's question, which was, the Messiah is not only the son of David according to the flesh, but he is the Lord of David according to his divine nature, then it is evident they could not.

Verse 46. *Neither durst any—ask him any more questions.*] From this time, we do not find that our Lord was any more troubled with their captious questions: their whole stock, it appears, was expended, and now they coolly deli-

berate on the most effectual way to get him murdered. He that resists the truth of God is capable of effecting the worst purpose of Satan.

CHAPTER XXIII.

The character of the scribes and Pharisees, and directions to the people and the disciples to receive the Law from them, but not to follow their bad example, 1-7. The disciples exhorted to humility, 8-12. Different woes pronounced against the scribes and Pharisees for their intolerance, 13; rapacity, 14; false zeal, 15; superstition in oaths and tithes, 16-23; hypocrisy, 24-28. Their cruelty, 29-32. Their persecution of the Apostles, &c. Their destruction foretold, 33-36. Christ's lamentation over Jerusalem, 37-39.

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, 'The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for ^b they say, and do not.

4 'For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but *they themselves* will not move them with one of their fingers.

5 But ^a all their works they do for to be seen of men: ^a they make broad their phylacteries, and enlarge the borders of their garments,

6 'And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

^a Neh. viii. 4, 8. Mal. ii. 7. Mark xii. 38. Luke xx. 45. ^b Rom. ii. 19, &c. ^c Luke xi. 46. Acts xv. 10. Gal. iv. 13. ^d Ch. vi. 1, 2, 5, 16. ^e Num. xv. 38. Deut. vi. 8. xxii. 12. Prov. iii. 3. ^f Mark xii. 38, 39. Luke xi. 43. xx. 46. 3 John 9. ^g Jam. iii. 1. See

Verse 2. *The scribes and the Pharisees sit in Moses' seat*] They sat there formerly by divine appointment: they sit there now by divine permission. What our Lord says here refers to their expounding the Scriptures, for it was the custom of the Jewish doctors to sit while they expounded the Law and Prophets (chap. v. 1, Luke iv. 20-22), and to stand up when they read them.

By the seat of Moses, we are to understand authority to teach the Law.

Verse 3. *All therefore whatsoever*] That is, all those things which they read out of the Law and Prophets, and all things which they teach consistently with them.

Verse 4. *They bind heavy burdens*] In a word, like all their successors in spirit, to the present day, they were severe to others, but very indulgent to themselves.

Verse 5. *All their works they do for to be seen of men*] In pointing out the corruptions of these men, our Lord gives us the distinguishing characteristics of all false teachers, whether Jewish or Christian.

Phylacteries] These were small slips of parchment or vellum, on which certain portions of the Law were written. The Jews tied these about their foreheads and arms, for three different purpose—1. To put them in mind of those precepts which they should constantly observe. 2. To procure them reverence and respect in the sight of the heathen. And 3. To act as amulets or charms to drive away evil spirits. See note on Ex. xiii. 9.

Verse 7. *To be called of men, Rabbi, Rabbi.*] *My Teacher! my Teacher!* There are three words used among the Jews as titles of dignity, which they apply to their doctors—Rabb, Rabbi, and Rabban.

8 'But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9 And call no man your father upon the earth: ^b for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But 'he that is greatest among you shall be your servant.

12 'And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 But ^a woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! 'for ye devour widows' houses, and for a

2 Cor. i. 24. 1 Pet. v. 3. ^b Mal. i. 6. ^c Ch. xx. 26, 27. ^d Job xxii. 29. Prov. xv. 33. xxix. 23. Luke xiv. 11. xviii. 14. Jam. iv. 6. 1 Pet. v. 5. ^e Luke xi. 52. ^f Mark xii. 40. Luke xx. 47. 2 Tim. iii. 6. Tit. i. 11.

They may be considered as three degrees of comparison: Rabb, great, Rabbi, greater, and Rabban, greatest.

Verse 8. *But be not ye called Rabbi*] None of the prophets had ever received this title, nor any of the Jewish doctors before the time of Hillel and Shammai, which was about the time of our Lord.

Ye are brethren.] No one amongst you is higher than another, or can possibly have from me any jurisdiction over the rest.

Verse 9. *Call no man your FATHER*] Our Lord probably alludes to the Ab, or father of the Sanhedrin, who was the next after the Nasi, or president.

Verse 10. *Neither be ye called masters*] *Leaders.* God is in all these respects jealous of his honour. To him alone it belongs to guide and lead his church, as well as to govern and defend it. Jesus is the sole teacher of righteousness. It is he alone (who is the word, light, and eternal truth) that can illuminate every created mind; and who, as Saviour and Redeemer, speaks to every heart by his Spirit.

Verse 11. *Your servant.*] *Deacon.* See on chap. xx. 26.

Verse 12. *Whosoever shall exalt himself, &c.*] The way to arrive at the highest degree of dignity, in the sight of God, is by being willing to become the servant of all. Nothing is more hateful in his sight than pride; to bring it into everlasting contempt, God was manifest in the flesh.

Another lesson, which our blessed Lord teaches here, is, that no man is implicitly to receive the sayings, doctrines, and decisions of any man, or number of men, in the things which concern the interests of his immortal soul. Christ, his Spirit, and his word, are the only infallible teachers.

pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves.

16 Woe unto you, *ye blind guides*, which say, *Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!*

17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is *guilty*.

19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup

and of the platter, but within they are full of extortion and excess.

26 *Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.*

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

*Ch. xv. 14. Ver. 24.—Ch. v. 33, 34.—Exod. xxx. 29.—^d Or, debtor, or, bound.—Exod. xxix. 37.—1 Kings viii. 13. 2 Chron. vi. 2. Ps. xxvi. 8. cxxxii. 14.—Ch. v. 34. Ps. xi. 4. Acts vii. 40.—^b Luke xi. 42.—^c Gr. *dill*.—1 Sam. xv. 22. Hos. vi. 6. Mic. vi. 8. Ch. ix. 13. xii. 7.—^e Mark vii. 4. Luke xi. 39.—^f Luke xi. 44.

Every man who wishes to save his soul must search the Scriptures, by prayer and faith.

Verse 13. *Ye shut up the kingdom.* As a key by opening a lock gives entrance into a house, &c., so knowledge of the sacred testimonies, manifested in expounding them to the people, may be said to open the way into the kingdom of heaven. But where men, who are termed teachers, are destitute of this knowledge themselves, they may be said to shut this kingdom; because they occupy the place of those who should teach, and thus prevent the people from acquiring heavenly knowledge.

Verse 15. *Compass sea and land.* A proverbial expression, similar to ours, *You leave no stone unturned*; intimating that they did all in their power to gain converts, not to God, but to their sect.

Proselyte. A stranger, or foreigner; one who is come from his own people and country, to sojourn with another. See the different kinds of proselytes explained in the note on Exod. xii. 43.

The child of hell. A Hebraism for an excessively wicked person, such as might claim hell for his mother, and the devil for his father.

Verse 20. *Whoso shall swear by the altar.* As an oath always supposes a person who witnesses it, and will punish perjury: therefore, whether they swore by the temple or the gold (ver. 16), or by the altar or the gift laid on it (ver. 18), the oath necessarily supposed the God of the temple, of the altar, and of the gifts, who witnessed the whole, and would, even in their exempt cases, punish the perjury.

Verse 21. *By him that dwelleth therein.* The common reading is *dwelleth or inhabiteth*, but *dwelt or did inhabit*, is the reading of many MSS. The importance of this reading may be perceived by the following considerations. In the first Jewish temple, God had graciously condescended to manifest himself. Now the Jews unanimously acknowledged that five things were wanting in the second temple, which were found in the first: viz., 1. the ark; 2. the holy spirit of

Acts xxiii. 3.—^a Luke xi. 47.—^b Acts vii. 51, 52. 1 Thess. ii. 15.—^c Gen. xv. 16. 1 Thess. ii. 16.—Ch. iii. 7. xii. 34.—^d Ch. xxi. 34, 35. Luke xi. 49.—Acts v. 40. vii. 58, 59. xxii. 19.—^e Ch. x. 17. 2 Cor. xi. 24, 25.—^f Rev. xviii. 24.—^g Gen. iv. 8. 1 John iii. 12.—^h 2 Chron. xxiv. 20, 21.

prophecy; 3. the Urim and Thummim; 4. the sacred fire; and 5. the *Shekinah*. As the Lord had long before this time abandoned the Jewish temple, and had now made the human nature of Jesus the *Shekinah*, our Lord could not, with any propriety, say that the Supreme Being did *now inhabit* the temple; and therefore used a word that hinted to them that God had forsaken their temple, and consequently the whole of that service which was performed in it, and had now opened the new and living way to the holiest, by the Messiah.

Verse 23. *Ye pay tithe of mint, &c.* They were remarkably scrupulous in the performance of all the rites and ceremonies of religion, but totally neglected the soul, spirit, and practice of godliness.

Judgment. Acting according to justice and equity towards all mankind. *Mercy*—to the distressed and miserable. And *faith* in God, as the fountain of all righteousness, mercy, and truth.

These ought ye to have done, &c. Our Lord did not object to their paying tithe even of common pot-herbs—this did not affect the spirit of religion; but while they did this and such like, to the utter neglect of justice, mercy, and faith, they showed that they had no religion, and knew nothing of its nature.

Verse 24. *Blind guides, which strain at a gnat, and swallow a camel.* This clause should be thus translated, *Ye strain out the gnat, but ye swallow down the camel.*

Verse 25. *Ye make clean the outside.* A man may appear clean without, who is unclean within; but outward purity will not avail in the sight of God, where inward holiness is wanting.

Verse 27. *For ye are like.* Ye exactly resemble—the parallel is complete.

Whited sepulchres. White-washed tombs. As the law considered those unclean who had touched any thing belonging to the dead, the Jews took care to have their tombs

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy child-

* Luke xiii. 34.—* 2 Chron. xxiv. 21.—
* Deut. xxxii. 11, 12 Eadr. i. 30.—

white-washed each year, that, being easily discovered, they might be consequently avoided.

Verse 28. *Even so ye also—appeared righteous unto men*] But what will this appearance avail a man, when God sits in judgment upon his soul? Will the fair reputation which he had acquired among men, while his heart was the seat of unrighteousness, screen him from the stroke of that justice which impartially sends all impurity and unholiness into the pit of destruction? No. In the sin that he hath sinned, and in which he hath died, and according to that, shall he be judged and punished; and his profession of holiness only tends to sink him deeper into the lake which burns with unquenchable fire.

Verse 29. *Ye build the tombs of the prophets*] It appears that, through respect to their memory, they often repaired, and sometimes beautified, the tombs of the prophets.

Verse 30. *We would not have been partakers*] They imagined themselves much better than their ancestors; but our Lord uncovers their hearts, and shows them that they are about to be more abundantly vile than all who had ever preceded them.

Verse 31. *Ye be witnesses*] Ye acknowledge that ye are the children of those murderers, and ye are about to give full proof that ye are not degenerated.

Verse 32. *Fill ye up then*] Notwithstanding the profession you make, ye will fill up the measure of your fathers—will continue to walk in their way, accomplish the fulness of every evil purpose by murdering me; and then, when the measure of your iniquity is full, vengeance shall come upon you to the uttermost, as it did on your rebellious ancestors.

Verse 33. *Ye serpents, ye generation of vipers*] What a terrible stroke!—Ye are serpents, and the offspring of serpents. This refers to ver. 31: they confessed that they were the children of those who murdered the prophets; and they are now going to murder Christ and his followers, to show that they had not degenerated—an accursed seed, of an accursed breed.

Verse 34. *Wherefore*] To show how my prediction shall be verified. By prophets, wise men, and scribes, our Lord intends the evangelists, apostles, deacons, &c., who should be employed in proclaiming his gospel: men who should equal the ancient prophets, their wise men, and scribes, in all the gifts and graces of the Holy Spirit.

Verse 35. *Upon the earth*] Upon this land, meaning probably the land of Judea; for thus the word is often to be understood. It is likely that our Lord refers to the murder of Zachariah, mentioned 2 Chron. xxiv. 20.

But it is objected, that this Zachariah was called the son of Jehoiada, and our Lord calls this one the son of Barachiah. Let it be observed, 1. That double names were frequent among the Jews; and sometimes the person was called by one, sometimes by the other.

ren together, even as a hen gathereth her chickens under her wings, and ye would not.

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, * Blessed is he that cometh in the name of the Lord.

* Ps. xvii. 8. xci. 4.—* Ps. cxviii. 26. Ch. xxi. 9.

2. That Jerome says that, in the gospel of the Nazarenes it was *Jehoiada*, instead of *Barachiah*.

3. That *Jehoiada* and *Barachiah* have the very same meaning, the *praise* or *blessing* of *Jehovah*. [As Zacharias the prophet was son of Barachiah (Zech. i. 1), some transcriber may have inserted the name of the latter by mistake.]

Some think that our Lord refers, in the spirit of prophecy, to the murder of Zacharias, son of Baruch, a rich Jew, who was judged, condemned, and massacred in the temple by Idumean zealots, because he was rich, a lover of liberty, and a hater of wickedness. But the former opinion is every way the most probable.

Between the temple and the altar.] That is, between the sanctuary and the altar of burnt-offerings.

Verse 36. *Shall come upon this generation.*] Upon this race of men, viz., the Jews.

Verse 37. *O Jerusalem, Jerusalem*] 1. It is evident that our blessed Lord seriously and earnestly wished the salvation of the Jews. 2. That he did every thing that could be done, consistently with his own perfections, and the liberty of his creatures, to effect this. 3. That his tears over the city, Luke xix. 41, sufficiently evince his sincerity. 4. That these persons nevertheless perished. And 5. That the reason was, they would not be gathered together under his protection; therefore wrath, i. e., punishment, came upon them to the uttermost. From this it is evident that there have been persons whom Christ wished to save, and bled to save, who notwithstanding perished, because they would not come unto him, John v. 40. The metaphor which our Lord uses here is a very beautiful one. When the hen sees a beast of prey coming, she makes a noise to assemble her chickens, that she may cover them with her wings from the danger. The hen's affection to her brood is so very strong as to become proverbial. How long had these thankless and unholly people been the objects of his tenderest cares! For more than 2000 years, they engrossed the most peculiar regards of the most beneficent Providence; and during the three years of our Lord's public ministry, his preaching and miracles had but one object and aim, the instruction and salvation of this thoughtless and disobedient people.

Verse 38. *Behold, your house*] The temple:—this is certainly what is meant. It was once the Lord's temple, God's own house; but now he says, your temple or house—to intimate that God had abandoned it.

Verse 39. *Ye shall not see me*] I will remove my gospel from you, and withdraw my protection.

Till ye shall say, Blessed] Till after the fulness of the Gentiles is brought in, when the word of life shall again be sent unto you; then will ye rejoice, and bless, and praise him that cometh in the name of the Lord, with full and final salvation for the lost sheep of the house of Israel. See Rom. xi. 26, 27.

CHAPTER XXIV.

Christ foretells the destruction of the temple, 1, 2. His disciples inquire when and what shall be the signs of this destruction, 3. Our Lord answers, and enumerates them—false Christs, 5. Wars, famines, pestilences, and earthquakes, 6-8. Persecution of his followers, 9. Apostacy from the truth, 10-13. General spread of the Gospel, 14. He foretells the investment of the city by the Romans, 15-18. The calamities of those times, 19-22. Warns them against seduction by false prophets, 23-26. The suddenness of these calamities, 27, 28. Total destruction of the Jewish polity, 29-31. The whole illustrated by the parable of a fig-tree, 32, 33. The certainty of the event, though the time is concealed, 34-36. Careless state of the people, 37-41. The necessity of watchfulness and fidelity, illustrated by the parable of the two servants, one faithful, the other wicked, 42-51.

AND Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

2 And Jesus said unto them, ^b See ye not all these things? Verily I say unto you, ^c There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, the ^d disciples came unto him privately, saying, ^e Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, ^f Take heed that no man deceive you.

5 For ^g many shall come in my name, saying, I am Christ; ^h and shall deceive many.

^a Ch. xxiii. 38. Hag. ii. 9. Mal. iii. 1. Mark xiii. 1. Luke xxi. 5.—Mio. iii. 12. Luke xxi. 5, &c.—1 Kings ix. 7. Jer. xxvi. 18. Mio. iii. 12. Luke xix. 44.—Mark xiii. 3.—1 Thess. v. 1.—Eph. v. 6. Col. ii. 8, 18. 2 Thess. ii. 3. 1 John iv. 1.—Jer. xiv. 14. xxiii. 21, 25. ver. 24. John v. 43.—Ver. 11.—

Verse 1. *And Jesus went out, and departed from the temple*] Or, *And Jesus going out of the temple, was going away*. This is the arrangement of the words in several eminent manuscripts, versions, and fathers; and is much clearer than that in the common translation.

Verse 2. *See ye not all these things?*] The common text, and many manuscripts, have, *Do ye not see or consider?* But the negative particle is omitted by several excellent manuscripts and versions, and by some of the primitive fathers, who all read it thus, *See, or consider all these things*.

There shall not be left here one stone] These seem to have been the last words he spoke as he left the temple, into which he never afterwards entered; and, when he got to the mount of Olives, he renewed the discourse. From this mount, on which our Lord and his disciples now sat, the whole of the city, and particularly the temple, were clearly seen. This part of our Lord's prediction was fulfilled in the most literal manner.

Verse 3. *Tell us when shall these things be?*] Some maintain that these are but three parts of the same question, and that our Lord's answers only refer to the destruction of the Jewish state, and that nothing is spoken here concerning the LAST or judgment day.

End of the world?] Or of the age; viz., the Jewish economy, which is a frequent accommodated meaning of the word, the proper meaning of which is, as Aristotle (De Caelo) observes, ETERNAL.

Verse 4. *Take heed that no man deceive you.*] The world is full of deceivers, and it is only by taking heed to the counsel of Christ that even his followers can escape being ruined by them.

Verse 5. *For many shall come in my name*] 1. Josephus says that there were many who, under the pretence of divine inspiration, deceived the people, leading out numbers of them to the desert, pretending that God would there show them the signs of liberty, meaning redemption from the Roman power; and that an Egyptian false prophet led 80,000 men into the desert, who were almost all cut off by ^h Felix. See Acts xxi. 38.

2. Of the same stamp and character was also *Dositheus*, the Samaritan, who pretended that he was the Christ foretold by Moses.

3. About twelve years after the death of our Lord, when *Cuspius Fadus* was procurator of Judea, arose an impostor of the name of *Theudas*, who said he was a prophet, and persuaded a great multitude to follow him with their best effects to the river Jordan, which he promised to divide for their passage; and saying these things, says Josephus, *he deceived many*: almost the very words of our Lord.

4. A few years afterwards, under the reign of Nero, while *Felix* was procurator of Judea, impostors of this stamp were so frequent, that some were taken and killed almost every day.

Verse 7. *Nation shall rise against nation*] This portended the dissensions, insurrections, and mutual slaughter of the Jews, and those of other nations, who dwell in the same cities together; as particularly at *Cæsarea*, where the Jews and Syrians contended about the right of the city, which ended there in the total expulsion of the Jews, above 20,000 of whom were slain. The whole Jewish nation being exas-

6 And ye shall hear of wars, and rumours of wars; see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For ⁱ nation shall rise against nation, and kingdom against kingdom: and there shall be famines and pestilences, and earthquakes, in divers places.

8 All these *are* the beginning of sorrows.

9 ^j Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many ^k be offended, and shall betray one another, and shall hate one another.

11 And ^l many false prophets shall rise, and ^m shall deceive many.

ⁱ 2 Chron. xv. 6. Isa. xix. 2. Hag. ii. 22. Zech. xiv. 13.—Ch. x. 17. Mark xiii. 9. Luke xxi. 12. John xv. 20. xvi. 2. Acts iv. 2, 3. vii. 50. xii. 1, &c. 1 Pet. iv. 18. Rev. ii. 10, 13.—Ch. xi. 6. xiii. 57. 2 Tim. i. 15. iv. 10, 16.—Ch. vii. 15. Acts xx. 29. 2 Pet. ii. 1.—1 Tim. iv. 1. ver. 5, 24.

perated at this, flow to arms, and burnt and plundered the neighbouring cities and villages of the *Syrians*, making an immense slaughter of the people. The *Syrians*, in return, destroyed not a less number of the Jews. At *Scythopolis* they murdered upwards of 13,000. At *Ascalon* they killed 2,500. At *Ptolemais* they slew 2000, and made many prisoners. The *Tyrians* also put many Jews to death, and imprisoned more: the people of *Gadara* did likewise; and all the other cities of *Syria* in proportion, as they hated or feared the Jews. At *Alexandria*, the Jews and heathens fought, and 50,000 of the former were slain. The people of *Damascus* conspired against the Jews of that city, and, assaulting them unarmed, killed 10,000 of them.

Kingdom against kingdom] This portended the open wars of different tetrarchies and provinces against each other. 1st. That of the *Jews* and *Galileans* against the *Samaritans* for the murder of some *Galileans* going up to the feast of Jerusalem, while *Cumanus* was procurator. 2nd. That of the whole nation of the *Jews* against the *Romans* and *Agrippa*, and other allies of the Roman empire; which began when *Gessius Florus* was procurator. 3rd. That of the civil war in *Italy*, while *Otho* and *Vitellius* were contending for the empire.

There shall be famines, and pestilences] There was a famine foretold by *Agabus* (Acts xi. 28), which is mentioned by *Suetonius*, *Tacitus*, and *Eusebius*; which came to pass in the days of *Claudius Cæsar*, and was so severe at Jerusalem, that *Josephus* says (Ant. b. xx. c. 2) many died for lack of food. *Pestilences* are the usual attendants of famines: as the scarcity and badness of provisions generally produce epidemic disorders.

Earthquakes in divers places.] There were several in those times to which our Lord refers; particularly one at *Crete* in the reign of *Claudius*, one at *Smyrna*, *Miletus*, *Chios*, *Samos*. One at *Rome*, mentioned by *Tacitus*; and one at *Laodicea*, in the reign of *Nero*, in which the city was overthrown, as were likewise *Hierapolis* and *Colosse*. One at *Campania*, mentioned by *Seneca*; and one at *Rome*, in the reign of *Galba*, mentioned by *Suetonius*, in the life of that emperor. Add to all these, a dreadful one in *Judea*, mentioned by *Josephus* (War, b. iv. c. 4), accompanied by a dreadful tempest, violent winds, vehement showers, and continual lightnings and thunders; which led many to believe that these things portended some uncommon calamity.

To these St. Luke adds that there *shall be fearful sights and great signs from heaven* (chap. xxi. 11). *Josephus*, in his preface to the Jewish war, enumerates these. 1st. A star hung over the city like a sword; and a comet continued a whole year. 2nd. The people being assembled at the feast of unleavened bread, at the ninth hour of the night, a great light shone about the altar and the temple, and this continued for half an hour. 3rd. At the same feast, a cow led to sacrifice brought forth a lamb in the midst of the temple! 4th. The eastern gate of the temple, which was of solid brass, and very heavy, and could hardly be shut by twenty men, and was fastened by strong bars and bolts, was seen at the sixth hour of the night to open of its own accord! 5th. Before sun-setting there were seen, over all the country, chariots and armies, fighting in the clouds, and besieging

12 And because iniquity shall abound, the love of many shall wax cold.

13 * But he that shall endure unto the end, the same shall be saved.

14 And this ^b gospel of the kingdom * shall be preached in all the world for a witness unto all nations; and then shall the end come.

15 * When ye therefore shall see the abomination of desolation, spoken of by * Daniel the prophet, stand in the holy place, (* whoso readeth, let him understand :) :

16 Then let them which be in Judea flee into the mountains :

17 Let him which is on the house top not come down to take anything out of his house :

18 Neither let him which is in the field return back to take his clothes.

19 And * woe unto them that are with child, and to them that give suck in those days !

* Ch. x. 22. Mark xiii. 13. Heb. iii. 6, 14. Rev. ii. 10. — ^b Ch. iv. 23. ix. 35. — Rom. x. 18. Col. i. 6, 23. — ^a Mark xiii. 14. Luke xxi. 20. — ^c Dan. ix. 27. xli. 11. — ^d Dan. ix. 23, 25. — ^e Luke xxiii. 29. — ^f Dan. ix. 26. xli. 1. Joel ii. 2. — ^g Isa. lxxv. 8, 9. Zech. xiv.

cities. 6th. At the feast of Pentecost, when the priests were going into the inner temple by night, to attend their service, they heard first a motion and noise, and then a voice as of a multitude, saying, LET US DEPART HENCE ! 7th. What Josephus reckons one of the most terrible signs of all was, that one, *Jesus*, a country fellow, *four years before the war began*, and when the city was in peace and plenty, came to the feast of tabernacles, and ran crying up and down the streets, day and night : " A voice from the east ! a voice from the west ! a voice from the four winds ! a voice against Jerusalem and the temple ! a voice against the bridegrooms and the brides ! and a voice against all the people ! " Though the magistrates endeavoured by stripes and tortures to restrain him, yet he still cried, with a mournful voice, " Woe, woe to Jerusalem ! " And this he continued to do for several years together, going about the walls and crying with a loud voice : " Woe, woe to the city, and to the people, and to the temple ! " and as he added, " Woe, woe to myself ! " a stone from some sling or engine struck him dead on the spot ! *Tacitus*, a Roman historian, gives very nearly the same account with that of Josephus.

Verse 8. *All these are the beginning of sorrows.*] *Travailing pains.* The whole land of Judea is represented under the notion of a woman in grievous travail : but our Lord intimates, that all that had already been mentioned were only the first pangs and throes, and nothing in comparison of that hard and death-bringing labour, which should afterwards take place.

From the calamities of the nation in general, our Lord passes to those of the Christians.

Verse 9. *Then shall they deliver you up to be afflicted.* Rather, *Then shall they deliver you up to affliction.* By a bold figure of speech, affliction is here personified.

Ye shall be hated of all nations.] Both Jew and Gentile will unite in persecuting and tormenting you. Perhaps all the *Gentiles*, as in the parallel places in Mark xiii. 9-11, and in Luke xxi. 12-15, the Jewish persecution is mentioned *distinctly*. We need go no farther than the Acts of the Apostles for the completion of these particulars. But if we look beyond the book of the Acts of the Apostles, to the bloody persecutions under Nero, we shall find these predictions still more amply fulfilled : in these, numberless Christians fell, besides those two champions of the faith, Peter and Paul. And it was, as says Tertullian, *a war against the very name of Christ* ; for he who was called Christian, had committed crime enough, in bearing the name, to be put to death. So true were our Saviour's words, that they should be hated of all men for his NAME's sake,

Verse 10. *Then shall many be offended, and shall betray one another.*] To illustrate this point, one sentence out of *Tacitus* (Annal. l. xv) will be sufficient, who, speaking of the persecution under Nero, says, *At first, several were seized, who confessed, and then by THEIR DISCOVERY, a great multitude of others were convicted and executed.*

Verse 11. *False prophets.* Also were to be raised up ; such as *Simon Magus* and his followers ; and the false

20 But pray ye that your flight be not in the winter, neither on the sabbath-day :

21 For ^b then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved ; ^c but for the elect's sake those days shall be shortened.

23 ^d Then if any man shall say unto you, Lo, here *is* Christ, or there ; believe it not.

24 For ^e there shall arise false Christs, and false prophets, and shall shew great signs and wonders ; inasmuch that, ^f if it were possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert ; go not forth : behold, *he is* in the secret chambers ; believe it not.

27 ^g For as the lightning cometh out of the east,

2, 3. — Mark xiii. 21. Luke xvii. 23. xxi. 8. — ^h Deut. xlii. 1. ver. 5, 11. 2 Thess. ii. 9, 10, 11. Rev. xii. 13. — ⁱ John vi. 37. x. 28, 29. Rom. viii. 28, 29, 30. 2 Tim. ii. 19. — ^j Luke xvii. 24.

apostles complained of by St. Paul, 2 Cor. xi. 13, who were *deceitful workers, transforming themselves into the apostles of Christ*. Such also were *Hymeneus* and *Philetus*, 2 Tim. ii. 17, 18.

Verse 12. *The love of many shall wax cold.*] Even at this early period there seems to have been a very considerable defection in several Christian churches ; see Gal. iii. 1-4. 2 Thess. iii. 1, &c. 2 Tim. i. 15.

Verse 13. *But he that shall endure.*] It is very remarkable that not a single Christian perished in the destruction of Jerusalem, though there were many there when *Cestius Gallus* invested the city ; and, had he persevered in the siege, he would soon have rendered himself master of it ; but, when he unexpectedly and unaccountably raised the siege, the Christians took that opportunity to escape.

Verse 14. *And this gospel of the kingdom shall be preached in all the world.*] But, notwithstanding these persecutions, there should be an universal publication of the glad tidings of the kingdom, for a testimony to all nations.

In all the world.] Perhaps no more is meant here than the *Roman empire* : for it is beyond controversy that the phrase in Luke ii. 1, means no more than the whole *Roman empire*, as a decree for taxation or enrolment from Augustus Caesar could have no influence but in the Roman dominions ; but see on Luke ii. 1. However, we are under no necessity to restrain the phrase to the Roman empire, as, previously to the destruction of Jerusalem, the gospel was not only preached in the lesser Asia, and Greece, and Italy, the greatest theatres of action then in the world ; but was likewise propagated as far north as SCYTHIA ; as far south as ETHIOPIA ; as far east as PARTHIA and INDIA ; and as far west as SPAIN and BRITAIN.

Then shall the end come.] When this general publication of the gospel shall have taken place, then a period shall be put to the whole Jewish economy, by the utter destruction of their city and temple.

Verse 15. *The abomination of desolation, spoken of by Daniel.*] This refers to the Roman army ; and this abomination, *standing in the holy place, is the Roman army besieging Jerusalem* : this, our Lord says, is what was spoken of by Daniel the prophet, in the *ninth and eleventh* chapters of his prophecy ; and in reference to this very event they are understood by the Rabbins. The Roman army is called an abomination, for its ensigns and images, which were so to the Jews.

Verse 16. *Then let them which be in Judea flee into the mountains.*] This counsel was remembered and wisely followed by the Christians afterwards, who left Jerusalem and fled to Pella, and other places beyond the river Jordan ; and so escaped the general shipwreck of their country : not one of them perished.

Verse 17. *Let him which is on the house top.*] He who is walking on the house top, let him not come down to take any thing out of his house : but let him instantly pursue his course along the tops of the houses, and escape out at the city gate as fast as he can.

and shineth even unto the west; so shall also the coming of the Son of man be.

28 ^a For whosoever the carcass is, there will the eagles be gathered together.

29 ^b Immediately after the tribulation of those days, ^c shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 ^a And then shall appear the sign of the Son of man in heaven: ^a and then shall all the tribes of the earth mourn; ^a and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

^a Job xxxix. 30. Luke xvii. 37. ^b Dan. vii. 11. 12. ^c Isa. xlii. 10. Ezek. xxxii. 7. Joel ii. 10, 31. iii. 15. Amos v. 20. viii. 9. Mark xiii. 24. Luke xxi. 25. Acts ii. 20. Rev. vi. 12. ^d Dan. vii. 13. ^e Zech. xii. 12. ^f Ch. xvi. 27. Mark xiii. 26. Rev. i. 7. ^g Ch. xiii. 41. 1 Cor. xv. 52. 1 Thess. iv. 16. ^h Or, with a trumpet.

Verse 18. *Neither let him which is in the field return back*] Because when once the army of the Romans sits down before the city, there shall be no more any possibility of escape, as they shall never remove till Jerusalem be destroyed.

Verse 19. *And woe unto them (alas! for them) that are with child, &c.*] For such persons are not in a condition to make their escape; neither can they bear the miseries of the siege. Josephus says the houses were full of women and children that perished by the famine; and that the mothers snatched the food even out of their own children's mouths.

Verse 20. *But pray ye that your flight be not in the winter*] For the hardness of the season, the badness of the roads, the shortness of the days, and the length of the nights, will all be great impediments to your flight.

Neither on the Sabbath-day] That you may not raise the indignation of the Jews by travelling on that day, and so suffer that death out of the city, which you had endeavoured to escape from within. Besides, on the Sabbath-days, the Jews not only kept within doors, but the gates of all the cities and towns in every place were kept shut and barred; so that, if their flight should be on a sabbath, they could not expect admission into any place of security in the land.

Verse 21. *For then shall be great tribulation*] No history can furnish us with a parallel to the calamities and miseries of the Jews:—rapine, murder, famine, and pestilence within: fire and sword, and all the horrors of war without. Our Lord wept at the foresight of these calamities; and it is almost impossible for any humane person to read the relation of them in Josephus without weeping also.

Verse 22. *Except those days should be shortened*] Josephus computes the number of those who perished in the siege at eleven hundred thousand, besides those who were slain in other places; and if the Romans had gone on destroying in this manner, the whole nation of the Jews would, in a short time, have been entirely extirpated; but, for the sake of the elect, the Jews, that they might not be utterly destroyed, and for the Christians particularly, the days were shortened.

Verse 23. *Then if any man shall say unto you, Lo here is Christ!* Many such impostors did arise about that time, promising deliverance from God; and the lower the Jews were reduced, the more disposed they were to listen to such deceivers. Among these Simon Magus, and Dositheus, mentioned before; and Barcoab, who, St. Jerome says, pretended to vomit flames. And it is certain these and some others were so dexterous in imitating miraculous works, that they deceived many; and such were their works, that if the elect, the chosen persons—the Christians, had not had the fullest evidence of the truth of Christ's mission and miracles, they must have been deceived too: but, having had these proofs, they could not possibly be deceived by these impostors. This is simply the meaning of this place; and it is truly astonishing that it should be brought as a proof for the doctrine (whether true or false is at present out of the question) of the necessary and eternal perseverance of the saints!

Verse 25. *Behold, I have told you before.*] That is, I have forewarned you.

Verse 26. *If they shall say unto you, Behold, he is in the*

81 ^a And he shall send his angels ^b with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn ^a a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh.

33 So likewise ye, when ye shall see all these things, know that ^a it is ^a near, even at the doors.

34 Verily I say unto you, ^a This generation shall not pass, till all these things be fulfilled.

35 ^a Heaven and earth shall pass away, but my words shall not pass away.

36 ^a But of that day and hour knoweth no man,

pet, and a great voice.—^d Luke xxi. 29.—^e 1 Jam. v. 9.—^f Or, he.—^g Ch. xvi. 28. xxiii. 36. Mark xiii. 30. Luke xxi. 32.—^h Ps. cii. v. 6. Isa. ii. 6. Jer. xxxi. 35, 36. Ch. v. 18. Mark xiii. 31. Luke xxi. 33. Heb. i. 11.—ⁱ Mark xiii. 32. Acts i. 7. 1 Thess. v. 2. 2 Pet. iii. 10.

desert] Our Lord not only foretold the appearance of these impostors, but also the manner and circumstances of their conduct. Some he mentions as appearing in the desert. Josephus says, that many impostors and cheats persuaded the people to follow them to the desert, promising to show them signs and wonders done by the providence of God. Others conducted their deluded followers to the secret chambers. Josephus mentions a false prophet, who declared to the people in the city, that God commanded them to go up into the temple, and there they should receive the signs of deliverance.

Verse 27. *For as the lightning cometh out of the east, and shineth even unto the west*] Our Lord, in the most particular manner, points out the very march of the Roman army: they entered into Judea on the east, and carried on their conquests westward, as if not only the extensiveness of the ruin, but the very route which the army would take, were intended in the comparison of the lightning issuing from the east, and shining to the west.

Verse 28. *For whosoever the carcass is*] The dead carcass. The Jewish nation, which was morally and judiciously dead. *There will the eagles*] The Roman armies, called so partly from their strength and fierceness, and partly from the figure of these animals which was always wrought on their ensigns, or even in brass, placed on the tops of their ensign-staves. It is remarkable that the Roman fury pursued these wretched men whosoever they were found.

Verse 29. *Immediately after the tribulation, &c.*] Commentators generally understand this, and what follows, of the end of the world, and Christ's coming to judgment: but the word immediately shows that our Lord is not speaking of any distant event, but of something immediately consequent on calamities already predicted: and that must be the destruction of Jerusalem.

In the prophetic language, great commotions upon earth are often represented under the notion of commotions and changes in the heavens. See Isa. xlii. 9, 10; Ezek. xxxii. 7, 8; Dan. viii. 10; Joel ii. 30, 31.

Verse 30. *Then shall appear the sign of the Son of man*] The plain meaning of this is, that the destruction of Jerusalem will be such a remarkable instance of divine vengeance, such a signal manifestation of Christ's power and glory, that all the Jewish tribes shall mourn, and many will, in consequence of this manifestation of God, be led to acknowledge Christ and his religion. By the earth (or the land), in the text, is evidently meant, as in several other places, the land of Judea and its tribes, either its then inhabitants, or the Jewish people wherever found.

Verse 31. *He shall send his angels*] His messengers, the apostles, and their successors in the Christian ministry.

With a great sound of a trumpet] Or, a loud sounding trumpet—the earnest affectionate call of the gospel of peace, life, and salvation.

Shall gather together his elect] The Gentiles, who were now chosen or elected, in place of the rebellious, obstinate Jews, according to our Lord's prediction, Matt. viii. 11, 12, and Luke xii. 28, 29. The Christian religion spread and prevailed mightily after this period: and nothing contributed more to the success of the gospel than the destruction of Jerusalem happening in the very time and manner, and with the very circumstances, so particularly foretold by our Lord. It was after this period that the kingdom of Christ began,

no, not the angels of heaven, * but my Father only.

37 But as the days of Noe were, so shall also the coming of the Son of man be.

38 ^b For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 ^c Then shall two be in the field; the one shall be taken, and the other left.

41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

42 ^d Watch therefore: for ye know not what hour your Lord doth come.

43 ^e But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

* Zech. xiv. 7.—^b Gen. vi. 8, 4, 5. vii. 5. Luke xvii. 26. 1 Pet. iii. 20.—^c Luke xvii. 34, &c.—^d Ch. xxv. 13. Mark xiii. 33, &c. Luke xxi. 36.—^e Luke xii. 39. 1 Thess. v. 2. 2 Pet. iii. 10. Rev.

and his reign was established in almost every part of the world. Verse 32. *Learn a parable of the fig tree*] That is, These signs which I have given you will be as infallible a proof of the approaching ruin of the Jewish state, as the budding of the trees is a proof of the coming summer.

Verse 34. *This generation shall not pass*] *This race*, i. e., the Jews shall not cease from being a *distinct people*, till all the counsels of God relative to *them* and the *Gentiles* be fulfilled. Some understand *this generation* as meaning the persons who were then living, that they should not die before these signs, &c., took place: but though this was true, as to the calamities that fell upon the Jews, and the destruction of their government, temple, &c., yet as our Lord mentions Jerusalem's continuing to be under the power of the Gentiles, till the fulness of the Gentiles should come in, i. e., till all the nations of the world should receive the gospel of Christ, after which the Jews themselves should be converted unto God, Rom. xi. 25, &c., I think it more proper not to restrain its meaning to the few years which preceded the destruction of Jerusalem: but to understand it of the care taken by divine providence to preserve them as a *distinct people*, and yet to keep them out of their own land, and from their temple service. But still it is literally true in reference to the destruction of Jerusalem.

Verse 36. *But of that day and hour*] The original here rendered *day*, is translated *season* by many eminent critics, and is used in this sense by both sacred and profane authors. As the *day* was not known, in which Jerusalem should be invested by the Romans, therefore our Lord advised his disciples to pray that it might not be on a *sabbath*; and as the *season* was not known, therefore they were to pray that it might not be in the *winter*: ver. 20.

Verses 37, 38. *As the days of Noe—they were eating and drinking*] That is, they spent their time in rapine, luxury, and riot.

Verse 39. *And knew not*] *They considered not*—did not lay Noah's warning to heart, till it was too late to profit by it: so shall it be—and so it was in this coming of the Son of man.

44 ^f Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.

45 ^g Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 ^h Blessed is that servant, whom his lord, when he cometh, shall find so doing.

47 Verily I say unto you, That ⁱ he shall make him ruler over all his goods.

48 But, and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint him his portion with the hypocrites: ^k there shall be weeping and gnashing of teeth.

iii. 3. xvi. 15.—^f Ch. xxv. 13. 1 Thess. v. 6.—^g Luke xii. 42. Acts xx. 28. 1 Cor. iv. 2. Heb. iii. 5.—^h Rev. xvi. 15.—ⁱ Ch. xxv. 21, 23. Luke xxii. 29.—^j Or, cut him off.—^k Ch. viii. 12. xxv. 30.

Verses 40, 41. *Then shall two men—two women—one shall be taken, and the other left.*] So general should these calamities be, that no two persons, whosoever found, or about whatsoever employed, should be both able to effect their escape; and that *captivity* and the *sword* should have a complete triumph over this unhappy people.

Two women shall be grinding] Women alone are still employed in grinding the corn in the East; and it is only when dispatch is required, or the uppermost millstone is heavy, that a second woman is added.

Verse 42. *Watch therefore*] Be always on your guard, that you may not be taken unawares, and that you may be properly prepared to meet God in the way either of *judgment* or *mercy*, whosoever he may come.

Verse 45. *Who then is a faithful and wise servant*] All should live in the same expectation of the coming of Christ, which a servant has with respect to the return of his master, who, in departing for a season, left the management of his affairs to him; of which management he is to give an exact account on his master's return.

Verse 46. *Blessed is that servant*] His blessedness consists in his master's approbation.

Verse 47. *He shall make him ruler over all his goods.*] O heavenly privilege of a faithful minister of Christ! He shall receive from God a power to dispense all the blessings of the New Covenant; and his word shall ever be accompanied with the demonstration of the Holy Ghost to the hearts of all that hear it. Much of a preacher's *usefulness* may be lost by his *unfaithfulness*.

Verse 48. *But, and if that evil servant*] Here are three characters of a bad minister.

Verse 50. *The lord of that servant*] Here are three punishments which answer to the three characteristics of the bad minister.

Verse 51. *Cut him asunder*] This refers to an ancient mode of punishment used in several countries. Isaiah is reported to have been sawed ASUNDER.

CHAPTER XXV.

The parable of the ten virgins, five of whom were wise, and five foolish, 1-12. The necessity of being constantly prepared to appear before God, 13. The parable of the talents, 14-30. The manner in which God shall deal with the righteous and the wicked in the judgment of the great day, 31-46.

THEN shall the kingdom of heaven be likened unto ten ^a virgins, which took their lamps, and went forth to meet ^b the bridegroom.

2 ^c And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them :

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, ^d they all slumbered and slept.

6 And at midnight ^e there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him.

7 Then all those virgins arose, and ^f trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil ; for our lamps are ^g gone out.

9 But the wise answered, saying, *Not so ; lest*

^a Lev. xxi. 14. Ps. xiv. 9-11. 2 Cor. xi. 2. Rev. xiv. 5.—^b Ephes. v. 29, 30. Rev. xix. 7. xxi. 2, 9.—^c Ch. xiii. 47. xxi. 10.—^d 1 Thess. v. 6.—^e Ch. xxiv. 31. 1 Thess. iv. 16.—^f Luke xii. 35.—^g Or, *going out*.—^h Isa. lv. 1. Hab. ii. 4. Rom. i. 17. Gal. vi. 4.—ⁱ Luke xiii. 25. xix. 42. xii. 35, 36.—^j Luke xiii. 25.—^k Ch.

Verse 1. *Then shall the kingdom of heaven*] The state of Jews and professing Christians—or the state of the visible church at the time of the destruction of Jerusalem, and in the day of judgment : for the parable appears to relate to both those periods.

Virgins] Denoting the *purity* of the Christian doctrine and character. In this parable, the *bridegroom* is generally understood to mean *Jesus Christ*. The *feast*, that state of felicity to which he has promised to raise his genuine followers. The *wise, or prudent, and foolish virgins*, those who *truly enjoy*, and those who *only profess the purity and holiness* of his religion. The *oil*, the grace and salvation of God, or that faith which works by love. The *vessel*, the heart in which this oil is contained. The *lamp*, the profession of enjoying the burning and shining light of the gospel of Christ. *Going forth*, the whole of their sojourning upon earth.

Verse 2. *Five of them were wise*] Or, *provident*; they took care to make a proper provision beforehand, and left nothing to be done in the last moment.

Five were foolish.] The original is generally rendered *foolish* ; but this does not agree well with *provident* or *prudent*, in the first clause, which is the proper meaning of the word.

Verse 4. *Took oil in their vessels*] They not only had a sufficiency of oil in their lamps, but they carried a vessel with oil to recruit their lamps, when it should be found expedient.

Verse 5. *The bridegroom tarried*] The coming of the bridegroom to an individual may imply his death : his coming to the world—the final judgment. The *delay*—the time from a man's birth till his death, in the first case ; in the second, the time from the beginning to the end of the world.

Slumbered and slept.] Or, *they became drowsy and fell asleep*. As sleep is frequently used in the Sacred Writings for death, so *drowsiness*, which *precedes* sleep, may be considered as pointing out the *decays* of the constitution, and the *sicknesses* which precede death. The other explanations which are given of this place must be unsatisfactory to every man who is not warped by some point in his creed, which must be supported at every expense.

Verse 6. *At midnight there was a cry*] The Jewish weddings were generally celebrated in the night ; yet they usually began at the rising of the evening star ; but in this case there was more than ordinary delay.

Behold, the bridegroom cometh] What an awful thing to be summoned to appear before the Judge of the quick and the dead !

Verse 7. *Trimmed their lamps*] *Adorned* them. It is probable that the nuptial lamps were highly decorated ; though the act mentioned here may mean no more than preparing the lamps for burning.

There are certain *preparations* which most persons believe they must make at the approach of death ; but, alas ! it is often too late. The *lamp is defiled*, the *light almost*

there be not enough for us and you : ^h but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came ; ⁱ and they that were ready went in with him to the marriage ; and ^j the door was shut.

11 Afterward came also the other virgins, saying, ^k Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, ^l I know you not.

13 ^m Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 ⁿ For the kingdom of heaven is ^o as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five ^p talents, to another two, and to another one ; ^q to every man according to his several ability ; and straightway took his journey.

16 Then he that had received the five talents

vii. 21, 22, 28.—¹ Ps. v. 5. Hab. i. 13. John ix. 31.—² Ch. xxiv. 42, 44. Mark xiii. 33, 35. Luke xxi. 36. 1 Cor. xvi. 13. 1 Thess. v. 6. 1 Pet. v. 8. Rev. xvi. 15.—³ Luke xix. 12.—⁴ Ch. xxi. 33.—⁵ A talent is 187l. 10s. Ch. xviii. 24.—⁶ Rom. xii. 6. 1 Cor. xii. 7, 11, 29. Eph. iv. 11.

out, and the oil expended ; and what *adorning* is a wretched sinner, struggling in the agonies of death, capable of preparing for his guilty soul !

Verse 8. *Our lamps are gone out*.] Or, *are going out*. So then it is evident that they were once lighted. They had once hearts *illuminated* and *warmed* by faith and love ; but they had *backslidden* from the salvation of God, and now they are excluded from heaven, because, through their *carelessness*, they have let the light that was in them become darkness, and have not applied in time for a *fresh supply* of the salvation of God.

Verse 9. *Lest there be not enough for us and you*] These had all been *companions* in the Christian course, and there was a time when they might have been *helpful* to each other ; but that *time* is now *past* for ever—none has a particle of grace to spare, not even to help the soul of the dearest relative ! The grace which every man receives is just enough to save his *own soul* ; he has no *merits* to bequeath to the church ; no work of *supererogation* which can be placed to the account of another.

Go ye rather to them that sell, and buy] By leaving out the particle *but* (on indisputable authority), and transposing a very little the members of the sentence, the sense is more advantageously represented, and the reading smoother : *Rather go to them that sell, and buy yourselves, lest there be not enough for us and you*.

Verse 10. *While they went to buy, the bridegroom came*] What a dismal thing it is, not to discover the emptiness of one's heart of all that is good, till it is too late to make any successful application for relief !

And they that were ready] *They who were prepared*—who had not only a burning lamp of an evangelical profession, but had oil in their vessel, the faith that works by love in their hearts, and their lives adorned with all the fruits of the Spirit.

The door was shut.] No hope remains. Nothing but death can shut this door ; but death may surprise us in our sins, and then despair is our only portion.

Verse 11. *Afterward came also the other virgins, saying Lord, Lord*] Earnest prayer, when used in time may do much good : but it appears, from this parable, that there may come a time when prayer even to Jesus may be too late !—viz., when the door is shut—when death has separated the body and the soul.

Verse 12. *I know you not*.] As if he had said, Ye are not of my company—ye were neither with the bride nor the bridegroom : ye slept while the others were in procession.

Verse 13. *Watch therefore*] If to *watch* be to employ ourselves chiefly about the business of our salvation, alas ! how few of those who are called *Christians*, are there who do *watch* !

Wherein the Son of man cometh.] These words are omitted by many excellent MSS., most of the Versions, and several of the Fathers.

went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one, went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came, and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained, beside them, five talents more.

21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent

came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents:

29 For unto every one that hath, shall be given, and he shall have abundance: but from him that hath not, shall be taken away, even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations:

* Hab. ii. 8. Luke xvi. 2. Heb. x. 37.—^b 1 Cor. xv. 10. 2 Tim. iv. 7. 8.—Ch. xxiv. 47. Ver. 34, 46. Luke xii. 46. xxii. 29, 30.—^d Hab. xii. 2. 2 Tim. ii. 12. 1 Pet. i. 8.—^e Ver. 21.—^f Ch. xiii. 12. Mark iv. 25. Luke viii. 18. xix. 26. John xv. 2.—^g Ch. vii.

Verse 14. *Called his own servants*] God never makes the children of men proprietors of his goods. They are formed by his power, and upheld by his bounty; and they hold their lives and their goods, as in many of our ancient tenures, at the will of their Lord.

Verse 15. *Unto one he gave five talents—to every man according to his several ability*] The duties men are called to perform are suited to their situations, and the talents they receive. God's graces and temporal mercies are suited to the power which a man has of improving them. The talent which each man has suits his own state best; and it is only pride and insanity which lead him to desire and envy the graces and talents of another. Five talents would be too much for some men: one talent would be too little. He who receives much, must make proportionate improvement; and, from him who has received little, the improvement only of that little will be required.

The man who improves the grace he has received, however small, will as surely get to the kingdom of God, as he who has received most from his master, and improved all.

Verse 27. *With usury*] *With its produce*—not usury; for that is unlawful interest, more than the money can properly produce.

Verse 31. *Weeping and gnashing of teeth*] See on chap. viii. 12, a note necessary for the illustration of this and the foregoing parable.

Verse 31. *When the Son of man shall come*] This must be understood of Christ's coming at the last day, to judge mankind: though all the preceding part of the chapter may be applied also to the destruction of Jerusalem.

Holy angels] It is supposed by some that our Lord will have other angels (messengers) with him in that day, besides the holy ones. The evil angels may be in attendance to take, as their prey, those who shall be found on his left hand.

The throne of his glory] That glorious throne on which his glorified human nature is seated, at the right hand of the Father.

Verse 32. *All nations*] Literally, all the nations—all the Gentile world: the Jews are necessarily included, but they were spoken of in a particular manner in the preceding chapter.

He shall separate them] Set each kind apart by themselves.

As a shepherd divideth, &c.] It does not appear that sheep and goats were ever penned or housed together, though they might feed in the same pasture.

Verse 33. *He shall set the sheep, &c.*] The right hand

12. xxiv. 51.—^b Zech. xiv. 5. Ch. xvi. 27. xix. 28. Mark viii. 38. Acts i. 11. 1 Thess. iv. 16. 2 Thess. i. 7. Jude 14. Rev. i. 7.—^c Rom. xiv. 10. 2 Cor. v. 10. Rev. xx. 12.

signifies, among the Rabbins, approbation and eminence: the left hand, rejection, and disapprobation.

Verse 34. *Ye blessed of my Father*] This is the king's address to his followers: and contains the reason why they were found in the practice of all righteousness, and were now brought to this state of glory—they were blessed—came as children, and received the benediction of the Father, and became, and continued to be, members of the heavenly family.

Inherit] The inheritance is only for the children of the family—if sons, then heirs, Gal. iv. 7, but not otherwise. The sons only shall enjoy the father's estate.

Prepared for you] That is, the kingdom of glory is designed for such as you—you who have received the blessings of the Father and were holy, harmless, undefiled, and separated from sinners.

From the foundation of the world] It was God's purpose and determination to admit none into his heaven but those who were made partakers of his holiness, Heb. xii. 14.

Verse 35. *I was an-hungred, and ye gave me meat*] Every thing which is done to a follower of Christ, whether it be good or evil, he considers as done to himself, see ver. 40. Acts ix. 4, 5; Heb. vi. 10. Of all the fruits of the Spirit, none are mentioned here but those that spring from love or mercy; because these give men the nearest conformity to God.

A stranger, and ye took me in] *Ye entertained me*: this is the meaning of the original. Literally, the original signifies to gather together. Strangers are sometimes so destitute as to be ready to perish for lack of food and raiment: a supply of these things keeps their souls and bodies together, which were about to be separated through lack of the necessities of life. The word may also allude to a provision made for a poor family, which were scattered abroad, perhaps begging their bread, and who by the ministry of benevolent people are collected, relieved, and put in a way of getting their bread. O blessed work! to be the instruments of preserving human life, and bringing comfort and peace into the habitations of the wretched!

Verse 36. *I was sick, and ye visited me*] Relieving the strangers, and visiting the sick, were in high estimation among the Jews. One of their sayings on this head is worthy of notice: "He who neglects to visit the sick is like him who has shed blood."

Verse 37. *Lord, when saw we thee an-hungred, &c.*] Whatever is done for Christ's sake, is done through Christ's grace; and he who does the work attributes to Jesus both the will and the power by which the work was done, and

and ^a he shall separate them one from another, as a shepherd divideth *his* sheep from the goats :

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, ^b inherit the kingdom ^c prepared for you from the foundation of the world :

35 ^d For I was an-hungred, and ye gave me meat : I was thirsty, and ye gave me drink : ^e I was a stranger, and ye took me in :

36 ^f Naked, and ye clothed me : I was sick, and ye visited me : ^g I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an-hungred, and fed thee ? or thirsty, and gave thee drink ?

38 When saw we thee a stranger, and took thee in ? or naked, and clothed thee ?

39 Or when saw we thee sick, or in prison, and came unto thee ?

^a Ezek. xx. 38. xxxiv. 17, 20. Ch. xiii. 49.—^b Rom. viii. 17. 1 Pet. i. 4, 9. iii. 9. Rev. xxi. 7.—^c Ch. xx. 28. Mark x. 40. 1 Cor. ii. 9. Heb. xi. 16.—^d Isa. lviii. 7. Ezek. xviii. 7. Jam. i. 27.—^e Heb. xiii. 2. 3 John 5.—^f Jam. ii. 15, 16.—^g 2 Tim. i. 16.—^h Prov. xiv. 31. xix. 17.

seeks and expects the kingdom of heaven not as a reward, but as a gift of pure unmerited mercy.

Verse 40. *Inasmuch as ye have done it unto one of the least of these my brethren*] What infinite condescension ! Those, whom many would scorn to set with the dogs of their flock, are brothers and sisters of the blessed Jesus, and shall soon be set among the *princes* of his people.

Verse 41. *Depart from me, ye cursed*] These words contain the reason why they are to be separated from blessedness : *Ye are cursed, because ye have sinned, and would not come unto me that ye might have life. Depart !* This includes what some have termed the punishment of loss or privation.

Into everlasting fire] This is the punishment of sense. Ye shall not only be separated from me, but ye shall be tormented, awfully, everlastingly, tormented in that place of separation.

Prepared for the devil and his angels] The devil and his angels sinned before the creation of the world, and the place of torment was then prepared for them : it never was designed for human souls ; but as the wicked are *partakers* with the devil and his angels in their iniquities, in their rebellion against God, so it is right that they should be *sharers* with them in their punishment.

Verse 42. *I was an-hungred, and ye gave me no meat*] I put it in your power to do good, and ye would not.

Verse 43. *I was a stranger*] Christ assures us that a man who is hungry, thirsty, naked, &c., is his representative,

40 And the King shall answer and say unto them, Verily I say unto you, ^b Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, ^c Depart from me, ye cursed, ^d into everlasting fire, prepared for ^e the devil and his angels :

42 For I was an-hungred, and ye gave me no meat : I was thirsty, and ye gave me no drink :

43 I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an-hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ?

45 Then shall he answer them, saying, Verily I say unto you, ^f Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And ^g these shall go away into everlasting punishment : but the righteous into life eternal.

Ch. x. 42. Mark ix. 41. Heb. vi. 10.—¹ Ps. vi. 8. Ch. vii. 28. Luke xiii. 27.—² Ch. xiii. 40, 42.—³ 2 Pet. ii. 4. Jude 6.—⁴ Prov. xiv. 31. xvii. 5. Zeoh. ii. 8. Acts ix. 5.—⁵ Dan. xii. 2. John v. 29. Rom. ii. 7, &c.

and that whatever we do to such an one he will consider as done to himself ; yet this testimony of Christ is not regarded ! Well, he will be just when he judges, and righteous when he punishes.

Verse 44. *Lord, when saw we the an-hungred, &c.*] The man who only sees with eyes of flesh is never likely to discover Christ in the person of a man destitute of the necessities of life.

Verse 46. *And these shall go away into everlasting punishment*] No appeal, no remedy, to all eternity ! No end to the punishment of those whose final impenitence manifests in them an eternal will and desire to sin.

But some are of opinion that this punishment shall have an end : this is as likely as that the glory of the righteous shall have an end : for the same word is used to express the duration of the punishment, as is used to express the duration of the state of glory. I have seen the best things that have been written in favour of the final redemption of damned spirits ; but I never saw an answer to the argument against that doctrine, drawn from this verse, but what sound learning and criticism should be ashamed to acknowledge. The original word is certainly to be taken here in its proper grammatical sense, *continued being, NEVER ENDING*. Some have gone a middle way, and think that the wicked shall be annihilated. This, I think, is contrary to the text ; if they go into punishment, they continue to exist ; for that which ceases to be, ceases to suffer.

CHAPTER XXVI.

Christ predicts his being betrayed and crucified, 1, 2. The chief priests, scribes, and elders consult about his death, 3-5. A woman anoints his head at Bethany, at which the disciples are offended, but Christ vindicates her conduct, 6-13. Judas, for thirty pieces of silver, engages with the chief priests to betray him, 14-16. He eats a passover with his disciples, and assures them of his approaching death, and that one of them would betray him, 17-21. On each asking Is it I ? Christ asserts that Judas is the traitor, 22-25. Having eaten his last supper he institutes the Eucharist, to be observed in his church as a memorial of his sacrificial death, 26-29. They sing a hymn, go to the Mount of Olives, and he again announces his approaching death and resurrection, 30-32. Peter asserts his resolution to be faithful to his master, and Christ foretells his denial and apostacy, 33-35. He goes to Gethsemane ; the transactions there, 36-46. Judas comes with the high priest's mob and betrays him with a kiss, 47-50. Peter cuts off the ear of the high priest's servant ; Christ discourses with the multitude, 51-55. The disciples flee, and he is led to Caiaphas, 56, 57. Peter follows at a distance, 58. They seek false witnesses, and question our Lord, who declares himself to be the Christ, 59-64. They accuse him of blasphemy, and abuse him, 65-68. Peter's denial and repentance, 69-75.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 * Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

3 ^b Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill him.

5 But they said, Not on the feast day, lest there be an uproar among the people.

6 ^c Now when Jesus was in ^d Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at meat.

8 ^e But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

*Mark xiv. 1. Luke xxii. 1. John xiii. 1.—^bPs. ii. 2. John xi. 47. Acts i. 35.—^cMark xiv. 3. John xi. 1. 2. xii. 3.—^dCh. xxi. 17.—^eJohn xii. 4.—^fDeut. xv. 11. John xii. 8.—^gSee oh. xviii. 20. xxviii. 20. John xiii. 33. xiv. 19. xvi. 5, 28. xvii. 11.

Verse 1. *When Jesus had finished all these sayings*] He began these sayings on Mount Olivet, chap. xxv. 1, and continued them till he entered into Bethany, whither he was going.

Verse 2. *The passover*] See this largely explained in the notes on Exod. xii. 1-27. The feast began on the fourteenth day of the first moon, in the first month, Nisan, and it lasted only one day; but it was immediately followed by the days of unleavened bread, which were seven, so that the whole lasted eight days, and all the eight days are sometimes called the feast of the passover, and sometimes the feast or days of unleavened bread.

The Son of man is betrayed [rather delivered up) to be crucified.] With what amazing calmness and precision does our blessed Lord speak of this awful event! What a proof does he here give of his prescience in so correctly predicting it; and of his love in so cheerfully undergoing it!

Verse 3. *Then assembled together the chief priests*] That is, during the two days that preceded the passover.

The high priest, who was called Caiaphas] Caiaphas succeeded Simon, son of Canith, about A.D. 16, or, as Calmet thinks, 25. He married the daughter of Annas, who was joined with him in the priesthood. About two years after our Lord's crucifixion, Caiaphas and Pilate were both deposed by VITELLUS, then governor of Syria, and afterwards emperor. Caiaphas, unable to bear this disgrace, and the stings of his conscience for the murder of Christ, killed himself about A.D. 35.

Verse 4. *And consulted that they might take Jesus by subtilty*] The providence of God frustrated their artful machinations; and that event which they wished to conduct with the greatest privacy and silence was transacted with all possible celebrity amidst the thousands who resorted to Jerusalem, at this season, for the keeping of the passover. It was, doubtless, of the very first importance that the crucifixion of Christ, which was preparatory to the most essential achievement of Christianity, viz., his resurrection from the grave, should be exhibited before many witnesses, and in the most open manner, that infidelity might not attempt, in future, to invalidate the evidences of the Christian religion, by alleging that these things were done in a corner.

Verse 5. *Not on the feast day, lest there be an uproar*] It was usual for the Jews to punish criminals at the public festivals; but in this case they were afraid of an insurrection, as our Lord had become very popular.

Verse 6. *Simon the leper*] This was probably no more than a surname, as Simon the CANAANITE, chap. x. 4, and Barsabas JUSTUS, Acts i. 23, and several others. Yet it might have been some person that Christ had healed of this disease. See chap. xi. 5.

Verse 7. *There came unto him a woman*] There is much contention among commentators about the transaction mentioned here, and in John xii. 14; some supposing them to

10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 ^f For ye have the poor always with you; but ^g me ye have not always.

12 For in that she hath poured this ointment on my body, she did it for my burial.

13 Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

14 ^h Then one of the twelve, called ⁱ Judas Iscariot, went unto the chief priests,

15 And said unto them, ^j What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 ^k Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, ^l Go into the city to such a man,

—^bMark xiv. 10. Luke xxii. 3. John xiii. 2, 30.—^cCh. x. 4.—^dZech. xi. 12. Ch. xxvii. 3.—^eExod. xii. 6, 18. Mark xiv. 12. Luke xxii. 7.—^fLuke xxi. 10-12. Job xiv. 14. Heb. xi. 28. 1 Cor. xi. 23.

be different, others to be the same. [The best critics agree in adopting the latter conclusion.]

Verse 8. *His disciples*] One of them, viz., Judas. This mode of speaking was common among the Hebrews. So, chap. xxvii. 44, *the thieves also*, i. e., one of them. So, chap. xxviii. 17, *some doubted*, i. e., one, Thomas. See also Gen. viii. 4; Judg. xii. 7; Neh. vi. 7, &c. It is, however, possible that Judas, who made the objection, was followed in the sentiment by the rest of the disciples.

Verse 9. *And given to the poor*.] How often does charity serve as a cloak for covetousness!

Verse 10. *Why trouble ye the woman?*] Or, *Why do ye put the woman to pain?* A generous mind is ever pained when it is denied the opportunity of doing good, or when its proffered kindness is refused.

Verse 11. *Ye have the poor always with you*] And, consequently, have the opportunity of doing them good at any time: but me ye have not always; my bodily presence is about to be removed from you for ever.

Verse 12. *She did it for my burial*.] Or, *She hath done it to embalm me*.

Verse 13. *For a memorial of her*.] As embalming preserves the body from corruption, and she has done this good work to embalm and preserve this body, so will I order every thing concerning this transaction to be carefully recorded, to preserve her memory to the latest ages.

Verse 15. *Thirty pieces of silver*.] *Thirty staters*, about £4 10s., the common price for the meanest slave! See Exod. xxi. 32.

Verse 16. *He sought opportunity*] A convenient or fit opportunity. Men seldom leave a crime imperfect: when once sin is conceived, it meets, in general with few obstacles, till it brings forth death. How deceitful, how deeply damning, is the love of money! From John xii. 6, we learn that Judas, who was treasurer to our Lord and his disciples (for he carried the bag), was a thief, and frequently purloined a portion of what was given for the support of this holy family. Being disappointed of the prey he hoped to have from the sale of the precious ointment, ver. 9, he sold his Master to make up the sum. A thorough Jew! [It does not appear from the original that Judas "frequently purloined" the money entrusted to him.]

Verse 17. *Now the first day of the feast of unleavened bread*] The Jews began to eat unleavened bread on the fourteenth, Exod. xii. 18, and this day was often termed the first of unleavened bread. The Evangelists use it in this sense, and call even the paschal day by this name.

Where wilt thou that we prepare] It is worthy of note that the inhabitants of Jerusalem did not let out their houses to those who came to the annual feasts; but afforded all accommodations of this kind gratis. A man might therefore go and request the use of any room, on such an occa-

and say unto him, The master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 * Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, ^b He that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth, ^c as it is written of him: but ^d woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 * And as they were eating, ^e Jesus took bread, and ^f blessed it, and brake it, and gave it to the disciples, and said, Take, eat; ^g this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, ^h Drink ye all of it;

* Mark xiv. 17-21. Luke xxii. 14. John xiii. 21.—^b Ps. xli. 9. Luke xxii. 21. John xiii. 18.—^c Ps. xxii. Isa. liii. Dan. ix. 26. Mark ix. 12. Luke xiv. 25, 26, 46. Acts xvii. 2, 3. xxvi. 22, 23. 1 Cor. xv. 3.—^d John xvii. 12.—^e Mark vii. 22. Luke xxii. 19.—^f 1 Cor. xi. 23, 24, 25.—^g Many Greek copies [upwards of 100] have, gave thanks. See Mark vi. 41.—^h 1 Cor. x. 16.—ⁱ Mark xiv. 23.—^j See Exod. xxiv. 8. Lev. xvii. 11.—^k Jer.

sion, which was as yet unoccupied. The earthen jug, and the skin of the sacrifice, were left with the host.

Verse 18. *Go—to such a man*] It is probable that this means some person with whom Christ was well acquainted, and who was known to the disciples. The circumstances are more particularly marked in Luke xxii. 8, &c.

My time is at hand] That is, the time of my crucifixion.

Verse 19. *And the disciples did*] The disciples that were sent on this errand were Peter and John.

They made ready the passover] That is, they provided the lamb, &c., which were appointed by the law for this solemnity.

Verse 20. *Now when the even was come, he sat down with the twelve*] It is a common opinion that our Lord ate the passover some hours before the Jews ate it; for the Jews, according to custom, ate theirs at the end of the fourteenth day, but Christ ate his the preceding even, which was the beginning of the same sixth day, or Friday; the Jews begin their day at sunset, we at midnight. Thus Christ ate the passover on the same day with the Jews, but not at the same hour. And in the same part of the same day in which the Jews had sacrificed their first paschal lamb, viz., between the two evenings, about the ninth hour, or 3 o'clock, Jesus Christ our passover was sacrificed for us.

Verse 21. *One of you shall betray me*] Or, *will deliver me up*. Judas had already betrayed him, ver. 15, and he was now about to deliver him into the hands of the chief priests, according to the agreement he had made with them.

Verse 22. *They were exceeding sorrowful*] That is, the eleven who were innocent; and the hypocritical traitor, Judas, endeavoured to put on the appearance of sorrow. Strange! Did he not know that Christ knew the secrets of his soul? Or had his love of money so far blinded him, as to render him incapable of discerning even this, with which he had been before so well acquainted?

Verse 23. *He that dippeth his hand*] As the Jews ate the passover a whole family together, it was not convenient for them all to dip their bread in the same dish; they therefore had several little dishes or plates, in which was the juice of the bitter herbs, mentioned Exod. xii. 8, on different parts of the table; and those who were nigh one of these, dipped their bread in it.

Verse 24. *The Son of man goeth*] *Going, going away, de-*

28 For ⁱ this is my blood ^j of the New Testament, which is shed ^k for many, for the remission of sins.

29 But ^l I say unto you, I will not drink henceforth of this fruit of the vine, ^m until that day when I drink it new with you in my Father's kingdom.

30 * And when they had sung a ⁿ hymn, they went out into the Mount of Olives.

31 Then saith Jesus unto them, ^o All ye shall ^p be offended because of me this night: for it is written, ^q I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, ^r I will go before you into Galilee.

33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, ^s Verily, I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 * Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and ^t the two

xxvi. 31.—ⁱ Ch. xx. 28. Rom. v. 15. Heb. ix. 22.—^j Mark xiv. 25. Luke xxii. 19.—^k Acts x. 41.—^l Mark vi. 28.—^m Or, palm.—ⁿ Mark xiv. 27. John xvi. 32.—^o Ch. xi. 6.—^p Zeach. xiii. 7.—^q Ch. xxviii. 7, 10, 16. Mark vi. 28. xvi. 7.—^r Mark xiv. 30. Luke xxii. 34. John xiii. 38.—^s Mark xiv. 32-35. Luke xxii. 39. John xviii. 1.—^t Ch. iv. 21.

parting, &c., are frequently used in the best Greek and Latin writers, for death or dying.

It had been good for that man] Can the doctrine of the non-eternity of hell's torments stand in the presence of this saying? Or can the doctrine of the annihilation of the wicked consist with this declaration?

Verse 25. *Judas—said, Master, is it I?*] What excessive impudence! He knew, in his conscience, that he had already betrayed his master, and was waiting now for the servants of the chief priests, that he might deliver him into their hands; and yet he says, *Master, is it I?* It is worthy of remark, that each of the other disciples said, *LORD, is it I?* But Judas dares not, or will not, use this august title, but simply says, *TEACHER, is it I?*

Thou hast said] A common form of expression for Yes, it is so.

Verse 26. *Jesus took bread*] This is the first institution of what is termed the LORD'S SUPPER.

Verse 26. *As they were eating*] Either an ordinary supper, or the paschal lamb, as some think.

Jesus took bread] Unleavened bread, certainly, because there was no other kind to be had in all Judea at this time; for this was the first day of unleavened bread when the Jews, according to the command of God (Exod. xii. 15-20, xxiii. 15, and xxxiv. 25), were to purge away all leaven from their houses; on pain of being cut off from the congregation of Israel.

To this divinely instituted custom, of removing all leaven previously to the paschal solemnity, St. Paul evidently alludes, 1 Cor. v. 6, 7, 8.

Now, if any respect should be paid to the primitive institution, in the celebration of this divine ordinance, then, *unleavened, unyeasted bread* should be used. Bread, simply considered in itself, may be an emblem apt enough of the body of our Lord Jesus, which was given for us; but the design of God was evidently that it should not only point out this, but also the disposition required in those who should celebrate both the antetype and the type; and this the apostle explains to be sincerity and truth, the reverse of malice and wickedness. Had the bread used on these occasions been of the common kind, it would have been perfectly unfit, or improper, to have communicated these uncommon significations; and, as it was seldom used, its rare

sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and ^bprayed, saying, "O my Father, if it be possible, ^alet this cup pass from me! nevertheless ^cnot as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

^aJohn xii. 27.—^bMark xiv. 36. Luke xxii. 42. Heb. v. 7.—^cJohn xii. 27.—^dCh. xx. 22.—^eJohn v. 33. vi. 43. Phil. ii. 8.—

occurrence would make the emblematical representation more deeply impressive; and the *sign*, and the thing *signified*, have their due correspondence and influence.

These circumstances considered, will it not appear that the use of *common bread* in the Sacrament of the Lord's Supper is highly improper? The *Lutheran Church* makes use of unleavened bread to the present day.

And blessed it] Both St. Matthew and St. Mark use the word, *blessed*, instead of, *gave thanks*, which is the word used by St. Luke and St. Paul. But instead of *blessed*, *gave thanks*, is the reading of many MSS. and Versions of the greatest respectability. The terms, in this case, are nearly of the same import, as both *blessing* and *giving thanks* were used on these occasions. But what was it that our Lord blessed? Not the *bread*, though many think the contrary, being deceived by the word *it*, which is improperly supplied in our version. In all the four places referred to above, whether the word *blessed* or *gave thanks* is used, it refers not to the *bread*, but to *God*, the dispenser of every good. Our Lord here conforms himself to that constant Jewish custom, viz., of acknowledging God as the author of every good and perfect gift, by *giving thanks* on *taking the bread* and *taking the cup* at their ordinary meals. From this custom we have derived the decent and laudable one of saying grace (*gratias*, thanks) before and after meat.

No blessing of the *elements* is here intended; they were already blessed, in being sent as a gift of mercy from the bountiful Lord; but God the sender is blessed, because of the liberal provision he has made for his worthless creatures. *Blessing and touching the bread* are merely *Popish ceremonies*, unauthorised either by Scripture, or the practice of the pure church of God; necessary of course to those who pretend to *transmute*, by a kind of spiritual incantation, the *bread and wine* into the *real body and blood of Jesus Christ*; a measure the grossest in folly and most stupid in nonsense, to which God in judgment ever abandoned the fallen spirit of man. [But St. Paul seems to give authority to the opinion that the *elements* were blessed. 1 Cor. x. 16.]

And brake it] We often read in the Scriptures of *breaking bread*, but never of *cutting* it.

The *breaking of the bread* I consider essential to the proper performance of this solemn and significant ceremony: because this act was designed by our Lord to shadow forth the *wounding, piercing, and breaking* of his body upon the cross; and, as all this was essentially necessary to the making a *full atonement* for the sin of the world, so it is of vast importance that this apparently little circumstance, the *breaking of the bread*, should be carefully attended to, that the godly communicant may have every necessary assistance to enable him to discern the Lord's body, while engaged in this most important and divine of all God's ordinances.

And gave it to the disciples] Not only the *breaking*, but also the *DISTRIBUTION*, of the bread are necessary parts of this rite.

This is my body.] Here it must be observed that Christ had nothing in his hands at this time, but part of that unleavened bread which he and his disciples had been eating at supper, and therefore he could mean no more than this, viz., that the bread which he was now breaking *represented* his body, which, in the course of a few hours, was to be crucified for them. Common sense, unobscured with superstition and erroneous creeds: and reason, unawed by the secular sword of sovereign authority, could not possibly

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 And while he yet spake, lo, Judas, one of the

^aMark xiii. 33. xiv. 38. Luke xxii. 40, 46. Eph. vi. 18.—^bMark xiv. 43. Luke xxii. 7. John xviii. 3. Acts i. 61.

take any other meaning than this plain, consistent, and rational one, out of these words.

Let it be observed, if any thing further is necessary on this point, that the *Paschal Lamb* is called the *Passover*, because it *represented* the destroying angel's passing over the children of Israel, while he slew the first-born of the Egyptians; and our Lord and his disciples call this lamb the *Passover*, several times in this chapter; by which it is demonstrably evident, that they could mean no more than that the lamb sacrificed on this occasion was a *memorial* of, and *REPRESENTED*, the means used for the preservation of the Israelites from the blast of the destroying angel.

In the Hebrew, Chaldee, and Chaldeo-Syriac languages, as used in the Bible, there is no term which expresses to mean, *signify*, *denote*, though both the Greek and Latin abound with them: hence the Hebrews, use a figure, and say, *it is*, for, *it signifies*. So Gen. xii. 26, 27. *The seven kings ARE* (i.e., represent) *seven years*. This *is* (represents) *the bread of affliction which our fathers ate in the land of Egypt*. Dan. vii. 24. *The ten horns ARE* (i.e., signify) *ten kings*. *They drank of the spiritual Rock which followed them, and the Rock was* (represented) *Christ*. 1 Cor. x. 4. And following this Hebrew idiom, though the work is written in Greek, we find in Rev. i. 20. *The seven stars ARE* (represent) *the angels of the seven churches: and the seven candlesticks ARE* (represent) *the seven churches*. The same form of speech is used in a variety of places in the New Testament, where this sense must necessarily be given to the word. Matt. xiii. 38, 39. *The field is* (represents,) *the world: the good seed ARE* (represent or signify) *the children of the kingdom: the tares ARE* (signify) *the children of the wicked one*.

Verses 27. And he took the cup] In the parallel place, in Luke xxii., we find our Lord taking the cup, ver. 17, and again, ver. 19; by the former of which was probably meant the *cup of blessing*, which the master of a family took, and, after *blessing God*, gave to each of his guests by way of welcome; but this second taking the cup is to be understood as belonging to the very important rite which he was now instituting, and on which he lays a very remarkable stress. With respect to the *bread*, he had before simply said, *Take eat, this is my body*; but concerning the *cup* he says, *Drink ye all of this*: for as this pointed out the very essence of the institution, viz., the *blood of atonement*, it was necessary that each should have a particular application of it; therefore he says, *Drink ye ALL of THIS*. By this we are taught that the *cup* is essential to the *sacrament* of the Lord's supper; so that they who deny the *cup* to the *people*, sin against God's institution; and they who receive not the *cup* are not partakers of the body and blood of Christ. If either could, without mortal prejudice, be omitted, it might be the *bread*; but the *cup*, as pointing out the blood poured out, i.e., the life by which alone the great sacrificial act is performed, and remission of sins procured, is absolutely indispensable.

Verses 28. For this is my blood of the New Testament] By *New Testament*, many understand nothing more than the book commonly known by this name; and they think that the *cup of the New Testament* means no more than merely that cup which the book called the New Testament enjoins in the Sacrament of the Lord's Supper. The original, which we translate, *The New Testament*, and which is the general title of all the contents of the book already described, simply means, *the new COVENANT*.

twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; * and kissed him.

50 And Jesus said unto him, ^b Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, ^c one of them which were with

* 2 Sam. xx. 9.—^b Ps. xli. 9. lv. 13.—^c John xviii. 10.—
^d Gen. ix. 6. Rev. xlii. 10.

Jesus, stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: ^a for all they that take the sword, shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me ^a more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, ^f that thus it must be?

55 In that same hour said Jesus to the multitudes,

* 2 Kings vi. 17. Dan. vii. 10.—^f Isa. liii. 7, &c. Ver. 24.
 Luke xxiv. 25, 41, 46.

In this place, our Lord terms his blood *the blood of the new covenant*; by which he means that grand plan of agreement, or reconciliation, which God was now establishing between himself and mankind, by the passion and death of his Son, through whom alone men could draw nigh to God; and this NEW covenant is mentioned in contradistinction from the OLD covenant, 2 Cor. iii. 14, by which appellative all the books of the Old Testament were distinguished, because they pointed out the way of reconciliation to God by the blood of the various victims slain under the law: but now, as the Lamb of God, which taketh away the sin of the world, was about to be offered up, a NEW and LIVING way was thereby constituted, so that no one henceforth could come unto the Father but by HIM.

Which is shed [poured out] for many.] To pour out, is often used in a sacrificial sense in the Septuagint, and signifies to pour out or sprinkle the blood of the sacrifices before the altar of the Lord, by way of atonement. See 2 Kings xvi. 15; Lev. viii. 15, ix. 9; Exod. xxix. 12; Lev. iv. 7, 14, 17, 30, 34; and in various other places. Our Lord, by this very remarkable mode of expression, teaches us that, as his body was to be broken or crucified, in our stead, so here the blood was to be poured out to make an atonement, as the words, remission of sins, sufficiently prove; for without shedding of blood there was no remission, Heb. ix. 22, nor any remission by shedding of blood, but in a sacrificial way. See the passages above, and on ver. 26.

The whole of this passage will receive additional light when collated with Isa. liii. 11, 12.

For the remission of sins.] For (or, in reference to) the taking away of sins. For, although the blood is shed, and the atonement made, no man's sins are taken away until, as a true penitent, he returns to God, and, feeling his utter incapacity to save himself, believes in Christ Jesus, who is the justifier of the ungodly.

Verse 29. I will not drink henceforth of this fruit of the vine] These words seem to intimate no more than this: We shall not have another opportunity of eating this bread and drinking this wine together; as in a few hours my crucifixion shall take place.

Until that day when I drink it new with you] That is, I shall no more drink of the produce of the vine with you; but shall drink new wine—wine of a widely different nature from this—a wine which the kingdom of God alone can afford. The term new in Scripture is often taken in this sense.

Verse 30. And when they had sung a hymn] Means, probably, no more than a kind of recitative reading or chanting. As to the hymn itself, we know, from the universal consent of Jewish antiquity, that it was composed of Psalms 118, 114, 115, 116, 117, and 118, termed by the Jews *halel*, from *halelu-yah*, the first word in Psalm 118. These six Psalms were always sung at every paschal solemnity.

Verse 31. All ye shall be offended.] Or rather, Ye will all be stumbled, ye will all forsake me, and lose, in a great measure, your confidence in me.

Verse 32. But after I am risen again.] Though I shall appear for a time to be wholly left to wicked men, and be brought under the power of death, yet I will rise again, and triumph over all your enemies and mine.

I will go before you] Still alluding to the case of the shepherd and his sheep.

Verse 33. Peter—said unto him, Though all men shall be offended—yet will I never! There is nothing we know so little of as ourselves—nothing we see less of than our own weakness and poverty. Peter, though vainly confident, was certainly sincere—he had never been put to a sore trial, and did

not know his own strength. Had this resolution of his been formed in the strength of God, he would have been enabled to maintain it against earth and hell.

Verse 34. Jesus said.] Our Lord's answer to Peter is very emphatic and impressive. Verily—I speak a solemn weighty truth, thou wilt not only be stumbled, fall off, and forsake thy Master, but thou wilt even deny that thou hast, or ever hadst any knowledge of or connexion with me; and this thou wilt do, not by little and little, through a long process of time, till the apostasy, daily gathering strength, shall be complete; but thou wilt do it this very night, and that not once only, but thrice; and this thou wilt do also in the earlier part of the night, before even a cock shall crow. Was not this warning enough to him not to trust in his own strength, but to depend on God?

Verse 35. Though I should die with thee, yet will I not deny thee.] He trusts in the warm, sincere attachment to Christ which he now feels, not considering that this must speedily fail, unless supported by the power of God.

Verse 36. A place called Gethsemane] A garden at the foot of the Mount of Olives. The garden of the oil-press, or olive-press.

Verse 37. And he took with him Peter and the two sons of Zebedee] That is, James and John; the same persons who had beheld his transfiguration on the mount—that they might contemplate his agony in the light of that glory which they had there seen; and so be kept from being stumbled by a view of his present humiliation.

Begin to be sorrowful] To dissolve—exquisite sorrow, such as dissolves the natural vigour, and threatens to separate soul and body.

And very heavy] Overwhelmed with anguish. This word is used by the Greeks to denote the most extreme anguish which the soul can feel—excruciating anxiety and torture of spirit.

My soul is exceeding sorrowful (or, is surrounded with exceeding sorrow), even unto death.] This latter word explains the two former; my soul is so dissolved in sorrow, my spirit is filled with such agony and anguish, that, if speedy succour be not given to my body, death must be the speedy consequence.

The prospect of death could not cause him to suffer thus, when he knew that in less than three days he was to be restored to life, and be brought into an eternity of blessedness. His agony and distress can receive no consistent explication but on this ground—He SUFFERED, the JUST for the UNJUST, that he might BRING us to GOD. O glorious truth! O infinitely meritorious suffering! And O! above all, the eternal love, that caused him to undergo such sufferings for the sake of SINNERS!

Verse 39. Fell on his face] This was the ordinary posture of the supplicant when the favour was great which was asked, and deep humiliation required.

This cup] The word cup is frequently used in the Sacred Writings to point out sorrow, anguish, terror, death. It seems to be an allusion to a very ancient method of punishing criminals. A cup of poison was put into their hands, and they were obliged to drink it. To death, by the poisoned cup, there seems an allusion in Heb. ii. 9, Jesus Christ, by the grace of God, TASTED death for every man. The whole world are here represented as standing guilty and condemned before the tribunal of God; into every man's hand the deadly cup is put, and he is required to drink off the poison—Jesus enters, takes every man's cup out of his hand, and drinks off the poison, and thus tastes or suffers the death which every man otherwise must have undergone.

Pass from me] Perhaps there is an allusion here to several

Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the ^ascriptures of the prophets might be fulfilled. Then ^ball the disciples forsook him, and fled.

57 ^cAnd they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled,

58 But Peter followed him, afar off, unto the high priest's palace, and went in, and sat with the servants, to see the end.

^a Lam. iv. 20. Ver. 54.—^b See John xviii. 15.—^c Mark xiv. 53. Luke xxii. 54. John xviii. 12, 13, 24.—^d Ps. xxvii. 12, xxxv. 11.

criminals standing in a row, who are all to drink of the same cup; but, the judge extending favour to a certain one, the cup passes by him to the next.

Verse 40. *He—saith unto Peter*] He addressed himself more particularly to this apostle, because of the profession he had made, ver. 33.

Verse 41. *That ye enter not into temptation*] Watch—that ye be not taken unawares: and pray—that when it comes ye may be enabled to bear it.

The spirit—is willing, but the flesh is weak] Your inclinations are good—ye are truly sincere; but your good purposes will be overpowered by your timidity.

Verse 42. *O my Father, if this cup may not pass away from me*] In this address the humanity of Christ most evidently appears; for it was his humanity alone that could suffer; and if it did not appear that he had felt these sufferings, it would have been a presumption that he had not suffered, and consequently made no atonement. And had he not appeared to have been perfectly resigned in these sufferings, his sacrifice could not have been a free-will but a constrained offering, and therefore of no use to the salvation of mankind.

Verse 43. *Their eyes were heavy*] That is, they could not keep them open. Was there nothing preternatural in this? Was there no influence here from the powers of darkness?

Verse 44. *Prayed the third time*] This thrice repeating the same petition argues deep earnestness of soul. 2 Cor. xii. 8.

Verse 45. *Sleep on now, and take your rest*] Perhaps it might be better to read these words interrogatively, and paraphrase them thus: *Do ye sleep on still?* Will no warnings avail? Will no danger excite you to watchfulness and prayer? [This does not improve the sense.]

The Son of man is betrayed into the hands of sinners] Viz., the Gentiles or heathens, who were generally distinguished by this appellation from the Jews.

Verse 47. *Judas, one of the twelve*] More deeply to mark his base ingratitude and desperate wickedness—HE WAS ONE OF THE TWELVE—and he is a TRAITOR, and one of the vilest too that ever disgraced human nature.

A great multitude with swords and staves] They did not come as officers of justice, but as a desperate mob. Justice had nothing to do in this business.

Verse 48. *Give them a sign*] How coolly deliberate is this dire apostate! The man whom I shall kiss—how deeply hypocritical!

Verse 49. *Hail, Master*] A usual compliment among the Jews. Judas pretends to wish our Lord continued health while he is meditating his destruction! How many compliments of this kind are there in the world!

And kissed him] And tenderly kissed him—this is the proper meaning of the original word, he kissed him again and again—still pretending the most affectionate attachment to him, though our Lord had before unmasked him.

Verse 50. *Jesus said—Friend*] Rather, companion, (not FRIEND) wherefore, rather, against whom (the reading of all the best MSS.), art thou come? How must these words have cut his very soul, if he had any sensibility left! Surely, thou, who hast so long been my companion, art not come against me, thy Lord, Teacher, and Friend!

Laid hands on Jesus] But not before they had felt that proof of his sovereign power by which they had all been struck down to the earth, John xvii. 6. It is strange that, after this, they should dare to approach him: but the scriptures must be fulfilled.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though ^amany false witnesses came, yet found they none. At the last ^bcame two false witnesses,

61 And said, This fellow said, 'I am able to destroy the temple of God, and to build it in three days.

62 ^cAnd the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

Mark xiv. 55. So Acts vi. 13.—^d Deut. xix. 15.—^e Ch. xxvii. 40. John ii. 19.—^f Mark xiv. 60.

Verse 51. *One of them which were with Jesus*] This was Peter—struck a servant of the high priest's, the servant's name was Malchus, John xviii. 10, and smote off his ear. In Luke xxii. 51, it is said, *Jesus touched and healed it*. Here was another miracle, and striking proof of the divinity of Christ.

Verse 52. *Put up again thy sword into his place*] Neither Christ nor his religion is to be defended by the secular arm. God is sufficiently able to support his ark: Uzzah need not stretch out his hand on the occasion.

Shall perish with the sword] The general meaning of this verse is, they who contend in battle are likely, on both sides, to become the sacrifices of their mutual animosities. But it is probably a prophetic declaration of the Jewish and Roman states. But how came Peter to have a sword? Judea was at this time so infested with robbers and cut-throats that it was not deemed safe for any person to go unarmed. He probably carried one for his mere personal safety.

Verse 53. *More than twelve legions of angels?*] As if he had said, Instead of you twelve, one of whom is a traitor, my Father can give me more than twelve legions of angels to defend me. From this saying, taking the common rate of the Roman legion, may we not safely believe that the angels of God amount to more than 72,000?

Verse 54. *But how then*] Had I such a defence—shall the scriptures be fulfilled, which say, that thus it must be? That is, that I am to suffer and die for the sin of the world. Probably the scriptures to which our Lord principally refers are Ps. xxii. lxix. and especially Isa. liii. and Dan. ix. 24-27.

Verse 55. *Are ye come out as against a thief*] At this time Judea was much infested by robbers, so that armed men were obliged to be employed against them—to this our Lord seems to allude.

I sat daily with you] Why come in this hostile manner? Every day, for four days past, ye might have met with me in the temple, whither I went to teach you the way of salvation.

Verse 56. *But all this was done*] This is probably the observation of the Evangelist.

Then all the disciples forsook him and fled] Jesus is abandoned by all!—even zealous Peter and loving John are among the fugitives! Was ever master so served by his scholars? Was ever parent so treated by his children? Is there not as much zeal and love among them all as might make one martyr for God and truth? Alas! no.

Verse 57. *They led him away to Caiaphas*] John says, chap. xviii. 13, that they led him first to Annas; but this appears to have been done merely to do him honour as the father-in-law of Caiaphas, and his colleague in the high priesthood.

Verse 58. *Peter followed him, afar off*] Poor Peter! this is the beginning of his dreadful fall. His fear kept him from joining the company, and publicly acknowledging his Lord; and his affection obliged him to follow at a distance that he might see the end.

And sat with the servants, to see the end] When a man is weak in faith, and can as yet only follow Christ at a distance, he should avoid all dangerous places, and the company of those who are most likely to prove a snare to him. Had not Peter got to the high priest's palace, and sat down with the servants, he would not thus have denied his Lord and Master.

Verse 59. *All the council sought false witness*] What a prostitution of justice!—they first resolved to ruin him, and then seek the proper means of effecting it. It seems to have

63 But ^a Jesus held his peace. And the high priest answered and said unto him, ^b I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, ^c Hereafter shall ye see the Son of man ^d sitting on the right hand of power, and coming in the clouds of heaven.

65 Then ^e the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses: behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, ^f He is guilty of death.

67 ^g Then did they spit in his face, and buffeted him; and ^h others smote him with ⁱ the palms of their hands,

68 Saying, ^j Prophecy unto us, thou Christ, Who is he that smote thee?

69 ^k Now Peter sat without in the palace: and a

^a Isa. liii. 7. Ch. xxvii. 12, 14.—^b Lev. v. 1. 1 Sam. xiv. 24, 16.—^c Dan. vii. 13. Ch. xvi. 27, xxiv. 30. Luke xxi. 27, xxv. 31, John i. 51. Rom. xiv. 10. 1 Thessa. iv. 16. Rev. i. 7.—^d Ps. cx. i. Acts vii. 55.—^e 2 Kings xviii. 37, xix. 1.—^f Lev. xxiv. 16. John xix. 7.—^g 1. 6. John i. 3. Ch. xxvii. 30.—^h Luke xxii. 63. John

been a common custom of this vile court to employ false witness, on any occasion, to answer their own ends. Acts vi. 11-13.

Verse 60. *Though many false witnesses came*] It is the property of falsity to be ever inconsistent, and to contradict itself; therefore they could not find *two consistent testimonies*, without which the Jewish law did not permit any person to be put to death.

Verse 61. *I am able to destroy the temple of God*] 1st. These words were not fairly quoted. Jesus had said, John ii. 19, *Destroy this temple, and I will build it again in three days*. 2nd. The *innuendo* which they produce, applying these words to a pretended design to destroy the temple at Jerusalem, was utterly unfair; for these words *he spoke of the temple of his body*.

Verse 62. *Answerest thou nothing?*] Jesus knew that they were determined to put him to death, and that his hour was come; and that therefore remonstrance or defence would be of no use.

Verse 63. *I adjure thee by the living God*] I put thee to thy oath. However necessary our Lord saw it to be silent, when the accusations were frivolous, and the evidence contradictory, he felt no disposition to continue this silence, when questioned concerning a *truth*, for which he came into the world to shed his blood.

Verse 64. *Thou hast said*] That is, *I am the Christ*, the promised Messiah (see on ver. 25); and you and this whole nation shall shortly have the fullest proof of it: for hereafter, in a few years, ye shall see the Son of man sitting on the right hand of power, fully invested with absolute dominion, and coming in the clouds of heaven, to execute judgment upon this wicked race.

Verse 65. *The high priest rent his clothes*] This rending of the high priest's garments was expressly contrary to the law, Lev. x. 6, and xxi. 10. [But this probably applied only to mourning for the dead.] But it was a common method of expressing violent grief, Gen. xxxvii. 29, 34, Job i. 20, and horror at what was deemed blasphemous or impious. 2 Kings xviii. 37, xix. 1, Acts xiv. 14.

Verse 66. *He is guilty of death*] He is liable to death. All the forms of justice are here violated. The judge becomes a party and accuser, and proceeds to the verdict without examining whether all the prophecies concerning the Messiah, and the innumerable miracles which he wrought, did not justify him.

Verse 67. *Then did they spit in his face*] This was done as a mark of the most profound contempt. See Job xvi. 10, and xxx. 10, Isai. i. 6, Misah v. 1. The Judges now delivered him into the hands of the mob.

damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art one of them; for thy ¹ speech bewrayeth thee.

74 Then ² began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, ³ Before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly.

xix. 3.—¹ Or. rods.—² Mark xiv. 65. Luke xxii. 64.—³ Mark xiv. 66. Luke xxii. 55. John xviii. 16, 17, 25.—⁴ Luke xxii. 59.—⁵ Mark xiv. 71.—⁶ Ver. 84. Mark xiv. 30. Luke xxii. 61, 62. John xiii. 38.

And buffeted him] Smote him with their fists.

Smote him with the palms of their hands] Thus they offered him indignity in all its various and vexatious forms. [The word may mean to strike with a staff.]

Verse 68. *Prophecy unto us, thou Christ*] See Isai. i. 6. It appears that, before they buffeted him, they bound up his eyes, see Mark xiv. 65.

Verse 69. *A damsel came unto him*] A maid servant. *Thou also wast with Jesus*] What a noble opportunity had Peter now to show his zeal for the insulted cause of truth, and his attachment to his Master. But, alas! he is shorn of his strength. Had Peter been in better company, he would not have had so foul a fall.

Verse 70. *But he denied before them all*] So the evil principle gains ground. Before, he followed at a distance, now he denies; this is the second gradation in his fall.

Verse 72. *And again he denied with an oath*] This is a third gradation of his iniquity. He has told a lie, and he swears to support it.

Verse 73. *Thy speech*] *Thy manner of speech, that dialect of thine*—his accent being different from that of Jerusalem. The Galileans had a very corrupt pronunciation, frequently interchanging letters, and so blending or dividing words as to render them unintelligible, or cause them to convey a contrary sense.

Verse 74. *Then began he to curse and to swear*] Rather, *Then he began positively to affirm*. The common reading signifies to wish curses on himself. The former reading is supported by almost every MS. of value, and is, beyond dispute, the true reading, and has been received by Griesbach into the text. The business is bad enough, but the common reading makes it worse. In ver. 72, Peter is said to deny with an oath; here, he positively affirms and swears, probably by the name of God. This makes the fourth and final gradation in the climax of Peter's fall.

The cock crew] When abandoned of God, the smallest thing may become the occasion of a fall; and, when in the hand of God, the smallest matter may become the instrument of our restoration. Let us ever remember that the great apostle Peter fell through fear of a servant maid, and rose through the crowing of a cock.

He went out] He left the place where he had sinned, and the company which had been the occasion of his transgression.

And wept bitterly] Felt bitter anguish of soul, which evidenced itself by the tears of contrition which flowed plentifully from his eyes.

CHAPTER XXVII.

In the morning, Christ is bound and delivered to Pontius Pilate, 1, 2. Judas, seeing his Master condemned, repents, acknowledges his transgression to the chief priests, attests Christ's innocence, throws down the money, and goes and hangs himself, 3-5. They buy the potter's field with the money, 6-10. Christ, questioned by Pilate, refuses to answer, 11-14. Pilate, while inquiring of the Jews whether they would have Jesus or Barabbas released, receives a message from his wife to have nothing to do in this wicked business, 15-19. The multitude, influenced by the chief priests and elders, desire Barabbas to be released, and Jesus to be crucified, 20-23. Pilate attests his innocence, and the people make themselves and their posterity responsible for his blood, 24-25. Barabbas is released, and Christ is scourged, 26. The soldiers strip him, clothe him with a scarlet robe, crown him with thorns, mock, and variously insult him, 27-31. Simon compelled to bear his cross, 32. They bring him to Golgotha, give him vinegar mingled with gall to drink, crucify him, and cast lots for his raiment, 33-36. His accusation, 37. Two thieves are crucified with him, 38. He is mocked and insulted while hanging on the cross, 39-44. The awful darkness, 45. Jesus calls upon God, is offered vinegar to drink, expires, 46-50. Prodiges that accompanied and followed his death, 51-53. He is acknowledged by the centurion, 54. Several women behold the crucifixion, 55, 56. Joseph of Arimathea begs the body of Pilate, and deposits it in his own new tomb, 57-60. The women watch the sepulchre, 61. The Jews consult with Pilate how they may prevent the resurrection of Christ, 62-64. He grants them a guard for the sepulchre, and they seal the stone that stopped the mouth of the tomb where he was laid, 65, 66.

WHEN the morning was come, * all the chief priests and elders of the people took counsel against Jesus to put him to death :

2 And when they had bound him, they led him away, and ^b delivered him to Pontius Pilate the governor.

3 ^c Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

* Ps. ii. 2. Mark xv. 1. Luke xxii. 65. xxiii. 1. John xviii. 28.

Verse 1. *When the morning was come*] As soon as it was light—took counsel against Jesus. They had begun this counsel the preceding evening, see chap. xxvi. 59. But as it was contrary to all forms of law to proceed against a person's life by night, they seem to have separated for a few hours, and then, at the break of day, came together again, pretending to conduct the business according to the forms of law.

To put him to death] They had already determined his death, and pronounced the sentence of death on him, Chap. xxvi. 66. And now they assemble under the pretence of reconsidering the evidence, and deliberating on it, to give the greater appearance of justice to their conduct.

Verse 2. *They—delivered him to Pontius Pilate*] The Sanhedrin had the power of life and death in their own hands in every thing that concerned religion: but as they had not evidence to put Christ to death because of false doctrine, they wished to give countenance to their conduct by bringing in the civil power, and therefore they delivered him up to Pilate as one who aspired to regal dignities, and whom he must put to death, if he professed to be Cæsar's friend.

Verse 3. *Judas—when he saw that he was condemned, repented*] Had our Lord been condemned to death on the evidence of one of his own disciples, it would have furnished infidels with a strong argument against Christ and the Christian religion. But the traitor, being stung with remorse, came and acknowledged his crime, and solemnly declared the innocence of his Master, threw back the money which they gave him to induce him to do this villainous act; and, to establish the evidence which he now gave against them and himself, in behalf of the innocence of Christ, hanged himself, or died through excessive grief and contrition. Let him who chooses, after this plenary evidence to the innocence of Christ, continue the objection, and cry out *imposture!* take heed that he go not and do LIKEWISE. Caiaphas, Pilate, and Judas have done so already, and I have known several, who have called Christ an impostor, who have cut their own throats, shot, drowned, or hanged themselves.

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

5 And he cast down the pieces of silver in the temple, ^d and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field to bury strangers in.

^b Ch. xx. 19. Acts iii. 15.—^c Ch. xxvi. 14, 15.—^d 2 Sam. xvii. 23. Acts i. 18.

Verse 4. *Innocent blood.*] A hebraism, for an innocent man. Verse 5. *In the temple*] Signifies, properly, the temple itself, into which none but the priests were permitted to enter; therefore must signify, near the temple, by the temple door, where the boxes stood to receive the free-will offerings of the people, for the support and repairs of the sacred edifice.

Hanged himself.] Or was strangled. Some eminent critics believe that he was only suffocated by excessive grief, and thus they think the account here given will agree with that in Acts i. 18. I have my doubts—the old method of reconciling the two accounts appears to me quite plausible—he went and strangled himself, and the rope breaking, he fell down, and by the violence of the fall his body was burst, and his bowels gushed out. I have thought proper, on a matter of such difficulty, to use the word *strangled*, as possessing a middle meaning between *choking* or *suffocation* by excessive grief, and *hanging*, as an act of suicide.

Verse 6. *The treasury*] The place whither the people brought their free-will offerings for the service of the temple.

Verse 7. *To bury strangers in.*] The strangers, probably meaning the Jewish strangers who might have come to Jerusalem, either to worship, or on some other business, and died there during their stay. See here, the very money for which the blessed Jesus was sold becomes subservient to the purpose of mercy and kindness!

Verse 8. *The field of blood*] What a standing proof must this have been of the innocence of Christ, and of their perjury!

Verse 9. *Jeremy the prophet*] The words quoted here are not found in the prophet *Jeremiah*, but in Zech. xi. 13.

It is very likely that in the original reading the name of no prophet was mentioned. This is the more likely, as Matthew often omits the name of the prophet in his quotations.

Verse 11. *Art thou the King of the Jews?*] The Jews had undoubtedly delivered him to Pilate as one who was rising up against the imperial authority, and assuming the regal office.

8 Wherefore that field was called 'The field of blood unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, 'And they took the thirty pieces of silver, the price of him that was valued, 'whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: 'and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, 'Thou sayest.

12 And when he was accused of the chief priests and elders, 'he answered nothing.

13 Then said Pilate unto him, 'Hearst thou not how many things they witness against thee?

14 And he answered him to never a word; inso-much that the governor marvelled greatly.

* Acts i. 19.—^b Zech. xi. 12, 13.—^c Or, whom they bought of the children of Israel.—^d Mark xv. 2. Luke xliii. 3. John xviii. 33.—^e John xviii. 37. 1 Tim. vi. 13.—^f Ch. xxvi. 63. John xix. 9.

Verse 12. *He answered nothing.*] An answer to such accusations was not necessary: they sufficiently confuted themselves.

Verse 14. *Marvelled greatly.*] *Silence, under calumny, manifests the utmost magnanimity.* This very silence was predicted. Isa. liii. 7.

Verse 15. *The governor was wont to release*] Whence this custom originated among the Jews is not known.

Verse 16. *A notable prisoner—Barabbas.*] This person had, a short time before, raised an insurrection in Jerusalem, in which it appears, from Mark xv. 7, some lives were lost.

Verse 18. *For envy*] *Through malice.* Then it was his business, as an upright judge, to have dispersed this mob, and immediately released Jesus.

Seeing *malice* is capable of putting even Christ himself to death, how careful should we be not to let the least spark of it harbour in our breast.

Verse 19. *I have suffered many things—in a dream*] There is no doubt that God had appeared unto this woman, testifying the innocence of Christ, and showing the evils which should pursue Pilate if this innocent blood should be shed by his authority.

Verse 21. *They said Barabbas.*] What a fickle crowd! A little before they all hailed him as the *Son of David*, and acknowledged him as a gift from God; now they prefer a murderer to him!

Verse 22. *What shall I do then with Jesus?*] Showing, hereby, that it was his wish to release him.

Verse 23. *What evil hath he done?*] Pilate plainly saw that there was nothing laid to his charge, for which, consistently with the Roman law, he could condemn him.

Verse 24. *Pilate—took water, and washed his hands*] It was a custom among the Hebrews, Greeks, and Latins, to wash the hands in token of innocence, and to show that they were pure from any imputed guilt. Deut. xxi. 1-10; Psalm xvi. 6.

Verse 25. *His blood be on us and on our children.*] If this man be innocent, and we put him to death as a guilty person, may the punishment due to such a crime be visited upon us, and upon our children after us! What a dreadful imprecation! and how literally fulfilled!

Verse 26. *Scourged Jesus*] This is allowed to have been a very severe punishment of itself among the Romans, the flesh being generally cut by the whips used for this purpose; sometimes they were whipped to death.

It has been thought that Pilate might have spared this additional cruelty of whipping; but it appears that it was a common custom to scourge those criminals which were to be crucified, and lenity in Christ's case is not to be allowed; he must take all the misery in full tale.

Verse 27. *The common hall*] Or, *prætorium*. Called so from the *prætor*, a principal magistrate among the Romans, whose business it was to administer justice in the absence of the *consul*.

Verse 28. *Stripped him*] Took off his mantle, or upper garment.

15 'Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

(19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.)

20 'But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them,

—^f Ch. xxvi. 62. John xix. 10.—^h Mark xv. 6. Luke xliii. 17. John xviii. 39.—ⁱ Mark xv. 11. Luke xliii. 18. John xviii. 40. Acts iii. 14.

A scarlet robe] Or, according to Mark and John, a *purple robe*, such as emperors and kings wore.

Verse 29. *A crown of thorns*] It does not appear that this crown was intended to be an instrument of punishment or torture to his head, but rather to render him ridiculous; for which cause also they put a *reed* in his hand, by way of sceptre, and bowed their knees, pretending to do him homage. The crown was not probably of *thorns*, in our sense of the word: there are eminently learned men who think that the crown was formed of the herb *acanthus*; and Bishop Pearce and Michaelis are of this opinion.

Verse 32. *A man of Cyrene—him they compelled to bear his cross.*] In John, chap. xix. 16, 17, we are told Christ himself bore the cross, and this, it is likely, he did for a part of the way; but, being exhausted with the scourging and other cruel usage which he had received, he was found incapable of bearing it alone; therefore they obliged Simon, not, I think, to bear it entirely, but to assist Christ, by bearing a part of it. It was a constant practice among the Romans to oblige criminals to bear their cross to the place of execution.

Verse 33. *A place called Golgotha*] From the Hebrew *golgotheth*, a skull, probably so called from the many skulls of those who had suffered crucifixion and other capital punishments, scattered up and down in the place. It is the same as *Calvary*, the place of *bare skulls*. Some think the place was thus called, because it was in the form of a human skull. It is likely that it was the place of public execution.

Verse 34. *They gave him vinegar—mingled with gall*] *Gall*, signifies no more than *bitters* of any kind. It was a common custom to administer a stupefying potion, compounded of sour wine, which is the same as vinegar, from the French *vinigre*, frankincense, and myrrh, to condemned persons, to help to alleviate their sufferings, or so disturb their intellect that they might not be sensible of them. Some person, out of kindness, appears to have administered this to our blessed Lord; but he, as in all other cases, determining to endure the fulness of pain, refused to take what was thus offered to him, choosing to tread the winepress alone.

Verse 35. *And they crucified him*] Crucifixion properly means the act of nailing or tying to a cross. The cross was made of two beams, either crossing at the top, at right angles, like a T, or in the middle of their length, like an X. There was, besides, a piece on the centre of the transverse beam, to which the accusation or statement of the crime of the culprit was attached, and a piece of wood which projected from the middle, on which the person sat, as on a sort of saddle; and by which the whole body was supported. The cross on which our Lord suffered was of the former kind; being thus represented in all old monuments, coins, and crosses. This punishment was the most dreadful of all others, both for the shame and pain of it; and so scandalous, that it was inflicted as the last mark of detestation upon the vilest of people. It was the punishment of robbers and murderers, provided they were slaves; but if they were free, it was thought too infamous a punishment for such, let their crimes be what they might.

Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, His blood be on us, and on our children.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out, they found a man of

Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there; And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

37 Then were there two thieves crucified with him, one on the right hand, and another on the left.

38 And they that passed by reviled him, wagging their heads,

39 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

40 Likewise also the chief priests, mocking him, with the scribes and elders, said,

41 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

42 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

43 The thieves also, which were crucified with him, cast the same in his teeth.

* Deut. xxi. 6.—Deut. xix. 10. Josh. ii. 19. 1 Kings ii. 32. 2 Sam. i. 16. Acts v. 28.—Isa. liii. 5. Mark xv. 15. Luke xxiii. 16, 24, 25. John xix. 1, 16.—Mark xv. 16. John xix. 2.—Or, governor's house.—[Luke xxiii. 11.—Ps. lxix. 19. Isa. liii. 3.—Isa. i. 6. Ch. xxvi. 67.—Isa. liii. 7.—Num. xv. 35. 1 Kings xxi. 13. Acts vii. 58. Heb. xiii. 12.—Mark xv. 21. Luke xxiii. 16.—Mark xv. 22. Luke xxiii. 33. John xix. 17.—

And parted his garments, casting lots] These were the Roman soldiers, who had crucified him: and it appears from this circumstance, that in those ancient times the spoils of the criminal were claimed by the executioners, as they are to the present day. It appears that they divided a part, and cast lots for the rest: viz. for his seamless coat, John xix. 23, 24. The words which follow are plainly an interpolation, borrowed from John xix. 24, in which place they will be properly noticed.

Verse 36. They watched him] To prevent his disciples or relatives from taking away the body or affording any relief to the sufferer.

Verse 37. His accusation] It was a common custom to affix a label to the cross, giving a statement of the crime for which the person suffered.

Verse 38. Two thieves] Robbers, or cut-throats: men who had committed robbery and murder; for it does not appear that persons were crucified for robbery only. Thus was our Lord numbered (his name enrolled, placed as it were in the death warrant) with transgressors, according to the prophetic declaration, Isa. liii. 12; and the Jews placed him between these two, perhaps to intimate that he was the worst felon of the three.

Verse 39. Wagging their heads] In token of contempt.

Verse 40. Thou that destroyest] Who didst pretend that thou couldst have destroyed the temple, and built it up again in three days. This malicious torturing of our Lord's words has been noticed before. Cruelly is obliged to take refuge in lies, in order to vindicate its infamous proceedings.

If thou be the Son of God] Or rather, a son of God, i. e., a peculiar favourite of the Most High; not the son of God. [The generally received sense is more correct.]

Verse 41. Chief priests—scribes and elders] It does not appear that the Pharisees joined in with the others in the condemnation of our Lord. All the infamy of this seems to fall upon the priests, scribes, and elders.

Verse 42. He saved others; himself he cannot save.] Or,

* Ps. lxix. 21. See ver. 49.—Mark xv. 24. Luke xxiii. 34. John xix. 24.—Ps. xxii. 15.—Ver. 51.—Mark xv. 26. Luke xxiii. 33. John xix. 19.—Isa. liii. 12. Mark xv. 27. Luke xxiii. 32, 33. John xix. 18.—Ps. xxii. 7. cix. 25. Mark xv. 29. Luke xxiii. 35.—Ch. xxvi. 61. John ii. 19.—Ch. xxvi. 63.—Ps. xxii. 8. Wisd. ii. 16, 17, 18.—Mark xv. 32. Luke xxiii. 39.

Cannot he save himself? Several MSS. read this with the mark of interrogation as above; and this makes the sarcasm still more keen.

We will believe him] Instead of him many excellent MSS. have in him: this is a reading which Griesbach and other eminent critics have adopted.

Verse 43. If he will have him] Or, if he delight in him. See Ps. xxii. 9.

Verse 44. The thieves also—cast the same in his teeth.] That is, one of the robbers; for one, we find, was a penitent, Luke xxiii. 39, 40.

Verse 45. There was darkness over all the land] I am of opinion that this does not mean all the world, but only the land of Judea. So the word is used, chap. xxiv. 30, Luke iv. 25, and in other places. Besides, it is evident that the Evangelists speak of things that happened in Judea, the place of their residence. It is plain enough there was a darkness in Jerusalem, and over all Judea; and probably over all the people among whom Christ had for more than three years preached the everlasting gospel; and that this darkness was supernatural, is evident from this, that it happened during the Passover, which was celebrated only at the full moon, a time in which it was impossible for the sun to be eclipsed. But many suppose the darkness was over the whole world, and think there is sufficient evidence of this in ancient authors.

Verse 46. My God! my God! why hast thou forsaken me?] These words are quoted by our Lord from Ps. xxii. 1: they are of very great importance, and should be carefully considered.

Some suppose "that the divinity had now departed from Christ, and that his human nature was left unsupported to bear the punishment due to men for their sins." But this is by no means to be admitted, as it would deprive his sacrifice of its infinite merit, and consequently leave the sin of the world without an atonement. Take deity away from any redeeming act of Christ, and redemption is ruined.

It is worthy of note, that a Hebrew MS. of the twelfth

45 * Now from the sixth hour, there was darkness over all the land, unto the ninth hour,

46 And about the ninth hour, ^b Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, ^c My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, This man calleth for Elias.

48 And straightway one of them ran and took a sponge, ^d and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 * Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And behold, ^e the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept, arose,

53 And ^f came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 ^g Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, ^h which followed Jesus from Galilee, ministering unto him:

56 ⁱ Among which was Mary Magdalene, and

* Amos viii. 9. Mark xv. 33. Luke xxiii. 44.—^b Heb. v. 7.—^c Ps. xxii. 1.—^d Ps. lxxix. 21. Mark xv. 36. Luke xxiii. 38. John xiv. 29.—^e Mark xv. 37. Luke xxiii. 46.—^f Ex. d. xvi. 31. 2 Chron. iii. 14. Mark xv. 38. Luke xxiii. 45.—^g Ch. xxi. 53. Acts x. 41.—^h Ver. 36. Mark xv. 39. Luke xxiii. 47.—ⁱ Luke vii. 2, 3.—

century, instead of *sabachthani*, forsaken me, reads *shechachthani*, FORGOTTEN me. This word makes a very good sense, and comes nearer to the *sabachthani* of the Evangelists. It may be observed also, that the words, *Why hast thou FORGOTTEN me?* are often used by David and others, in times of oppression and distress. See Ps. xlii. 9.

Some think that the words, as they stand in the Hebrew and Syriac, are capable of a translation which destroys all objections, and obviates every difficulty: *My God! my God! to what sort of persons hast thou left me?* The words thus understood are rather to be referred to the wicked Jews than to our Lord, and are an exclamation indicative of the obstinate wickedness of his crucifiers, who *stealed* their hearts against every operation of the Spirit and power of God.

Through the whole of the Sacred Writings, God is represented as *doing* those things which, in the course of his providence, he only *permits* to be done; therefore, the words, *to whom hast thou left or given me up*, are only a *form* of expression for, "How astonishing is the wickedness of those persons into whose hands I am fallen!"

But whatever may be thought of the above mode of interpretation, one thing is certain, viz., That the words could not be used by our Lord in the sense in which they are generally understood. This is sufficiently evident; for he well knew *why* he was come unto that hour; nor could he be forsaken of God, in whom dwelt all the fullness of the Godhead bodily. The Deity, however, might restrain so much of its consolatory support as to leave the human nature fully sensible of all its sufferings, so that the consolations might not take off any part of the keen edge of his passion; and this was necessary to make his sufferings meritorious. And it is probable that this is all that is intended by our Lord's quotation from the twenty-second Psalm. Taken in this view, the words convey an unexceptionable sense, even in the common translation.

Verse 47. *This man calleth for Elias.*] Probably these were Hellenistic Jews, who did not fully understand the meaning of our Lord's words. Elijah was daily expected to appear as the forerunner of the Messiah, whose arrival, under the character of a mighty prince, was generally supposed to be at hand throughout the East.

Mary the mother of James and Joses, and the mother of Zebedee's children.

57 * When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And ^j laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, ^k After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, ^l He is risen from the dead; so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

66 So they went and made the sepulchre sure, ^m sealing the stone, and setting a watch.

Mark xv. 40.—^j Mark xv. 42. Luke xxiii. 50. John xix. 38.—^k 1st. liii. 9.—^l Ch. xvi. 21. xvii. 23. xx. 19. xxvi. 61. Mark viii. 31. x. 34. Luke ix. 22. xviii. 33. xxiv. 6, 7. John ii. 19.—^m John xi. 45, &c. Luke 82. 2 Thess. ii. 11.—ⁿ Dan. vi. 17.

Verse 48. *Took a sponge*] This being the most convenient way to reach a liquid to his mouth; *tied it on a reed*, that they might be able to reach his lips with it. This reed, as we learn from St. John, was a stalk of *hyssop*, which, in that country, must have grown to a considerable magnitude. This appears also to have been done in *mercy*, to alleviate his sufferings.

Verse 50. *Yielded up the ghost.*] *He dismissed the spirit.* He himself willingly gave up that life which it was impossible for man to take away. It is not said that he *hung* on the cross till he died through pain and agony; nor is it said that his bones were broken, the sooner to put him out of pain, and to hasten his death; but that himself *dismissed the soul*, that he might thus become, not a *forged* sacrifice, but a *free-will offering* for sin.

Verse 51. *The veil of the temple was rent*] That is, the veil which separated the *holy place*, where the priests ministered, from the *holy of holies*, into which the high-priest only entered, and that once a year, to make a general expiation for the sins of the people. This *rending of the veil* was emblematical, and pointed out that the separation between Jews and Gentiles was now abolished, and that the privilege of the high-priest was now communicated to all mankind: ALL might henceforth have access to the throne of grace, through the one great atonement and mediator, the Lord Jesus. See this beautifully illustrated in Heb. x. 10, 20, 21, 22.

Verse 52. *And the graves were opened*] By the earthquake; and many bodies of saints which slept, i. e., were *dead*, sleep being a common expression for *death* in the Scriptures.

Verse 53. *And came out of the graves after his resurrection*] Not BEFORE, as some have thought, for Christ was himself the FIRST FRUITS of them who slept, 1 Cor. xv. 20. The graves were opened at his death, by the earthquake, and the bodies came out at his resurrection.

And appeared unto many.] Thus establishing the truth of our Lord's resurrection in particular, and of the resurrection of the body in general, by many witnesses.

It is difficult to account for the transaction mentioned in verses 52 and 53. Some have thought that these two verses have been introduced into the text of Matthew from the

gospel of the Nazarenes; others think that the simple meaning is this:—by the earthquake several bodies that had been buried were thrown up and exposed to view, and continued above ground till after Christ's resurrection, and were seen by many persons in the city. Why the graves should be opened on *Friday*, and the bodies not be raised to life till the following *Sunday*, is difficult to be conceived.

Verse 54. *The centurion*] The Roman officer who superintended the execution, called *centurio*, from *centum*, a hundred, because he had the command of one hundred men.

Truly this was the Son of God.] It is not likely that this centurion had any knowledge of the expectation of the Jews relative to the Messiah, and he did not use the words in this sense. *A son of God*, as the Romans used the term, would signify no more than a very eminent or divine person: a hero.

Verse 55. *Many women*] To their everlasting honour, these women evidenced more courage, and affectionate attachment to their Lord and Master, than the disciples did, who had promised to die with him rather than forsake him.

Verse 56. *Mary Magdalene*] She probably had her name from *Magdala*, a village or district in Lower Galilee.

Mary the mother of James] She was mother of him called *James the lesser*, or junior, who was son of Alphaeus or Cleopas, see chap. x. 8, Mark xv. 40; John xix. 25; and she was sister to the *Idly Virgin*.

Verse 57. *When the even*] This must have been about three o'clock, or a little after; for our Lord having expired about *three o'clock*, ver. 46, and the Jewish passover beginning about *four*, it was necessary that Joseph, who would not fail to eat the passover at the usual time, should have obtained and buried the body of Christ sometime before four o'clock.

A rich man] He was of *Arimathea* or *Rama*, in the tribe of Benjamin, Matt. ii. 17, but lived ordinarily in Jerusalem, as being a member of the great council.

Verse 58. *Begged the body*] That he might bury it honourably; otherwise, by the Jewish customs, it would have either been *burned*, or buried in the common place appointed for executed criminals.

Verse 59. *Wrapped it in a clean linen cloth*] The Jews, as well as the Egyptians, added spices to keep the body from putrefaction, and the linen was wrapped about every part to keep the aromatics in contact with the flesh.

Verse 60. *Laid it in his own new tomb*] To all human appearance the body of Christ must have had the same burial-place with those of the two robbers, as he was numbered with the *transgressors*, and suffered with them; but, according to a prophecy delivered nearly seven hundred years before that time, he is to have the burying-place of a rich man. See Isa. liii. 9, 10. Had our Lord been buried in the common burial-ground of the malefactors, his resurrection could not have been so distinctly remarked, as the chief priests would never have thought of sealing the stone there, or setting a watch; but now that the body is got into the hands of a friend, they judge it necessary to make use of these precautions, in order, as they said, to prevent imposture; and from this very circumstance the resurrection of Christ had its fullest evidence, and was put beyond the power of

successful contradiction. What a number of objections would not human *prudence* have made to Joseph's conduct, had he consulted it on this occasion! There is, sometimes in our whole life, but one opportunity in which God designs *signally* to employ us; and, through our general backwardness to every good work, we are for reserving ourselves to other opportunities, in which God neither *requires* nor will *accept* our services.

Rolled a great stone to the door] Some are of opinion that this tomb was cut down into the rock, perpendicularly from the surface; and that the great stone spoken of here covered over the entrance to it. The stone, no doubt, was intended to secure the place as much as possible.

Verse 61. *Mary Magdalene and the other Mary*] The mother of James and Joseph, ver. 56. The mother of our Lord had probably, by this time, been taken home to the house of John.

Sitting over against the sepulchre] These holy women, filled with that love to their Lord which death cannot destroy, cleaved to him in life, and in death were not divided.

Verse 62. *The next day*] This was the *seventh*, or *Saturday*, and might be what we should term the evening of the *siath* or *Friday*, because the Jews always ended their day when the sun set, and then began the next.

That followed the day of preparation] That is, of the *sabbath*. The victuals, &c., which were to be used on the sabbath by the Jews, were always *prepared* the preceding evening before the sun set. It is of this *preparation* that the Evangelist speaks here; and it is the same which is mentioned by Mark, chap. xv. 42; by Luke, chap. xxiii. 54; and by John, xix. 81. But there was another *preparation* which happened in the same day: viz., The preparation of the passover; this began about twelve o'clock, and continued till four, the time in which they ate the paschal lamb. See John xix. 14.

Verse 63. *Sir, we remember, &c.*] While these wicked men are fulfilling their own vicious counsels, they are subserving the great cause of Christianity.

After three days I will rise again] This they probably took from his saying, *Destroy this temple, and in three days I will build it up*. If so, they destroyed, by their own words, the false accusation they brought against him to put him to death; then they perverted the meaning, now they declare it. Thus the wise are taken in their craftiness. Neither the devil nor his servants ever speak the truth, but when they expect to accomplish some bad purpose by it.

Verse 65. *Ye have a watch*] The Jews had a corps of Roman troops, consisting of several companies, as a guard for the temple, Acts iv. 1. These companies mounted guard by turns, see Luke xxii. 4. Some of these companies, which were not then on duty, Pilate gave them leave to employ to watch the tomb.

Verse 66. *Made the sepulchre sure, sealing the stone, and setting a watch*] Or rather, *made the tomb secure by the guard, and by sealing the stone*. The guard was to take care that the disciples should not steal him away; and the seal, which was probably the seal of the governor, was to prevent the guards from being corrupted so as to permit the theft.

CHAPTER XXVIII.

The resurrection of Christ declared by an angel to the two Marys at the sepulchre, 1-8. They are commissioned to announce this to the disciples, 7. They go, and are met by Christ himself, who promises to meet the disciples in Galilee, 8-10. The watch go into the city, and report to the chief priests what had taken place, 11. They give them money, to say that his disciples had stolen the body by night, while they slept, 12-15. Christ meets the eleven disciples in a mountain of Galilee, 16, 17. He gives them a commission to preach the gospel throughout the earth; to baptize in the name of the Father, and of the Son, and of the Holy Ghost; and promises to be with them to the end of the world, 18-20.

IN the 'end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre

* Mark xvi. 1. Luke xxiv. 1. John xx. 1.—^b Ch. xxvii. 56.—^c Or, had been.—^d See Mark xvi. 5. Luke xxiv. 4. John xx. 12.—^e Dan. x. 6.—^f Ch. xii. 40. xvi. 21. xvii. 23. xx. 19.—^g Ch. xxvi. 82.

Verse 1. *In the end of the sabbath*] After the end of the week: this is the translation given by several eminent critics; and in this way the word is used by the most eminent Greek writers. The transaction mentioned here evidently took place early on the morning of the third day after our Lord's crucifixion; what is called our Sunday morning, or first day of the next week.

Came—to see the sepulchre.] That is, they set out at this time in order to visit the tomb of our Lord, and also to weep there, John xi. 31, and to embalm the body of our Lord, Luke xxiv. 1.

Verse 2. *A great earthquake*] A shaking or commotion of any kind: probably the word means no more than the confusion caused among the guards by the angel's appearance. All this had taken place before the women reached the sepulchre.

The angel of the Lord descended from heaven] Matthew is very particular in this, to show that the word angel is not to be taken in the sense of an ordinary messenger, who might have come from Joseph of Arimathea, or from any other; but in the sense of an extraordinary messenger, who descended from God, out of heaven, for this very purpose.

Verse 3. *His countenance*] His appearance, or his face, for so the word is used in some of the best Greek writers.

Like lightning] Coruscations of glory continually flaming from his face.

His raiment white as snow] He was clothed in garments emblematical of the glad tidings which he came to announce.

Verse 4. *The keepers—became as dead men.*] God can, by one and the same means, comfort his servants, and terrify his enemies.

Verse 5. *I know that ye seek Jesus*] Speaking after the manner of men, these women deserve to be the first witnesses of the resurrection of Christ: during life they ministered to him, and in death they were not divided.

Verse 6. *Come, see the place*] The tomb in which our Lord was laid was no doubt like the rest of the Jewish burying places, a receptacle for the several dead of a whole family, divided into separate niches, where each had his place. *Come and see the place*—was tantamount to, *Come and see the niche in which he was laid—it is now empty; nor was there any other body in the place, for the tomb was a new one, in which no man had ever been laid, John xix. 41; so there could be no deception in the case.*

Verse 7. *Go quickly, and tell his disciples*] Thus these faithful women proclaim the gospel to those who were afterwards to be the teachers of the whole human race! Behold what honour God puts upon those who persevere in his truth and continue to acknowledge him before men!

Verse 8. *They departed quickly from the sepulchre*] At the desire of the angel they went into the tomb, to have the fullest certainty of the resurrection.

Fear and great joy] Fear, produced by the appearance

with fear and great joy; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go, tell my brethren that they go into Galilee, and there shall they see me.

(11 Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done.)

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.)

16 Then the eleven disciples went away into Gali-

Mark xvi. 7.—^a See Mark xvi. 9. John xx. 14.—^b See John xx. 17. Rom. viii. 29. Heb. ii. 11.

of this glorious messenger of God; and great joy occasioned by the glad tidings of the resurrection of their Lord and Master.

Verse 9. *Jesus met them*] Christ bestows his graces and consolations by degrees, first by his angels, and then by himself. He does not reveal himself to incredulous and disobedient souls; he appears not even to those women till he has tried their faith and obedience by his ministering angels.

Verse 10. *Be not afraid*] They were seized with fear at the sight of the angel; and this was now renewed by this unexpected appearance of Christ.

Go, tell my brethren] This is the first time our Lord called his disciples by this endearing name; in speaking thus, he gives them a full assurance, in the most tender terms, that all that was past was as buried for ever.

Verse 11. *Some of the watch*] Or, guards. Probably the rest still remained at the tomb, waiting for orders to depart, and had sent these to intimate to their employers the things that had taken place.

Verse 12. *With the elders*] That is, the senators of the great Sanhedrin or Jewish council of state, elsewhere called the elders of the people; they could now meet, as the sabbath was over.

Verse 13. *His disciples came by night*] This was as absurd as it was false. On one hand, the terror of the disciples, the smallness of their number (only eleven); and their almost total want of faith; on the other, the great danger of such a bold enterprise, the number of armed men who guarded the tomb, the authority of Pilate and of the Sanhedrin, must render such an imposture as this utterly devoid of credit.

Stole him away, while we slept.] Here is a whole heap of absurdities. 1st. Is it likely that so many men would all fall asleep, in the open air, at once? 2nd. Is it at all probable that a Roman guard should be found off their watch, much less asleep, when it was instant death, according to the Roman military laws, to be found in this state? 3rd. Could they be so sound asleep as not to awake with all the noise which must be necessarily made by removing the great stone, and taking away the body? 4th. Is it at all likely that these disciples could have had time sufficient to do all this, and to come and return, without being perceived by any person? And 5th. If they were asleep, how could they possibly know that it was the disciples that stole him, or indeed that any person or persons stole him?—for, being asleep, they could see no person. From their own testimony, therefore, the resurrection may be as fully proved as the theft.

Verse 14. *If this come to the governor's ears*] We will take care that you shall not suffer that punishment for this pretended breach of duty which otherwise you might expect.

Verse 15. *Until this day.*] That is to say, the time in which Matthew wrote his Gospel.

lee, into a mountain * where Jesus had appointed them.

17 And when they saw him, they worshipped him : but some doubted.

18 And Jesus came and spake unto them, saying, ^b All power is given unto me in heaven and in earth.

* Ch. xxvi. 32. Ver. 7.—^b Dan. vii. 13, 14. Ch. xi. 27. xvi. 28. Luke i. 32. x. 22. John iii. 35. v. 27. xiii. 3. xvii. 2. Acts ii. 36. Rom. xiv. 9. 1 Cor. xv. 27. Eph. i. 10, 21. Phil. ii. 9, 10. Heb. i. 2. ii. 8. 1 Pet. iii. 22. Rev. xvii. 14.—^c Mark

Verse 16. *Then the eleven disciples went*] When the women went and told them that they had seen the Lord, and that he had promised to meet them in Galilee.

Verse 17. *But some doubted.*] That is, *Thomas* only at first doubted. The expression simply intimates, that they did not all believe at that time.

Verse 18. *All power is given unto me*] Or, *All authority in heaven and upon earth is given unto me*. One fruit of the sufferings and resurrection of Christ is represented to be, his having *authority* or *right* in *Heaven* to send down the *Holy Spirit*—to raise up his followers thither—and to crown them in the kingdom of an endless glory; in *Earth*, to convert sinners; to sanctify, protect, and perfect his church; to subdue all nations to himself; and finally, to judge all mankind.

Verse 19. *Go ye therefore*] *Make disciples of all nations*, bring them to an acquaintance with God who bought them, and then baptize them in the name of the Father. It is natural to suppose that *adults* were the first subjects of baptism; for as the Gospel was, in a peculiar manner, sent to the Gentiles, they must hear and receive it, before they could be expected to renounce their old prejudices and idolatries, and come into the bonds of the Christian covenant. But, certainly, no argument can be drawn from this concession against the baptism of *children*. And as to the objection that the baptized were obliged to profess their faith, and that, therefore, only *adults* should be baptized, there is no weight at all in it; because what is spoken of such refers to those who, only at that period of life, heard the Gospel, and were not born of parents who had been Christians; therefore they could not have been baptized into the Christian faith, forasmuch as no such faith was at their infancy preached in the world.

In the name of the Father, &c.] Baptism, properly speaking, whether administered by dipping or sprinkling, signifies a full and eternal consecration of the person to the service and honour of that *Being* in whose name it is administered ;

19 'Go ye therefore, and 'teach *all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost :

20 'Teaching them to observe all things whatsoever I have commanded you : * and, lo, I am with you alway, even unto the end of the world, ^b Amen.

xvi. 15.—^a Isa. lli. 10. Luke xxiv. 47. Acts ii. 38, 39. Rom. x. 18. Col. i. 23.—^c Or, make disciples, or Christians of all nations. —^d John xiv. 14-18. Acts ii. 42. 1 Tim. vi. 14.—^e Ch. xiii. 39-49. xxiv. 8. 2 Tim. ii. 2.—^f 1 Cor. xiv. 16.

but this consecration can never be made to a creature; therefore the *Father*, and the *Son*, and the *Holy Spirit*, are not creatures. Again, baptism is not made in the name of a quality or attribute of the Divine Nature; therefore the *Father*, and the *Son*, and the *Holy Spirit*, are not qualities or attributes of the Divine Nature. The *orthodox*, as they are termed, have generally considered this text a decisive proof of the doctrine of the *Holy Trinity*; and what else can they draw from it? Is it possible for words to convey a plainer sense than these do? And do they not direct every reader to consider the *Father*, the *Son*, and the *Holy Spirit*, as three distinct persons? "But this I can never believe." I cannot help that—you shall not be persecuted by me from differing from my opinion: I cannot go over to you; I must abide by what I believe to be the meaning of the scriptures.

Verse 20. *Teaching them to observe all things*] Persons who are entrusted with the public ministry of the word should take care that they teach not human creeds and confessions of faith, in place of the Sacred writings; but those things, and those only, which *Jesus* has commanded.

And, lo, I am with you alway] Literally, *Behold, I am with you every day*.

Unto the end of the world] Some translate, *to the end of this age*; meaning the Apostolic Age, or Jewish Dispensation; and then they refer the promise of Christ's presence, to the working of miracles, and explain this by Mark xvi. 17-19. But though the words are used in this sense in several places, see chap. xiii. 39, 40, 49, and xxiv. 3, yet it is certain they were repeatedly used among the primitive ecclesiastical writers to denote the consummation of all things; and it is likely that this is the sense in which they are used here. The promise takes in not only the primitive apostles, but also all their successors in the Christian ministry, as long as the earth shall endure.

Amen.] This word is omitted by some of the oldest and most authentic MSS., and by some Versions and Fathers.

PREFACE TO THE GOSPEL

ACCORDING TO

S T. M A R K.

MARK. This person, the second in the commonly received order of the four Evangelists, was named JOHN MARK, and was the son of a pious woman called Mary, who dwelt at Jerusalem: she was an early believer, and the disciples used to meet at her house. Peter, having been delivered out of prison by an angel, came to the house of Mary, mother of John, whose surname was Mark, where many were gathered together praying, Acts xii. 12. This very first mention of John Mark assures us of Peter's intimacy in that family: it is almost universally allowed that Mark, mentioned by Peter, 1 Epist. chap. v. 13. is this Evangelist, and that he is the same with him who is called *sister's son to Barnabas*, Col. iv. 10, and is supposed to have been converted by Peter to the Christian faith. He travelled from Jerusalem to Antioch with Paul and Barnabas, Acts xii. 25, and some short time after he accompanied them to other countries as their *minister*, Acts xiii. 5. When they returned to the Continent, and came on shore at *Perga in Pamphylia*, he departed from them and returned to Jerusalem, ver. 13. Afterwards he would have gone with Paul and Barnabas, but the former refused to take him, because of his having left them at *Pamphylia*; Paul and Barnabas then separated, and Mark accompanied his uncle Barnabas to Cyprus, Acts xv. 36—41. Afterwards Paul and he were fully reconciled, as evidently appears from 2 Tim. iv. 11: *Take Mark, and bring him with thee; for he is profitable to me for the ministry.* This appears also from *Philemon*, ver. 24, where Mark is styled Paul's *fellow-labourer*; and from Col. iv. 10, where we find the Apostle recommending him in a particular manner to the Church of God at that place. He is generally supposed to have been particularly intimate with St. Peter, to have written his Gospel at ROME, A. D. 64, and to have died at Alexandria in Egypt, in the eighth year of the reign of Nero.

How Mark composed his Gospel, is a question not yet decided among learned men. Many of the primitive fathers, such as *Papias*, *Clemens Alexandrinus*, *Irenæus*, *Tertullian*, *Origen*, *Eusebius*, &c., believed that he was only the amanuensis of St. Peter; that this Apostle, through modesty, would not put his name to the work, but dictated the whole account, and Mark wrote it down from his mouth. St. *Augustine* appears to have been the first who maintained that Mark abridged St. Matthew's Gospel; and that it is not to be considered as an *original* work. On this opinion several remarks will be made in the course of these notes. Others suppose that Mark compiled it, partly out of Matthew's Gospel, and partly out of the Gospel of Luke. But most of these are conjectures which appear to have very little foundation. Critics are also divided concerning the *language* in which it was written, and the *people* to whom it was sent. Some have contended for a *Latin* original, because of several Latin words found in it. But such words are better accounted for by supposing that his Gospel was written for the use of the *Roman* people; and that it is on this account that Mark wholly passes by the genealogy of our Lord, as being a point of no consequence to Gentile converts, though very necessary for the *Jews*, and especially the Jews of *Palestine*. That it was originally written in *Greek*, is a point now acknowledged by almost all learned men.

THE GOSPEL

ACCORDING TO

S T. M A R K.

CHAPTER I

The mission, preaching, and success of John Baptist, 1-5. His manner of life, 6. Proclaims Christ, and baptizes him in Jordan, 7-11. The temptation of Christ, 12, 13. John being put in prison, Christ begins to preach, 14, 15. He calls Andrew and Simon, 16-18. James and John, 19, 20. Teaches in Capernaum, 21, 22. Casts out a demon, 23-28. Goes into the house of Simon, and heals his mother-in-law, 29-31. Heals many diseased persons, 32-34. Goes to the desert, and is followed by his disciples, 35-37. Preaches in different towns and synagogues of Galilee, and casts out devils, 38, 39. Cleanses a leper, who publishes abroad his miraculous cure, 40-45.

THE beginning of the gospel of Jesus Christ, ^athe Son of God;

2 As it is written in the prophets, ^bBehold, I send my messenger before thy face, which shall prepare thy way before thee.

3 ^cThe voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 ^dJohn did baptize in the wilderness, and preach the baptism of repentance ^efor the remission of sins.

5 ^fAnd there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was ^gclothed with camel's hair, and with a girdle of a skin about his loins; and he did eat ^hlocusts and wild honey;

7 And preached, saying, ⁱThere cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

^aMatt. xiv. 33. Luke i. 35. John i. 84.—^bMal. iii. 1. Matt. xi. 10. Luke vii. 27.—^cIsa. xl. 3. Matt. iii. 3. Luke iii. 4. John i. 15, 23.—^dMatt. iii. 1. Luke iii. 3. John iii. 23.—^eOr, unto.—^fMatt. iii. 5.—^gMatt. iii. 4.—^hLev. xi. 22.—ⁱMatt. iii. 11. John i. 27. Acts xiii. 25.—Acts i. 5. xi. 16. xix. 4.—^jIsa. xlii. 3.

Verse 1. *The beginning of the gospel*] It is with the utmost propriety that Mark begins the gospel dispensation by the preaching of John the Baptist, he being the forerunner of Jesus Christ, and the first proclaimer of the incarnated Messiah. *Gospel*—for the meaning of the word see the preface to Matthew.

Son of God] To point out this divine origin; and thus glancing at his miraculous conception. This was an essential character of the Messiah.

Verse 2. *As it is written in the prophets*] Rather, *As it is written by Isaiah the prophet*. I think this reading should be adopted, instead of that in the common text.

Verse 4. *John*] The original name is nearly lost in the Greek and in the Latin *Johannes*, and almost totally so in the English *John*. The original name is *Yehochanan*, the *grace or mercy of Jehovah*: a most proper and significant name for the forerunner of the God of ALL GRACE.

For the remission of sins.] Or, *toward the remission*. They were to repent, and be baptized in *reference to* the remission of sins. *REPENTANCE* prepared the soul for it, and *BAPTISM* was the type or pledge of it.

8 ^jI indeed have baptized you with water: but he shall baptize you ^kwith the Holy Ghost.

9 ^lAnd it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 ^mAnd straightway coming up out of the water, he saw the heavens ⁿopened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, *saying*, ^oThou art my beloved Son, in whom I am well pleased.

12 ^pAnd immediately the Spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; ^qand the angels ministered unto him.

14 ^rNow after that John was put in prison, Jesus came into Galilee, ^spreaching the gospel of the kingdom of God,

Joel ii. 28. Acts ii. 4. x. 45. xi. 15, 16. 1 Cor. xii. 13.—^tMatt. iii. 13. Luke iii. 21.—^uMatt. iii. 16. John i. 32.—^vOr, cloven, or, rent.—^wPs. ii. 7. Matt. iii. 17. Ch. ix. 7.—^xMatt. iv. 1. Luke iv. 1.—^yMatt. iv. 11.—^zMatt. iv. 12.—^{aa}Matt. iv. 23.

Verse 5. *Confessing their sins.*] It was an invariable custom among the Jews to admit no proselyte to baptism, till he had, in the most solemn manner, declared that he for ever had renounced all idolatrous worship, all heathenish superstitions, and promised an entire and unreserved submission to the law of Moses. This was necessary for a *proselyte adult*—a child dedicated to God by baptism must be brought up in this faith.

Verse 7. *The latchet of whose shoes*] The shoe of the ancients was properly only a sole tied round the foot and ankle with strings or thongs.

Verse 8. *I indeed have baptized you with water*] It is he only who can communicate the Holy Spirit; and water baptism is nothing, but as it points out, and leads to, the baptism of the Holy Ghost.

Verse 12. *The Spirit driveth him*] *Putteth him forth*. St. Matthew says, chap. iv. 1, *was brought up*.

Verse 13. *With the wild beasts*] This is a curious circumstance, which is mentioned by none of the other Evangelists; and seems to intimate that he was in the most remote, unfrequented, and savage part of the desert; which, together

15 And saying, ' The time is fulfilled, and ^b the kingdom of God is at hand: repent ye, and believe the gospel.

16 ^c Now as he walked by the Sea of Galilee, he saw Simon and Andrew his brother, casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway ^d they forsook their nets, and followed him.

19 ^e And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, also were in the ship mending their nets.

20 And straightway he called them; and they left their father Zebedee in the ship with the hired servants, and went after him.

21 ^f And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 ^g And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 ^h And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let us alone; ⁱ what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus ^j rebuked him, saying, Hold thy peace, and come out of him.

^a Dan. ix. 25. Gal. iv. 4. Eph. i. 10.—^b Matt. iii. 2. iv. 17.—^c Matt. iv. 18. Luke v. 4.—^d Matt. xix. 27. Luke v. 11.—^e Matt. iv. 21.—^f Matt. iv. 13. Luke iv. 31.—^g Matt. vii. 28.—^h Luke iv. 33.

with the diabolic influence, tended to render the whole scene the more horrid.

Verse 15. *The time is fulfilled*] That is, the time appointed for sending the *Messiah*; and particularly the time specified by Daniel, chap. ix. 24-27.

Verse 16. *Andrew his brother*] Instead of the common reading, *his brother*, the best MSS. and versions have the *brother of Simon*, which should be received into the text. The most eminent critics approve of this reading.

Verse 21. *He entered into the synagogue*] Their synagogues, according to the *Syriac*, which has the word in the plural.

Verse 22. *As one that had authority*] From God to do what he was doing; and to teach a pure and beneficent system of truth.

And not as the scribes.] Who had no such authority, and whose teaching was not accompanied by the power of God to the souls of the people.

Verse 23. *A man with an unclean spirit*] This demoniac is only mentioned by Mark and Luke, chap. iv. 31. It seems the man had lucid intervals; else he could not have been admitted into the synagogue. *Unclean or impure spirit*—a common epithet for those fallen spirits: but here it may mean, one who filled the heart of him he possessed with *LASCIVIOUS thoughts, images, desires, and propensities*.

Verse 24. *What have we to do with thee?* Or, *What is it to us and to thee?* or, *What business hast thou with us?* See on Matt. viii. 29.

Verse 25. *And Jesus rebuked him*] All *watchings, fastings, and mortifications*, considered in themselves, will do little or no good. Uncleaness, of every description, will only yield to the rebuke of God.

Verse 26. *And when the unclean spirit had torn him*] Never was there a person possessed by an unclean spirit who did not suffer a *convulsion*, perhaps a total ruin of nature by it. Sins of *uncleaness*, as the Apostle intimates, are *against the body*; they sap the foundation of life, so that there are very few of this class, whether male or female, that live out half their days: they generally die *martyrs* to their lusts.

Verse 27. *What thing is this?*] Words of surprise and astonishment.

For with authority] They had never heard such a gracious doctrine, and never saw any teaching supported by miracles

26 And when the unclean spirit ^k had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, inasmuch that they questioned among themselves saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 ^l And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 ^m And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils: and ⁿ suffered not the devils ^o to speak, because they knew him.

35 And ^p in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

—^k Matt. viii. 29.—^l Ver. 34.—^m Ch. ix. 20.—ⁿ Matt. viii. 14. Luke iv. 38.—^o Matt. viii. 16. Luke iv. 40.—^p Ch. xii. 12. Luke iv. 41. See Acts xvi. 17, 18.—^q Or, to say that they knew him.—^r Luke iv. 42.

before. How much must this person be superior to men!—they are brought into subjection by unclean spirits; this person subdues unclean spirits to himself.

Verse 28. *And immediately his fame spread abroad*] The miracle which he had performed was—1. great; 2. evidenced much *benevolence* in the worker of it; and 3. was very *public*, being wrought in the synagogue.

The word *immediately* occurs more frequently in this Evangelist than in any other writer of the New Covenant. It seems to be used by St. Mark, as our ancient writers used *forsooth*, and such like words.

Verse 35. *In the morning—a great while before day*] By the morning is to be understood the whole space of three hours, which finished the fourth watch of the night.

And there prayed.] Not that he needed anything, for in him dwelt all the fulness of the Godhead bodily; but that he might be a *pattern* to us. Every thing that our blessed Lord did, he performed either as our *pattern*, or as our *sacrifice*.

Verse 36. *And Simon—followed after him.*] Followed him eagerly. They had now begun to taste the good word of God, and thought they could never hear too much of it. Many possess this spirit when first converted to God.

Verse 37. *All men seek for thee.*] There are all sorts of followers in the train of Christ; but how few walk *steadily*, and *persevere unto the end*!

Verse 38. *The next towns*] This properly signifies such towns as resembled cities for *magnitude* and *number* of inhabitants, but which were not walled as were cities.

For therefore came I forth.] For this purpose am I come forth—to preach the gospel to every creature, that all might hear, and fear, and return unto the Lord. The towns and the villages will not come to the preacher—the preacher must go to them, if he desires their salvation.

Verse 39. *And he preached*] He continued preaching: this is the proper meaning of the words: he never slackened his pace—there was no time to be lost—immortal souls were perishing for lack of knowledge; and the grand adversary was prowling about, seeking whom he might devour.

Verse 40. *There came a leper*] See the notes on Matt. viii. 2, &c.

Verse 43. *Straitly charged*] See the reason for this, Matt. viii. 4.

Verse 45. *Began to publish it much*] Began to publish

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, * Let us go into the next towns, that I may preach there also: for ^b therefore came I forth.

39 ^c And he preached in their synagogues throughout all Galilee, and cast out devils.

40 ^d And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

* Luke iv. 43.—^b Isa. lxi. 1. John xvi. 28. xvii. 4.
—^c Matt. iv. 23. Luke iv. 44.—^d Matt. viii. 2.

many things; probably all that he had heard about our Lord's miraculous works.

And to blaze abroad the matter] That is, his own healing; thinking he could never speak too much, nor too well, of him who had thus mercifully and miraculously cleansed him.

Jesus could no more openly enter into the city] A city of Galilee, probably Chorazin or Bethsaida, in which he did not appear, for fear of exciting the jealousy of the secular govern-

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things ^a which Moses commanded, for a testimony unto them.

45 'But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places; ^a and they came to him from every quarter.

Luke v. 12.—^a Lev. xiv. 3, 4, 10. Luke v. 14.
—^a Luke v. 15.—^a Ch. ii. 13.

ment, or the envy and malice of the Jewish rulers.

And they came to him from every quarter.] Without doubt, Christ had thousands that were brought to God by his ministry; though, in general, only those are mentioned who were constant attendants on his person. It would be strange, if, while God manifested in the flesh was preacher, there should be few brought to the knowledge of themselves, and of the truth!

CHAPTER II.

Christ preaches in Capernaum, 1, 2. A paralytic person is brought to him, whose sins are pronounced forgiven, 3-5. The scribes accuse him of blasphemy, 6, 7. He vindicates himself, and proves his power to forgive sins by healing the man's disease, 8-11. The people are astonished and edified, 12. He calls Levi from the receipt of custom, 13, 14. Eats in his house with publicans and sinners, at which the Pharisees murmur, 15, 16. He vindicates his conduct, 17. Vindicates his disciples, who were accused of not fasting, 18-22; and for plucking the ears of corn on the sabbath day, 23-26; and teaches the right use of the sabbath, 27-28.

AND again ^a he entered into Capernaum after some days; and it was noised that he was in the house.

2 And straightway ^b many were gathered together, insomuch that there was no room to receive them; no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was;

* Matt. ix. 1. Luke v. 18.—^b Prov. viii. 34. Matt. xiii. 20.
Luke v. 17. xi. 28. Acts xvii. 11.

Verse 1. In the house.] The house of Peter, with whom Christ lodged when at Capernaum.

Verse 2. So much as about the door] Meaning the yard or court before the house.

Preached the word] The doctrine of the kingdom of God; for so this word is repeatedly used.

Borne of four.] Four men, one at each corner of the sofa or couch on which he lay.

Verse 4. They uncovered the roof] The houses in the East are generally made flat-roofed, that the inhabitants may have the benefit of taking the air on them; they are also furnished with battlements round about, Deut. xxii. 8. Judg. xvi. 27, and 2 Sam. xi. 2, to prevent persons from falling off; and have a trap door by which they descend into the house. This door, it appears, was too narrow to let down the sick man and his couch; so they uncovered the roof, removed a

part of the tiles, and having broken it up, taken away the laths or timber, to which the tiles had been attached, they then had room to let down the afflicted man.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts:

7 Why doth this man thus speak blasphemies? ^a who can forgive sins but God only?

8 And immediately ^a when Jesus perceived in his spirit that they so reasoned within themselves, he

* Job xiv. 4. Isa. xliii. 25.—^a Matt. ix. 4.

part of the tiles, and having broken it up, taken away the laths or timber, to which the tiles had been attached, they then had room to let down the afflicted man.

Verse 14. Levi] The same as Matthew; he appears to have been a Jew, though employed in the odious office of tax-gatherer. For an account of his call, see his Gospel, chap. ix. 9, &c.

Verse 16. Sinners] By sinners, the Gentiles or heathens are generally to be understood in the Gospels, for this was a term the Jews never applied to any of themselves.

Verse 18. Why do the disciples of John and of the Pharisees fast? See this largely explained on Matt. ix. 14, &c.

On the nature, times, and duration of fasting, see Matt. vi. 16, and ix. 15.

Verse 20. In those days.] Many of the best MSS. and Versions read, in that day; viz., the day in which Jesus

said unto them, Why reason ye these things in your hearts ?

9 * Whether is it easier to say to the sick of the palsy, *Thy sins be forgiven thee* ; or to say, *Arise, and take up thy bed, and walk* ?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, *Arise, and take up thy bed, and go thy way into thine house.*

12 And immediately he arose, took up the bed, and went forth before them all ; insomuch that they were all amazed, and glorified God, saying, *We never saw it on this fashion.*

13 ^b And he went forth again by the sea side ; and all the multitude resorted unto him, and he taught them.

14 ^c And as he passed by, he saw Levi the son of Alphaeus sitting ^d at the receipt of custom, and said unto him, *Follow me.* And he arose and followed him.

15 ^e And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples : for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, *How is it that he eateth and drinketh with publicans and sinners ?*

17 When Jesus heard *it*, he saith unto them, *'They that are whole have no need of the physician, but they that are sick : I came not to call the righteous, but sinners to repentance.*

18 ^f And the disciples of John, and of the Pharisees, used to fast : and they come and say unto him,

Why do the disciples of John and of the Pharisees fast, but thy disciples fast not ?

19 And Jesus said unto them, *Can the children of the bride-chamber fast, while the bridegroom is with them ? as long as they have the bridegroom with them, they cannot fast.*

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of ^h new cloth on an old garment : else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred : but new wine must be put into new bottles.

23 ⁱ And it came to pass, that he went through the corn fields on the sabbath day ; and his disciples began, as they went, ^j to pluck the ears of corn.

24 And the Pharisees said unto him, *Behold, why do they on the sabbath day, that which is not lawful ?*

25 And he said unto them, *Have ye never read ^k what David did when he had need, and was an-hungred, he, and they that were with him ?*

26 *How he went into the house of God, in the days of Abiathar the high priest, and did eat the shew-bread, ^l which is not lawful to eat but for the priests, and gave also to them which were with him.*

27 And he said unto them, ^m *The sabbath was made for man, and not man for the sabbath :*

28 Therefore ⁿ the Son of man is Lord also of the sabbath.

* Matt. ix. 5.—^b Matt. ix. 9.—^c Matt. ix. 9.—^d Luke v. 27.—^e Or. at the place where the custom was received.—^f Matt. ix. 10.—^g Matt. ix. 12, 13. xviii. 11. Luke v. 31, 32. xix. 10. 1 Tim. i. 15.—^h Matt. ix. 14. Luke v. 33.—ⁱ Or, raw, or, uncrushed.—^j Matt. xii. 1. Luke

vi. 1.—^k Deut. xxiii. 25.—^l 1 Sam. xxi. 6.—^m Exod. xxix. 32, 33 i. ev. xxiv. 9.—ⁿ Exod. xxiii. 12. Deut. v. 14. 1 Cor. iii. 21, 22.—^o Matt. xi. 27. xii. 8. Luke vi. 5.

Christ should be delivered up to the Jews and Gentiles^o

Verse 26. *The days of Abiathar the high priest*] It appears from 1 Sam. xxi. 1, which is the place referred to here, that Ahimelech was then high priest at Nob ; and from 1 Sam. xxii. 20 ; xxiii. 6, and 1 Chron. xviii. 16, it appears that Abiathar was the son of Ahimelech. Probably they both officiated in the high priesthood ; and the name of the office was indifferently applied to either.

Verse 27. *The sabbath was made for man*] That he might have the seventh part of his whole time to devote to the purposes of bodily rest and spiritual exercises. And in these respects it is of infinite use to mankind. Where no sabbath is observed, there disease, poverty, and profligacy, generally prevail. Had we no sabbath, we should soon have no religion.

Verse 28. *The Son of Man is Lord*] See on Matt. xii. 7, 8. Some have understood this as applying to men in general, and not to Christ. *The Son of man*, any man, is *Lord of the sabbath* ; i. e. it was made for him, for his ease, comfort, and use, and to these purposes he is to apply it. But this is a very harsh, and at the same time a very lax, mode of interpretation ; for it seems to say that a man may make what use he pleases of the sabbath ; and, were this true, the moral obligation of the sabbath would soon be annihilated.

God ordained the sabbath not only to be a type of that rest which remains for the people of God, but to be also a means of promoting the welfare of men in general.

CHAPTER III.

The man with the withered hand healed, 1-5. The Pharisees plot our Lord's destruction, 6. Christ withdraws, and is followed by a great multitude, 7-9. He heals many, and goes to a mountain to pray, 10-13. He ordains twelve disciples, and gives them power to preach and work miracles, 14, 15. Their names, 16-19. The multitudes throng him, and the scribes attribute his miracles to Beelzebub, 20-22. He vindicates himself by a parable, 23-27. Of the blasphemy against the Holy Ghost, 28-30. His mother and brethren send for him, 31, 32. And he takes occasion from this to show, that they who do the will of God are to him as his brother, sister, and mother, 33-35.

AND * he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, ^b Stand forth:

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the ^c hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

6 ^d And the Pharisees went forth, and straightway took counsel with ^e the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, ^f and from Judea,

8 And from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they ^g pressed upon him for to touch him, as many as had plagues.

11 ^h And unclean spirits, when they saw him, fell down before him, and cried, saying, 'Thou art the Son of God.

12 And ⁱ he straightly charged them, that they should not make him known.

13 ^k And he goeth up into a mountain, and calleth

unto him whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon ^l he surnamed Peter;

17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, the sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went ^m into a house.

20 And the multitude cometh together again, ⁿ so that they could not so much as eat bread.

21 And when his ^o friends heard of it, they went out to lay hold on him: ^p for they said, He is beside himself.

22 And the scribes which came down from Jerusalem said, ^q He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 ^r And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 ^s No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 ^t Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies, wherewith soever they shall blaspheme:

* Matt. xii. 9. Luke vi. 6.—^b Gr. Arise, stand forth in the midst.—^c Or, blindness.—^d Matt. xii. 14.—^e Matt. xxii. 16.—^f Luke vi. 17.—^g Or, rushed.—^h Ch. i. 23, 24. Luke iv. 41.—ⁱ Matt. xiv. 59. Ch. i. 1.—^j Ch. i. 25, 34. Matt. xii. 16.—^k Matt. x. 1. Luke vi. 12. ix. 1.—

^l John i. 42.—^m Or, home.—ⁿ Ch. vi. 81.—^o Or, kinsmen.—^p John vii. 5. x. 20.—^q Matt. ix. 34. x. 25. Luke xi. 15. John vii. 20. viii. 48, 53. x. 20.—^r Matt. ix. 25.—^s Isa. xlix. 24. Matt. xii. 29.—^t Matt. xii. 31. Luke xii. 10. 1 John v. 18.

Verse 1. *A man there which had a withered hand.*] See this explained on Matt. xii. 10, &c., and on Luke vi. 6, 10.

Verse 2. *They watched him.*] They maliciously watched him.

Verse 4. *To do good—or—evil? to save life, or kill?*] It was a maxim with the Jews, as it should be with all men, that he who neglected to preserve life when it was in his power was to be reputed a murderer. Every principle of sound justice requires that he should be considered in this light. But, if this be the case, how many murderers are there against whom there is no law but the law of God!

Verse 5. *With anger, being grieved for the hardness of their hearts.*] By a long resistance to the grace and Spirit of God their hearts had become callous; they were past feeling.

With anger.] What was the anger which our Lord felt? That which proceeded from excessive grief, which was occasioned by their obstinate stupidity and blindness: therefore it was no uneasy passion, but an excess of generous grief.

Verse 8. *When they had heard what great things he did, came unto him.*] So, if Christ be persecuted and abandoned by the wicked, there are a multitude of pious souls who earnestly seek and follow him.

Verse 9. *A small ship.*] Doubtless something of the boat kind, which probably belonged to some of the disciples. The word *ship* is utterly improper in many places of our translation, and tends to mislead the people.

Verse 10. *They pressed upon him.*] Rushed upon him through eagerness to have their spiritual and bodily maladies immediately removed.

Plagues.] Rather disorders, properly such disorders as were inflicted by the Lord. The word *plague* also tends to mislead.

Verse 14. *He ordained twelve.*] He made twelve. Here is nothing of what we call ordaining. Christ simply appointed them to be with him; and that he might send them occasionally to preach, &c.

Verse 15. *To have power to heal—and to cast out devils.*] The business of a minister of Christ is, 1st. *To preach the Gospel.* 2nd. To be the physician of souls. And, 3rd. *To wage war with the devil,* and destroy his kingdom.

Verse 17. *Sons of thunder.*] A Hebraism for *thunderers*; probably so named because of their zeal and power in preaching the Gospel.

Some think that the reason why our Lord gave this appellation to the sons of Zebedee was, their desire to bring fire down from heaven, i. e., a storm of thunder and lightning, to overturn and consume a certain Samaritan village, the inhabitants of which would not receive their Master. See the account in Luke ix. 53, 54. It was a very usual thing among the Jews to give surnames, which signified some particular quality or excellence, to their Rabbins.

Verse 19. *Into a house.*] As Christ was now returned to Capernaum, this was probably the house of Peter, mentioned chap. ii. 1.

Verse 20. *Eat bread.*] Had no time to take any necessary refreshment.

Verse 21. *He is beside himself.*] It was the enemies of Christ that raised this report; and his relatives, probably thinking that it was true, went to confine him. Let a Christian but neglect the care of his body for a time, in striving to enter in at the strait gate; let a minister of Christ but impair his health by his pastoral labours; presently "he is distracted;" he has "not the least conduct nor discretion." But let a man forget his soul, let him destroy his health by debaucheries, let him expose his life through

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation :

30 Because they said, He hath an unclean spirit.

31 *There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they

* Matt. xii. 46.

ambition, and he may, notwithstanding, pass for a very prudent and sensible man !

Verse 27-30. *No man, &c.*] For an explanation of these verses, and a definition of the *sin against the Holy Ghost*, see Matt. xii. 29-33.

said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren ?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren !

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

Luke viii. 19.

Verse 31. *His brethren and his mother*] Or, rather, *his mother and his brethren*.

Verse 33. *Who is my mother*] See on Matt. xii. 46-50.

CHAPTER IV.

The parable of the sower, 1-9. Its interpretation, 10-20. The use we should make of the instructions we receive, 21-25. The parable of the progressively growing seed, 26-29. Of the mustard seed, 30-34. Christ and his disciples are overtaken by a storm, 35-38. He rebukes the wind and the sea, and produces fair weather, 39-41.

AND *he began again to teach by the sea side : and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea ; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken : Behold, there went out a sower to sow :

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth ; and immediately it sprang up, because it had no depth of earth :

6 But when the sun was up, it was scorched ; and because it had no root it withered away.

7 And some fell among thorns, and the thorns

* Matt. xiii. 1. Luke viii. 4.—b Ch. xii. 38.—c John xv. 5. Col. i. 6.—d Matt. xiii. 10. Luke viii. 9, &c.—e 1 Cor. v. 12. Col. iv. 5.

Verse 2. *He taught them many things by parables*] See every part of this parable of the sower explained on Matt. xiii. 1, &c.

Verse 10. *They that were about him*] It appears there were several present ; who, though they were not styled disciples, yet seriously attended to his public and private instructions.

Verse 13. *Know ye not this parable?*] The scope and design of which is so very obvious.

How then will ye know all parables?] Of which mode of teaching ye should be perfect masters, in order that ye may be able successfully to teach others.

Verse 15. *These are they*] Probably our Lord here refers to the people to whom he had just now preached, and who, it is likely, did not profit by the word spoken.

Verse 21. *Is a candle—put under a bushel?*] The design of my preaching is to enlighten men, my parables not being designed to hide the truth, but to make it more manifest.

Verse 22. *For there is nothing hid, &c.*] Probably our

grew up, and choked it, and it yielded no fruit. 8 And other fell on good ground, and did yield fruit that sprang up and increased ; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 * And when he was alone, they that were about him with the twelve, asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God : but unto * them that are without, all these things are done in parables :

12 * That seeing they may see, and not perceive ; and hearing they may hear, and not understand ; lest at any time they should be converted, and their sins should be forgiven them.

13 And he said unto them, Know ye not this

1 Thess. iv. 12. 1 Tim. iii. 7.—f Isa. vi. 9. Matt. xlii. 14. Luke viii. 10. John xii. 40. Acts xxviii. 28. Rom. xi. 8.

Lord means, that all that had hitherto been *secret*, relative to the salvation of a lost world, or only obscurely pointed out by types and sacrifices, shall now be uncovered and made plain by the everlasting Gospel. See on Matt. v. 15, x. 26.

Verse 26. *So is the kingdom of God*] This parable is mentioned only by Mark, a proof that Mark did not abridge Matthew.

Verse 27. *And should sleep and rise night and day*] That is, he should sleep by night, and rise by day : for so the words are obviously to be understood. I see no necessity of inquiring how *Christ* may be said to sleep and rise night and day ; *Christ* being like to this husbandman only in sowing and reaping the seed.

He knoweth not how.] How a plant grows is a mystery in nature, which the wisest philosopher in the universe cannot fully explain.

Verse 28. *Bringeth forth—of herself*] By its own energy, without either the influence or industry of man.

The full corn] The kingdom of God, which is generated

parable? and how then will ye know all parables?

14 ^aThe sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, ^band the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

21 ^cAnd he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 ^dFor there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad.

23 ^eIf any man have ears to hear, let him hear.

24 And he saith unto them, Take heed what ye hear: ^fwith what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 ^gFor he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 And he said, ^hSo is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how.

^a Matt. xiii. 19.—^b 1 Tim. vi. 9, 17.—^c Matt. v. 15. Luke viii. 16. xl. 31.—^d The word in the original signifies a less measure. ^e Matt. v. 15.—^f Matt. x. 26. Luke xii. 2.—^g Matt. xi. 15. Ver. 9.—^h Matt. vii. 2. Luke vi. 38.—ⁱ Matt. xiii. 12. xxv. 28. Luke

in the soul by the word of life, under the influence of the Holy Spirit, is first *very small*; there is only a *blade*, but this is full of *promise*, for a *good blade* shows there is a *good seed* at bottom, and that the *soil* in which it is sown is *good* also. *Then the ear*—the *strong stalk* grows up, and the ear is formed at the top; the faith and love of the believing soul increase abundantly; it has the *ear* which is shortly to be filled with the *ripe grain*, the *outlines* of the whole image of God. *Then the full corn*. The soul is *purified* from all unrighteousness; and, having escaped the corruption that is in the world, it is made a partaker of the divine nature, and is filled with all the fulness of God.

Verse 29. *He putteth in the sickle*] It has been supposed that our Lord intimates here that, as soon as a soul is made completely holy, it is taken into the kingdom of God. But certainly the parable does not say so. When the corn is ripe, it is reaped for the benefit of him who sowed it; for it can be of little or no use till it be ripe: so when a soul is saved from all sin, it is then, and not till then, fully fitted for the Master's use. God saves men to the uttermost, that they may *here* perfectly love him, and *worthily* magnify his name. To take them away the moment they are capable of doing this, would be, so far, to deprive the world and the church of the manifestation of the glory of his grace. There may be millions of cases, where, though to die would be gain, yet to live may be far better for the church, and for an increase of the life of Christ to the soul.

Verse 30. *Whereunto shall we liken the kingdom of God?*

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is ⁱbrought forth, immediately ^jhe putteth in the sickle, because the harvest is come.

30 And he said, ^kWhereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 ^lAnd with many such parables spake he the word unto them, as they were able to hear it.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 ^mAnd the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, *Why are ye so fearful? how is it that ye have no faith?*

41 And they feared exceedingly, and said one to another, *What manner of man is this, that even the wind and the sea obey him?*

viii. 18. xix. 26.—Matt. xiii. 24.—Or, *ripe*.—ⁿ Rev. xiv. 15.—^o Matt. xiii. 31. Luke xiii. 18. Acts ii. 41. iv. 4. v. 14. xix. 20.—^p Matt. xiii. 34. John xvi. 12.—^q Matt. viii. 18, 23. Luke viii. 22.

How amiable is this carefulness of Jesus! How instructive to the preachers of his word! He is not solicitous to seek *fine turns* of eloquence to charm the minds of his auditors, nor to draw such *descriptions* and *comparisons* as may surprise them: but studies only to *make himself understood*; to instruct to advantage; to give true ideas of *faith* and *holiness*; and to find out such expressions as may render necessary truths *easy* and *intelligible* to the meanest capacities. The very wisdom of God seems to be at a loss to find out expressions *low enough* for the *slow apprehensions* of men. *How dull and stupid* is the creature! *How wise and good* the Creator! And how *foolish* the *preacher* who uses *fine* and *hard* words in his preaching, which, though admired by the *shallow*, convey no instruction to the *multitude*.

Verse 33. *As they were able to hear*] Or *understand*, *suiting* his teaching to the *capacities* of his hearers. I have always found that preacher most useful, who could adapt his phrase to that of the people to whom he preached. Studying different *dialects* and *forms of speech* among the common people, is a more *difficult* and a more *useful* work than the study of *dead languages*. The one a man *should* do, and the other he *need not* leave undone.

Verse 34. *He expounded all things to his disciples*] That they might be capable of instructing others. *Outside hearers*, those who do not come into *close fellowship* with the true disciples of Christ, have seldom more than a *superficial* knowledge of divine things.

In the fellowship of the saints, where Jesus the teacher is always to be found, every thing is made plain—for the secret of the Lord is with them who fear him.

Verse 35. *Let us pass over unto the other side.*] Our Lord was now by the *Sea of Galilee*.

Verse 36. *They took him even as he was in the ship.*] That is, the disciples; he was now in the boat, i. e., his own boat which usually waited on him, and out of which it appears he was then teaching the people. *There were several others there* which he might have gone in, had this one not been in the place.

Verse 37. *A great storm of wind*] See on Matt. viii. 24.

Verse 38. *On a pillow*] Probably a little bed, or hammock, such as are common in small vessels.

Verse 39. *Peace, be still.*] *Be silent! Be still!* There is uncommon majesty and authority in these words. Who but God could act thus? Perhaps this salvation of his disciples in the boat might be designed to show forth that protection and deliverance which Christ will give to his followers, however violently they may be persecuted by earth or hell.

Verse 40. *Why are ye so fearful?*] Having me with you. *How is it that ye have no faith?*] Having already had such proofs of my unlimited power and goodness.

Verse 41. *What manner of man is this?*] They were astonished at such power proceeding from a person who appeared to be only like one of themselves.

CHAPTER V.

The man possessed with a legion of demons cured, 1-20. He raises Jairus's daughter to life, and cures the woman who had an issue of blood, 21-43.

AND *they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces:

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, ^bWhat have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, thou unclean spirit.

9 And he asked him, What is thy name? And he answered, saying, ^cMy name is Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea (they were about two thousand;) and were choked in the sea.

14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting,

* Matt. viii. 28. Luke viii. 26.—^b Acts xvi. 17. Matt. viii. 29.

^c Luke viii. 30.

Verse 1. *The Gadarenes.*] Some of the MSS. have *Gergasenes*, and some of them *Gerasenes*. The Gadarenes were included within the limits of the Gergasenes. [This is a very doubtful solution of the difficulty; modern criticism is divided.]

Verse 2. *A man with an unclean spirit*] There are two mentioned by Matthew, who are termed *demoniacs*.

Verse 4. *With fetters and chains*] His strength, it appears, was supernatural, no kind of chains being strong enough to confine him. With several, this man would have passed for an outrageous madman, and diabolical influence be entirely left out of the question; but it is the prerogative of the inspired penman only, to enter into the nature and causes of things; and how strange is it, that because men cannot see as far as the spirit of God does, therefore they deny his testimony.

Verse 5. *Crying, and cutting himself with stones.*] In this person's case we see a specimen of what Satan could do in all the wicked, if God should permit him; but even the devil himself has his chain; and he who often binds others, is always bound himself.

Verse 6. *Worshipped him*] Did him homage; compelled thereto by the power of God.

Verse 7. *What have I to do with thee*] See on chap. i. 24, and Matt. viii. 29, where the idiom and meaning are explained.

Verse 9. *Legion: for we are many.*] Could a disease have spoken so?

Verse 10. *Out of the country.*] Strange, that these accursed spirits should find it any mitigation of their misery to be permitted to exercise their malevolence in a particular district! But as this is supposed to have been a heathen district, therefore the demons might consider themselves in their own territories; and probably they could act there with less restraint than they could do in a country where the worship of God was established.

Verse 11. *A great herd of swine*] See the notes on Matt. vii. 30.

Verse 19. *Go home to thy friends, &c.*] This was the cause why Jesus would not permit him to follow him now, because he would not have the happiness of his relatives deferred, who must exceedingly rejoice at seeing the wonders which the Lord had wrought.

Verse 28. *My little daughter*] That little daughter of mine. The words express much tenderness and concern. Luke observes, chap. viii. 42, that she was his only daughter, and was about twelve years of age.

and clothed, and in his right mind : and they were afraid.

16 And they that saw it told them how it befel to him that was possessed with the devil, and also concerning the swine.

17 And *they began to pray him to depart out of their coasts.

18 And when he was come into the ship, ^bhe that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him : and all men did marvel.

21 * And when Jesus was passed over again by ship unto the other side, much people gathered unto him : and he was nigh unto the sea.

22 ^a And, behold, there cometh one of the rulers of the synagogue, Jairus by name ; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death : *I pray thee*, come and lay thy hands on her, that she may be healed : and she shall live.

24 And Jesus went with him ; and much people followed him, and thronged him.

25 And a certain woman, * which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up ; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself

that ' virtue had gone out of him, turned him about in the press, and said, Who touched my clothes ?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me ?

32 And he looked round about, to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, ^athy faith hath made thee whole ; go in peace, and be whole of thy plague.

35 ^b While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead : why troublest thou the Master any further ?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep ? the damsel is not dead, but ^c'sleepeth.

40 And they laughed him to scorn. ^d But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi ; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked ; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And ^ehe charged them straitly that no man should know it ; and commanded that something should be given her to eat.

* Matt. viii. 34. Acts xvi. 39.—^b Luke viii. 38.—^c Matt. ix. 1. Luke viii. 40.—^d Matt. ix. 18. Luke viii. 41.—^e Lev. xv. 25. Matt. ix. 20.—^f Luke vi. 19. viii. 46.—^g Matt. ix. 22. Ch. x. 52. Acts

Verse 26. *Had suffered many things of many physicians, —and was nothing bettered, but rather grew worse*] No person will wonder at this account, when he considers the therapeutics of the Jewish physicians in reference to hæmorrhages, especially of the kind with which this woman was afflicted.

Never could the power and goodness of God be shown in a more difficult and distressful case. And now Jesus comes, and she is healed.

Verse 27. *Came in the press behind*] She had formed her resolution in faith, she executes it, notwithstanding her weakness, &c., with courage ; and now she finds it crowned with success.

Verse 31. *Thou seest the multitude thronging thee, &c.*] Many touch Jesus who are not healed by him : the reason is, they do it not by faith, through a sense of their wants, and a conviction of his ability and willingness to save them. Faith conveys the virtue of Christ into the soul, and spiritual health is the immediate consequence of this received virtue.

Verse 34. *Be whole of thy plague*] Rather, *continue whole*, not, *be whole*, for she was already healed : but this contains a promise, necessary to her encouragement, that her disorder should afflict her no more.

xiv. 9.—^b Luke viii. 49.—^c John xi. 11.—^d Acts ix. 40.—^e Matt. viii. 4. ix. 30. xii. 16. xvii. 9. Ch. liii. 12. Luke v. 14.

Verse 35. *Why troublest thou the Master*] These people seem to have had no other notion of our Lord than that of an eminent physician, who might be useful while there was life, but afterwards could do nothing.

Verse 36. *Jesus—saith*] These words were spoken by our Lord to the afflicted father, immediately on his hearing of the death of his child, to prevent that distress which he otherwise must have felt on finding that the case was now, humanly speaking, hopeless.

Verse 40. *The father and the mother*] Prudence required that they should be present, and be witnesses of the miracle. *And them that were with him*] That is, Peter, James, and John, verse 37. It is remarkable that our Lord gave a particular preference to these three disciples, beyond all the rest, on three very important occasions : 1. They were present at the transfiguration. 2. At the raising of Jairus's daughter. 3. At his agony in the Garden of Gethsemane.

Verse 41. *Talitha cumi*] This is mere Syriac, the proper translation of which the Evangelist has given.

Verse 43. *Something should be given her to eat*] For though he had employed an extraordinary power to bring her to life, he wills that she should be continued in existence by the use of ordinary means.

CHAPTER VI.

Our Lord's countrymen are astonished at his wisdom and mighty works, and are offended at him, 1-4. He works few miracles there, because of their unbelief, 5, 6. He sends forth his disciples by two and two to preach, &c., 7-11. They depart, preach, and work miracles, 12, 13. Different opinions of Christ, 14-16. Account of the beheading of John Baptist, 17-29. The disciples return, and give an account of their mission, 30. He departs with them to a place of privacy, but the people follow him, 31-33. He has compassion on them, and miraculously feeds five thousand with five loaves and two fishes, 34-44. He sends the disciples by sea to Bethsaida, and himself goes into a mountain to pray, 45, 46. The disciples meet with a storm, and he comes to them, walking upon the water, and appeases the winds and the sea, 47-52. They come into the land of Genesaret, and he works many miracles, 53-56.

AND ^ahe went out from thence, and came into his own country, and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, ^bFrom whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, ^cthe brother of James, and Josés, and of Juda, and Simon? and are not his sisters here with us? And they ^dwere offended at him.

4 But Jesus said unto them, ^eA prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 ^fAnd he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

6 And ^ghe marvelled because of their unbelief. ^hAnd he went round about the villages, teaching.

7 ⁱAnd he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no ^jmoney in their purse:

9 But ^kbe shod with sandals; and not put on two coats.

10 ^lAnd he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place.

11 ^mAnd whosoever shall not receive you, nor hear you, when ye depart thence, ⁿshake off the dust under your feet for a testimony against them.

^aMatt. xiii. 54. Luke iv. 16.—^bJohn vi. 42.—^cSee Matt. xii. 46. Gal. i. 19.—^dMatt. xi. 6.—^eMatt. xiii. 57. John iv. 44.—^fSee Gen. xii. 22. xxiii. 25. Matt. xiii. 58. Ch. ix. 43.—^gIsa. lix. 16.—^hMatt. ix. 35. Luke xiii. 22.—ⁱMatt. x. 1. Ch. iii. 13, 14. Luke ix. 1.—^jThe word signifieth a piece of brass money, in value somewhat less than a farthing, Matt. x. 9; but here it is taken in general

Verse 1. *And he went out from thence*] That is, from Capernaum. See on Matt. xiii. 54.

Verse 3. *Is not this the carpenter*] Among the ancient Jews, every father was bound to do four things for his son. 1. To circumcise him. 2. To redeem him. 3. To teach him the law. 4. To teach him a trade. It is therefore likely that Joseph brought up our Lord to his own trade.

Verse 7. *By two and two*] That they might encourage and support each other; and to show that union among the ministers of the gospel is essential to the promotion of the cause of truth.

Verse 8. *A staff only*] It is likely he desired them to take only one with every two, merely for the purpose of carrying any part of their clothes on, when they should be obliged to strip them off by reason of the heat; for walking staves, or things of this kind, were forbidden, see Matt. x. 10. But, probably, no more is designed than simply to state that they must not wait to make any provision for the journey, but

Verily I say unto you, It shall be more tolerable for Sodom ^oand Gomorrha in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, ^pand anointed with oil many that were sick, and healed them.

14 ^qAnd king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 ^rOthers said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 ^sBut when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, ^tIt is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had ^ua quarrel against him, and would have killed him; but she could not;

20 For Herod ^vfeared John, knowing that he was a just man and an holy, and ^wobserved him; and when he heard him, he did many things, and heard him gladly.

21 ^xAnd when a convenient day was come, that Herod ^yon his birth-day made a supper to his lords, high captains, and chief estates of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

for money, Luke ix. 3.—^oActs xii. 8.—^pMatt. x. 11. Luke ix. 4. x. 7, 8.—^qMatt. x. 14. Luke x. 10.—^rActs xiii. 51. xviii. 6.—^sGr. or.—^tJam. v. 14.—^uMatt. xiv. 1. Luke ix. 7.—^vMatt. xvi. 14. Ch. viii. 28.—^wMatt. xiv. 2. Luke iii. 19.—^xLev. xviii. 16. xx. 21.—^yOr, inward grudge.—^zMatt. xiv. 5. xxi. 26.—^{aa}Or, kept him, or saved him.—^{ab}Matt. xiv. 6.—^{ac}Gen. x. 20.

go off just as they were, leaving the provision necessary in the present case to the care of Divine Providence. St. James is represented, in ancient paintings, as carrying a gourd bottle on a staff across his shoulder.

Verse 9. *Shod with sandals*] The sandal seems to have been similar to the Roman solea, which covered only the sole of the foot, and was fastened about the foot and ankle with straps. The sandal was originally a part of the woman's dress; ancient authors represent them as worn only by women.

Verse 18. *Anointed with oil many that were sick*] This is only spoken of here, and in James v. 14. This ceremony was in great use among the Jews; and in certain cases it might be profitable. But in the cases mentioned here, which were merely miraculous, it could avail no more of itself than the imposition of hands. It was used symbolically, as an emblem of that ease, comfort, and joy which they prayed God to impart to the sick.

23 And he sware unto her, * Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger, the head of John the Baptist.

26 ^b And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

30 ^d And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 ^e And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 ^f And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 ^h And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 ⁱ And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have

ye? go and see. And when they knew, they say, ^m Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, ⁿ and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 ^o And straightway he constrained his disciples to get into the ship, and to go to the other side before ^p unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 ^q And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 (For they all saw him, and were troubled.) And immediately he talked with them, and saith unto them, Be of good cheer; it is I: be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For ^r they considered not the miracle of the loaves: for their heart was hardened.

53 ^s And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched ^t him were made whole.

Sam. ix. 13. Matt. xxvi. 26.—^o Matt. xiv. 22. John vi. 17.—^p Or, over against Bethsaida.—^q Matt. xiv. 23. John vi. 16, 17.—^r See Luke xxiv. 28.—^s Ch. viii. 17, 18.—^t Ch. iii. 5. xvi. 14.—^u Matt. xiv. 34.—^v Matt. ix. 20. Ch. v. 27, 28. Acts xix. 12.—^w Or, it.

Verse 31. *Rest a while*] Rest is necessary for those who labour; and a zealous preacher of the gospel will as often stand in need of it as a galley slave.

Verse 40. *By hundreds, and by fifties.*] "That is," says Mr. Wesley, "fifty in a rank, and an hundred in file. So, a hundred multiplied by fifty, made just five thousand." But if they sat fifty deep, how could the disciples conveniently serve them with the bread and fish?

Verse 41. *And blessed*] I think the word *God* should be inserted here, as in Matt. xiv. 19. The food we receive from God is already blessed, and does not stand in need of being blessed by man; but God, who gives it, deserves our warmest thanksgivings, as frequently as we are called to partake of his bounty.

Verse 43. *Twelve baskets*] These were either the baskets used by the disciples, see Matt. xiv. 20, or baskets belonging

* Esth. v. 3, 6, vii. 2.—^b Matt. xiv. 9.—^c Or, one of his guard.—^d Luke ix. 10.—^e Matt. xiv. 13.—^f Ch. iii. 20.—^g Matt. xiv. 13.—^h Matt. ix. 36. Luke xiv. 14.—ⁱ Luke ix. 11.—^j Matt. xiv. 15. Luke ix. 12.—^k Num. xi. 13, 22. 2 Kings iv. 43.—^l The Roman penny is sevenpence halfpenny; as Matt. xviii. 28.—^m Matt. xiv. 17. Luke ix. 13. John vi. 9. See Matt. xv. 34. Ch. viii. 6.—ⁿ 1

Verse 21. *Lords*] Probably governors of particular districts. *High captains*] Literally chiefs or captains over a thousand men, military chiefs.

Chief estates] Probably such as might be called nobles by title only, having no office civil or military; probably magistrates.

Verse 23. *Unto the half of my kingdom.*] A noble price for a dance! This extravagance in favour of female dancers has the fullest scope in the East even to the present day.

Verse 26. *For their sakes which sat with him*] Probably these persons joined in with the request, and were glad of this opportunity to get this Light of Israel extinguished; he being a public reprobator of all their vices.

Verse 30. *The apostles gathered themselves together*] For they went different ways before, by two and two, ver. 7; and now they return and meet Christ at Capernaum.

to some of the multitude, who might have brought some with them to carry provisions, or other things necessary for the sick, whom they brought to Christ to be healed.

Verse 44. *Were about five thousand*] This miracle is mentioned by all the four Evangelists. It is one of the most astonishing that Christ has wrought. It is a miracle which could not be counterfeited, and a full proof of the divinity of Christ.

Verse 45. *To the other side before unto Bethsaida*] John says, chap. vi. 17, to Capernaum. It is probable our Lord ordered them to steer to one or other of these two places,

which were about four miles distant, and on the same side of the Sea of Galilee.

Verse 49. *They supposed it had been a spirit*] That is, by whom the storm had been raised.

Verse 53. *The land of Gennesaret*] This country lay on the coast of the sea of Galilee: it is described by Josephus as being exceedingly pleasant and fertile.

Verse 54. *They knew him*] They recollected him; for he had before preached and wrought miracles in different places of the same country.

CHAPTER VII

The Pharisees find fault with the disciples for eating with unwashen hands, 1-5. Christ exposes their hypocrisy, and shows that they had made the word of God of no effect by their traditions, 6-13. He shows what things defile men, 14-16; and teaches his disciples in private, that the sin of the heart alone, leading to vicious practices, defiles the man, 17-23. The account of the Syrophenician woman, 24-30. He heals a man who was dumb, and had an impediment in his speech, 31-37.

THEN ^acame together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with ^bdefiled (that is to say, with unwashen) hands, they found fault.

(3 For the Pharisees, and all the Jews, except they wash *their hands* ^coft, eat not, holding the tradition of the elders.)

4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and ^dpots, brazen vessels, and of ^etables.)

5 ^fThen the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, ^gThis people honoureth me with *their lips*, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

8 For, laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye ^hreject the commandment of God, that ye may keep your own tradition,

10 For Moses said, ⁱHonour thy father and thy mother; and, ^jWhoso curseth father or mother, let him die the death;

11 But ye say, If a man shall say to his father or mother, *It is* ^kCorban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ^lAnd when he had called all the people unto him, he said unto them, Hearer unto me every one of you, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 ^mIf any man have ears to hear, let him hear.

17 ⁿAnd when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without

^aMatt. xv. 1.—^bOr, common.—^cOr, diligently: in the original, with the fist: Theophylact, up to the elbow.—^dSextarius is about a pint and a half.—^eOr, beds.—^fMatt. xv. 2.—^gIsa. xxix. 13. Matt.

Verse 1. *Came from Jerusalem.*] Probably for the express purpose of disputing with Christ, that they might entangle him in his talk. Malice and envy are never idle—they incessantly hunt the person they intend to make their prey.

Verse 8. *Except they wash their hands*] Unless they wash the hand up to the wrist, eat not. Several translations are given of the original word. [Alford renders it "diligently."]

Verse 4. *And when they come*] This clause is added by our translators to fill up the sense; but it was probably a part of the original.

Of cups] Any kind of earthen vessels.

Pots] Of measures, equal to a pint and a half English.

Of brazen vessels] These, if polluted, were only to be washed, or passed through the fire; whereas the earthen vessels were to be broken.

xv. 8.—^hOr, frustrate.—ⁱExod. xx. 12. Deut. v. 16. Matt. xv. 4.—^jExod. xxi. 17. Lev. xx. 9. Prov. xx. 20.—^kMatt. xv. 5. xxiii. 18.—^lMatt. xv. 10.—^mMatt. xi. 15.—ⁿMatt. xv. 15.

And of tables.] It is likely it means no more than the forms or seats on which they sat to eat. A bed or a couch was defiled, if any unclean person sat or leaned on it—a man with an issue—a leper—a woman with child, &c.

Verse 8. *Washing of pots and cups, &c.*] This verse is not found in the parallel place of Matt. xv.

Verse 9. *Full well*] A strong irony. How noble is your conduct! From conscientious attachment to your own traditions ye have annihilated the commandments of God!

Verse 19. *Purging all meats?*] For what is separated from the aliments taken into the stomach, and thrown out of the body, is the innutritious parts of all the meats that are eaten; and thus they are purged, nothing being left behind but what is proper for the support of the body.

Verse 25. *A certain woman*] See this account of the Syrophenician woman explained at large, Matt. xv. 21-28.

understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 * For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, ^b covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 * And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know it; but he could not be hid.

25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 (The woman was a ^d Greek, a Syrophœnician by nation;) and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

* Gen. vi. 5, viii. 21. Matt. xv. 19.—^b Gr. covetousnesses, wickednesses.—Matt. xv. 21.—^d Or, Gentile.—* Matt. xv. 29.—^f Matt. ix. 32. Luke xi. 14.—^g Ch. viii. 23. John ix. 6.—^h Ch. vi. 41. John

Verse 26. *The woman was a Greek*] All heathens or idolaters were called *Greeks* by the Jews; whether they were Parthians, Medes, Arabs, Indians, or Ethiopians.

Verse 30 *Laid upon the bed*] The demon having tormented her, so that her bodily strength was exhausted, and she was now laid upon the couch to take a little rest.

Verse 32. *They bring unto him one that was deaf, and had an impediment in his speech*] It is likely that the person in question was dumb, because he was deaf; and it is generally found that he who is totally deaf is dumb also. Almost all the Versions understand the word thus: and the concluding words seem to confirm this—*He maketh both the deaf to hear, and the dumb to speak.*

Verse 33 *And he spit and touched his tongue*] There is scarcely an action of our Lord's life but one can see an evident reason for, except this. Various interpretations are given of it—none of them satisfies my mind.

It is possible that what is attributed here to Christ belongs to the person who was cured. I will give my sense of the place in a short paraphrase.

And Jesus took him aside from the multitude; and [the deaf man] put his fingers into his ears, intimating thereby to Christ that they were so stopped that he could not hear; and having spat out, that there might be nothing remaining

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 * And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And ^f they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and ^g he spit, and touched his tongue;

34 And ^h looking up to heaven, ⁱ he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 ^j And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And ^k he charged them that they should tell no man: but the more he charged them, so much the more a great deal, they published it;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

xi. 41. xviii. 1.—^l John xi. 33, 38.—^m Isa. xxxv. 5, 6. Matt. xi. 5.—ⁿ Ch. v. 43.

in his mouth to offend the sight when Christ should look at his tongue, *he touched his tongue*, showing to Christ that it was so bound that he could not speak: and *he looked up to heaven*, as if to implore assistance from above: and *he groaned*, being distressed because of his present affliction, and thus implored relief: for, not being able to speak, he could only groan and look up, expressing by these signs, as well as he could, his afflicted state, and the desire he had to be relieved. Then Jesus, having compassion upon him, said, *Be opened: and immediately his ears were opened*, so that he could hear distinctly; and the impediment to his speaking was removed, so that *he spake properly*. [This interpretation is curious, but incredible.]

Verse 34. *Ephphatha*] Syriac. It is likely that it was in this language that our Lord spoke to this poor man: and because he had pronounced the word with peculiar and authoritative emphasis, the Evangelist thought proper to retain it.

Verse 36. *Tell no man*] This miracle is not mentioned by any other of the Evangelists. Another proof that Mark did not abridge Matthew.

Verse 37. *He hath done all things well*] This has been, and ever will be, true of every part of our Lord's conduct.

CHAPTER VIII.

Four thousand persons fed with seven loaves and a few small fishes, 1-8. Christ refuses to give any farther sign to the impertinent Pharisees, 10-12. Warns his disciples against the corrupt doctrine of the Pharisees and of Herod, 13-21. He restores sight to a blind man, 22-26. Asks his disciples what the public thought of him, 27-30. Acknowledges himself to be the Christ, and that he must suffer, 31-33. And shows that all his genuine disciples must take up their cross, suffer in his cause, and confess him before men, 34-38.

IN those days 'the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat :

3 And if I send them away fasting to their own houses, ^b they will faint by the way : (for divers of them came from far.)

4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness ?

5 ^c And he asked them, How many loaves have ye ? And they said, Seven.

6 And he commanded the people to sit down on the ground : and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them* ; and they did set *them* before the people.

7 And they had a few small fishes : and ^d he blessed, and commanded to set them also before *them*.

8 So they did eat, and were filled : and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand : and he sent them away.

10 And ^e straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 'And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign ? Verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship, again departed to the other side.

14 ^f Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 ^g And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, It is ^h because we have no bread.

17 And when Jesus knew *it*, he saith unto them,

* Matt. xv. 31. Ch. vi. 34.—^b Isa. ix. 3, 4. Matt. ix. 38.—^c Matt. xv. 34. See ch. vi. 38.—^d Matt. xiv. 19. Ch. vi. 41.—^e Matt. xv. 39.—^f Matt. xii. 38. xvi. 1. John vi. 30.—^g Matt. xvi. 5.—^h Matt. xvi. 6. Luke xii. 1.—ⁱ Matt. xvi. 7.—^j Ch. vi. 52.—^k Matt. xiv. 20. Ch. vi. 43. Luke ix. 17. John vi. 13.—^l Matt. xv. 37. Ver. 8.—

Verse 1. *The multitude being very great.* There had been such a multitude gathered together *once before*, who were fed in the same way. See chap. vi. 34, &c.

Having nothing to eat. If they had brought any provisions with them, they were now entirely expended ; and they stood in immediate need of a supply.

Verse 3. *For divers of them came from far.* And they could not possibly reach their respective homes without perishing, unless they got food.

Verse 12. *And he sighed deeply in his spirit.* Or *having deeply groaned*—so the word properly means. He was exceedingly affected at their obstinacy and hardness of heart.

Verse 22. *They bring a blind man unto him.* Christ went about to do good, and wherever he came he found some good to be done ; and so should we, if we had a proper measure of the same zeal and love for the welfare of the bodies and souls of men.

Verse 23. *And he took the blind man by the hand.* Giving him a proof of his readiness to help him, and thus preparing him for the cure which he was about to work.

Led him out of the town. Thus showing the inhabitants that he considered them unworthy of having another miracle

Why reason ye, because ye have no bread ? I perceive ye not yet, neither understand ? have ye your heart yet hardened ?

18 Having eyes, see ye not ? and having ears, hear ye not ? and do ye not remember,

19 'When I brake the five loaves among five thousand, how many baskets full of fragments took ye up ? They say unto him, Twelve.

20 And ⁱ when the seven among four thousand, how many baskets full of fragments took ye up ? And they said, Seven.

21 And he said unto them, How is it that ^m ye do not understand ?

22 And he cometh to Bethsaida ; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town ; and when ⁿ he had spit on his eyes, and put his hands upon him, he asked him if he saw aught.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up : and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, ^o nor tell *it* to any in the town.

27 ^p And Jesus went out, and his disciples, into the towns of Cæsarea Philippi : and by the way he asked his disciples, saying unto them, Whom do men say that I am ?

28 And they answered, 'John the Baptist : but some say Elias ; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am ? and Peter answereth and saith unto him, 'Thou art the Christ.

30 ^q And he charged them that they should tell no man of him.

31 And ^r he began to teach them that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on

* Ch. vi. 52. Ver. 17.—^a Ch. vii. 33.—^b Matt. viii. 4. Ch. v. 43.—^c Matt. xvi. 13. Luke ix. 18.—^d Matt. xiv. 2.—^e Matt. xvi. 16. John vi. 69. xi. 27.—^f Matt. xvi. 20.—^g Matt. xvi. 21. xvii. 22. Luke ix. 22.

wrought among them. When a people do not make a proper improvement of the light and grace which they receive from God, their *candlestick is removed*—even the *visible church* becomes there extinct ; and the *candle is put out*.

When he had spit on his eyes. It is likely this was done merely to *separate the eyelids* ; as, in certain cases of blindness, they are found always gummed together. It required a *miracle* to restore the *sight*, and this was done in consequence of Christ having laid his hands upon the blind man : it required no miracle to *separate the eyelids*, and, therefore, *natural means* only were employed—this was done by rubbing them with spittle ; but whether by Christ, or by the blind man, is not absolutely certain.

Verse 24. *I see men as trees, walking.* His sight was so *imperfect* that he could not distinguish between *men* and *trees*, only by the *motion* of the former.

Verse 25. *And saw every man clearly.* Our Lord could have restored this man to sight in a *moment* ; but he chose to do it in the way mentioned in the text, to show that he is sovereign of his own grace ; and to point out that, however insignificant *means* may appear in themselves, they are divinely efficacious when he chooses to work by them ; and that, however *small* the *first* manifestations of mercy may

his disciples, he rebuked Peter, saying, Get thee behind me, Satan : for thou savourest not the things that be of God, but the things that be of men.

34 And when he had called the people unto him with his disciples also, he said unto them, * Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For ^b whosoever will save his life shall lose it ; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

* Matt. x. 38. xvi. 24. Luke ix. 23. xiv. 27. —^b John xii. 25.
* Matt. x. 38. Luke ix. 26. xii. 9.

be, they are nevertheless the beginnings of the fulness of the blessings of the gospel of peace.

Verse 26. *He sent him away to his house*] So it appears that this person did not belong to Bethsaida, for, in going to his house, he was not to enter into the village.

Verse 28. *Thou art the Christ*] Three MSS. and some Versions add, *the Son of the living God*.

Verse 32. *And he spake that saying*] Concerning the certainty and necessity of his sufferings—openly ; with great plainness, confidence, or emphasis so that the disciples now began fully to understand him.

Verse 34. *Whoever will come after me*] It seems that Christ formed, on the proselytism of the Jews, the principal qualities which he required in the proselytes of his covenant.

The first condition of proselytism among the Jews was, that he that came to embrace their religion should come voluntarily, and that neither force nor influence should be employed in this business. This is also the first condition required by Jesus Christ, and which he considers as the foundation of all the rest : If a man be willing to come after me.

The second condition required in the Jewish proselyte was, that he should perfectly renounce all his prejudices, his errors, his idolatry, and every thing that concerned his false religion ; and that he should entirely separate himself from his most intimate friends and acquaintances. It was on this ground that the Jews called proselytism a new birth, and proselytes new born, and new men ; and our Lord requires men to be born again, not only of water, but by the Holy Ghost.

The third condition of proselytism was that the man should submit to the yoke of the Jewish law, and bear patiently the inconveniences and sufferings with which a profession of the

36 For what shall it profit a man if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 * Whosoever therefore ^d shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

^d See Rom. i. 16. 2 Tim. i. 8. ii. 12.

Mosaic religion might be accompanied. Christ requires the same condition ; but, instead of the yoke of the law, he brings in his own doctrine, which he calls his yoke, Matt. xi. 29 : and his cross, the taking up of which not only implies a bold profession of Christ crucified, but also a cheerful submitting to all the sufferings and persecutions to which he might be exposed, and even to death itself.

The fourth condition was, that they should solemnly engage to continue in the Jewish religion, faithful even unto death. This condition Christ also requires ; and it is comprised in this word, *Let him FOLLOW me*.

Verse 38. *Whosoever—shall be ashamed of me*] Our Lord hints here at one of the principal reasons of the incredulity of the Jews—they saw nothing in the person of Jesus Christ which corresponded to the pompous notions which they had formed of the Messiah.

If Jesus Christ had come into the world as a mighty and opulent man, clothed with earthly glories and honours, he would have had a multitude of partisans, and most of them hypocrites.

And of my words] This was another subject of offence to the Jews : the doctrine of the cross must be believed ; a suffering Messiah must be acknowledged ; and poverty and affliction must be borne ; and death, perhaps, suffered in consequence of becoming his disciples.

Of him, and of his words, in this sense, the world is, to this day, ashamed.

Of him also shall the Son of man be ashamed] As he refused to acknowledge me before men, so will I refuse to acknowledge him before God and his angels. Terrible consequence of the rejection of Christ ! And who can help him whom the only Saviour eternally disowns ?

CHAPTER IX.

*The transfiguration of Christ, and the discourse occasioned by it, 1-13. He casts out a dumb spirit which his disciples could not, 14-29. He foretels his death, 30-32. The disciples dispute about supremacy, and Christ corrects them, 33-37. Of the persons who cast out demons in Christ's name, but did not follow him, 38-40. Every kind office done to the disciples of Christ shall be rewarded by him, and all injuries done to them shall be punished, 41, 42. The necessity of mortification and self-denial, 43-48. Of the salt-
ing of sacrifices, 49 ; and the necessity of having union among the disciples of Christ, 50.*

AND he said unto them, * Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen ^b the kingdom of God come with power.

2 * And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up

* Matt. xvi. 28. Luke ix. 27. —^b Matt. xxiv. 30. xxv. 31.
Luke xxii. 18. — Matt. xvii. 1. Luke ix. 28.

Verse 1. *There be some*] This verse properly belongs to the preceding chapter, and to the preceding discourse.

into a high mountain apart by themselves : and he was transfigured before them.

3 And his raiment became shining, exceeding ^d white as snow ; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses : and they were talking with Jesus.

^d Dan. vii. 9. Matt. xxviii. 3.

Verse 2. *And after six days Jesus taketh with him Peter, &c.*] See on Matt. xvii. 1, &c.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 * And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another, what the rising from the dead should mean.

11 And they asked him, saying, Why say the scribes ^b that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and ^c how it is written of the Son of man, that he must suffer many things, and ^d be set at nought.

13 But I say unto you, That ^e Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ^f And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

16 And he asked the scribes, What question ye ^g with them?

17 And ^h one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

* Matt. xvii. 9.—^b Mal. iv. 5. Matt. xvii. 10.—^c Ps. cxli. 6. Isa. lili. 2, &c. Dan. ix. 26.—^d Luke xxiii. 11. Phil. ii. 7.—^e Matt. xi. 14. xvii. 12. Luke i. 17.—^f Matt. xvii. 14. Luke ix. 37.—^g Or, among

Verse 12. *And how it is written*] Rather, as also it is written.

Verse 15. *Were greatly amazed*] Probably, because he came so unexpectedly; but the cause of this amazement is not self-evident.

Verse 17. *A dumb spirit*] That is, a demon who afflicted those in whom it dwelt with an incapacity of speaking. The spirit itself could not be either deaf or dumb. These are accidents that belong only to organized animate bodies.

Verse 18. *Ineth away*] By these continual torments; so he was not only deaf and dumb, but sorely tortured besides.

Verse 20. *When he saw him—the spirit tare him; and he fell on the ground, &c.*] When this demon saw Jesus, he had great rage, knowing that his time was short; and hence the extraordinary convulsions mentioned above.

Verse 28. *If thou canst do any thing*] I have already tried thy disciples, and find they can do nothing in this case, but if thou hast any power, in mercy use it in our behalf.

Verse 28. *If thou canst BELIEVE*] This was an answer to the inquiry above. I can furnish a sufficiency of power, if thou canst but bring faith to receive it. Why are not our souls completely healed? Why is not every demon cast out? Alas! it is because we do not believe; Jesus is able: more, Jesus is willing; but we are not willing to give up our idols; we give not credence to his word; therefore hath sin a being in us, and dominion over us.

Verse 24. *Lord, I believe*] The word Lord is omitted in many MSS. The omission, I think, is proper, because it is evident the man did not know our Lord, and therefore could not be expected to accost him with a title expressive of that authority which he doubted whether he possessed, unless

18 And wheresoever he taketh him, he ⁱteareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and ^j when he saw him, straightway the spirit tare him; and he fell on the ground and wallowed, foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oft-times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us.

23 Jesus said unto him, ^k If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.*

26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead: insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 ^l And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 And they departed thence, and passed through Galilee; and he would not that any man should know it.

31 ^m For he taught his disciples, and said unto

yourselves?—ⁿ Matt. xvii. 14. Luke ix. 38.—^o Or, dasheth him.—^p Ch. i. 28. Luke ix. 42.—^q Matt. xvii. 20. Ch. xi. 18. Luke xvii. 6. Johu xi. 40.—^r Matt. xvii. 19.—^s Matt. xvii. 22. Luke ix. 44.

we grant that he used the word after the Roman custom, for Sir.

Help thou mine unbelief.] That is, assist me against it. Give me a power to believe.

Verse 25. *I charge thee*] If this had been only a natural disease, for instance the epilepsy, as some have argued, could our Lord have addressed it, with any propriety, as he has done here? If the doctrine of demoniacal influence is false, Jesus took the most direct method to perpetuate the belief of that falsity, by accommodating himself so completely to the deceived vulgar. But this was impossible; therefore the doctrine of demoniacal influence is a true doctrine, otherwise Christ would never have given it the least countenance or support.

Verse 29. *Prayer and fasting.*] This demon may be considered as an emblem of deeply rooted vices, and inveterate habits, over which the conquest is not generally obtained, but through extraordinary humiliations.

Verse 32. *But they understood not*] It does not appear likely, from Matthew's account, that three of the disciples, Peter, James, and John, could be ignorant of the reasons of Christ's death and resurrection, after the transfiguration; on the contrary, from the circumstances there related, it is very probable that from that time they must have had at least a general understanding of this important subject; but the other nine might have been ignorant of this matter, who were not present at the transfiguration; probably it is of these that the Evangelist speaks here.

Verse 33. *And being in the house*] That is, Peter's house, where he ordinarily lodged.

Verse 33. *We saw one casting out devils in thy name*] This was either one of John the Baptist's disciples, who, at

them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 * And he came to Capernaum: and being in the house, he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be the greatest*.

35 And he sat down, and called the twelve, and saith unto them, ^b If any man desire to be first, *the same shall be last of all, and servant of all*.

36 And ^c he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me; and ^d whosoever shall receive me, receiveth not me, but him that sent me.

38 * And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him because he followeth not us.

39 But Jesus said, Forbid him not: ^e for there is no man which shall do a miracle in my name that can lightly speak evil of me.

40 For ^f he that is not against us, is on our part.

41 ^h For whosoever shall give you a cup of water

^a Matt. xviii. 1. Luke ix. 46. xxii. 24.—^b Matt. xx. 28, 27. Ch. x. 43.—^c Matt. xviii. 2. Ch. x. 16.—^d Matt. x. 40. Luke ix. 48.—^e Num. xi. 28. Luke ix. 49.—^f 1 Cor. xii. 3.—^g See Matt. xii. 30.—^h Matt. x. 42.—ⁱ Matt. xviii. 6. Luke xvii. 1.—^j Deut. xiii. 6. Matt.

his master's command, had believed in Jesus, or one of the seventy, whom Christ had sent out, Luke x. 1-7, who, after he had fulfilled his commission, had retired from accompanying the other disciples; but as he still held fast his faith in Christ, and walked in good conscience, the influence of his Master still continued with him, so that he could cast out demons as well as the other disciples.

We forbade him] I do not see that we have any right to attribute any other motive to John than that which he himself owns—because he followed not us—because he did not attach himself constantly to thee, as we do, we thought he could not be in a proper spirit.

Verse 39. *Forbid him not*] If he were not of God, the demons would not be subject to him, and his work could not prosper. A spirit of bigotry has little countenance from these passages. There are some who are so outrageously wedded to their own creed, and religious system, that they would rather let sinners perish than suffer those who differ from them to become the instruments of their salvation. Even the good that is done they either deny or suspect, because the person does not follow them.

Verse 40. *He that is not against us, is on our part*] Or rather, *Whosoever is not against you, is for you*. This reading is more consistent with the context—*He followed not us*—well, he is not against you; and he who is not against you, in such a work, may be fairly presumed to be on your side.

Verse 43. *The fire that never shall be quenched*] That is, the *ineextinguishable fire*. Some eminent critics suppose it to be a spurious reading; but the authorities which are for it, are by no means counterbalanced by those which are against it.

to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 ⁱ And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 ^j And if thy hand ^k offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched.

44 ^l Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

56 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye ^m offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, ⁿ and every sacrifice shall be salted with salt.

50 ^o Salt is good: but if the salt have lost his salt-ness, wherewith will ye season it? ^p Have salt in yourselves, and ^q have peace one with another.

v. 29. xviii. 8.—^r Or, cause thee to offend: and so ver. 45, 47.—^s Isa. lxi. 24. Judith xvi. 17.—^t Or, cause thee to offend.—^u Lev. ii. 13. Ezek. xliii. 24.—^v Matt. v. 13. Luke xiv. 34.—^w Eph. iv. 29. Col. iv. 6.—^x Rom. xii. 18. xiv. 19. 2 Cor. xiii. 11. Heb. xii. 14.

Verse 44. *Where their worm dieth not*] The bitter reflection, "*I might have avoided sin, but I did not; I might have been saved, but I would not,*" must be equal to ten thousand tormentors. What intolerable anguish must this produce in a damned soul!

Their worm. It seems every one has his worm, his peculiar remorse for the evils he did, and for the grace he rejected; while the fire, the state of excruciating torment, is common to all.

The fire is not quenched.] The state of punishment is continual; there is no respite, alleviation, nor end!

Verse 49. *For every one shall be salted with fire*] It is generally supposed that our Lord means, that as salt preserves the flesh with which it is connected from corruption, so this everlasting fire, this *inconsumable fire*, will have the property, not only of assimilating all things cast into it to its own nature, but of making them *inconsumable* like itself.

Some take the whole in a good sense, as referring to the influence of the Spirit of God in the hearts of believers, which shall answer the same end to the soul, in preserving it from the contagion that is in the world, as salt did in the sacrifices offered to God to preserve them from putrefaction. Perhaps the whole is an allusion to the purification of vessels, and especially such metallic vessels as were employed in the service of the sanctuary.

Verse 50. *Have salt in yourselves*] See that ye have at all times the preserving principle of divine grace in your hearts, and give that proof of it which will satisfy your own minds, and convince or silence the world.

CHAPTER X.

The Pharisees question our Lord concerning divorce, 1-12. Little children are brought to him, 13-16. The person who inquired how he might inherit eternal life, 17-22. How difficult it is for a rich man to be saved, 23-27. What they shall receive who have left all for Christ and his gospel, 28-31. He foretells his death, 32-34. James and John desire places of pre-eminence in Christ's kingdom, 35-41. Christ shows them the necessity of humility, 42-45. Blind Bartimeus healed, 46-52.

AND ^a he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

^b And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

^c And he answered and said unto them, What did Moses command you?

^d And they said, ^e Moses suffered to write a bill of divorcement, and to put *her* away.

^f And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

^g But from the beginning of the creation ^h God made them male and female.

ⁱ For this cause shall a man leave his father and mother, and cleave to his wife;

^j And they twain shall be one flesh: so then they are no more twain, but one flesh.

^k What therefore God hath joined together, let not man put asunder.

^l And in the house his disciples asked him again of the same *matter*.

^m And he saith unto them, 'Whosoever shall put away his wife, and marry another, committeth adultery against her.

ⁿ And if a woman shall put away her husband, and be married to another, she committeth adultery.

^o And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

^p But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for ^q of such is the kingdom of God.

^r Verily I say unto you, 'Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

^a Matt. xix. 1. John x. 40. xl. 7.—^b Matt. xix. 3.—^c Deut. xiv. 1. Matt. v. 31. xix. 7.—^d Gen. i. 27. v. 2.—^e Gen. ii. 24. i Cor. vi. 16. Ephes. v. 31.—^f Matt. v. 32. xix. 9. Luke xvi. 18. Rom. vii. 8. i Cor. vii. 10, 11.—^g Matt. xix. 13. Luke xviii. 15.—^h i Cor. xiv. 20. i Pet. ii. 2.—ⁱ Matt. xviii. 3.—^j Matt. xix. 16. Luke

Verse 1. *He arose*] Many transactions took place between those mentioned in the preceding chapter, and these that follow, which are omitted by Matthew and Mark; but they are related both by Luke and John.

Verse 2. *Is it lawful for a man to put away his wife?*] See on Matt. xix. 3-12.

Verse 12. *And if a woman shall put away her husband*] Among the Jews there are several instances of the women having taken other men, even during the life of their own husbands. Nor do we find any law by which they were punished. Divorce never should be permitted but on this ground—"The parties are miserable together, and they are both perfectly willing to be separated." Then, if everything else be proper, let them go different ways, that they may not ruin both themselves and their hapless offspring.

Verse 16. *And he took them up in his arms*] Jesus Christ loves little children; and they are objects of his most peculiar care. Who can account for their continual preservation and

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

¹⁷ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

¹⁸ And Jesus said unto him, Why callest thou me good? *there is none good but one, that is, God.*

¹⁹ Thou knowest the commandments, ²⁰ Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

²¹ And he answered and said unto him, Master, all these have I observed from my youth.

²² Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell *whatsoever* thou hast, and give to the poor, and thou shalt have ²³ treasure in heaven: and come, take up the cross, and follow me.

²⁴ And he was sad at that saying, and went away grieved: for he had great possessions.

²⁵ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God.

²⁶ And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them ²⁷ that trust in riches to enter into the kingdom of God!

²⁸ It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

²⁹ And they were astonished out of measure, saying among themselves, Who then can be saved?

³⁰ And Jesus looking upon them saith, With men *it is* impossible, but not with God: for ³¹ with God all things are possible.

³² Then Peter began to say unto him, Lo, we have left all, and have followed thee.

³³ And Jesus answered and said, Verily I say

xviii. 18.—^a Exod. xx. Rom. xlii. 9.—^b Matt. vi. 19, 20. xix. 21. Luke xii. 33. xvi. 9.—^c Matt. xix. 23. Luke xviii. 24.—^d Job xxxi. 24. Ps. lli. 7. lxi. 10. i Tim. vi. 17.—^e Jer. xxxii. 17. Matt. xix. 26. Luke i. 57.—^f Matt. xix. 27. Luke xviii. 28.

support, while exposed to so many dangers, but on the ground of a peculiar and extraordinary providence?

And blessed them.] Then, though *little children*, they were capable of receiving Christ's blessing. If Christ embraced them, why should not his church embrace them? Why not dedicate them to God by baptism?—whether that be performed by sprinkling, washing, or immersion; for we need not dispute about the mode: on this point let every one be fully persuaded in his own mind.

Verse 21. *Then Jesus beholding him*] Looking earnestly, or affectionately upon him, loved him, because of his youth, his earnestness, and his sincerity.

One thing thou lackest] What was that? A heart disengaged from the world, and a complete renunciation of it and its concerns, that he might become a proper and successful labourer in the Lord's vineyard.

Verse 22. *And he was sad at that saying*] This young man had perhaps been a saint, and an eminent apostle, had

unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's;

30 * But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 ^b But many that are first shall be last; and the last first.

32 * And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. * And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem: and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 * And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink off; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left

hand, is not mine to give; but *it shall be given to them* for whom it is prepared.

41 * And when the ten heard it, they began to be much displeased with James and John.

42 But Jesus called them to him, and saith unto them, * Ye know that they which ^aare accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them.

43 ¹ But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even ¹ the Son of man came not to be ministered unto, but to minister, and ^ato give his life a ransom for many.

46 ¹ And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me!

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou son of David, have mercy on me!*

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, * What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; ^athy faith hath ^amade thee whole. And immediately he received his sight, and followed Jesus in the way.

^a 2 Chron. xxv. 9. Luke xviii. 30.—^b Matt. xix. 30. xx. 16. Luke xiii. 30.—^c Matt. xix. 17. Luke xviii. 31.—^d Ch. viii. 31. ix. 31. Luke ix. 22. xviii. 31.—^e Matt. xx. 20.—^f Matt. xx. 24.—^g Luke xii. 25.—^h Or, think good.—ⁱ Matt. xx. 26, 28. Ch. ix. 35. Luke

ix. 48.—^j John xiii. 14. Phil. ii. 7.—^k Matt. xx. 28. 1 Tim. ii. 6. Tit. ii. 14.—^l Matt. xx. 29. Luke xviii. 35.—^m Matt. xx. 32, 34. Luke vii. 22.—ⁿ Matt. ix. 22. Ch. v. 34.—^o Or, saved thee.

he been poor! From this, and a multitude of other cases, we may learn that it is oftentimes a misfortune to be rich: but who is aware of this?—and who believes it?

Verse 30. *In this time*. *In this very time*. Though Jews and Gentiles have conspired together to destroy both me and you, my providence shall so work that nothing shall be lacking while any thing is necessary.

Some have been greatly embarrassed to find out the literal truth of these promises; and, some in flat opposition to the text, have said they are all to be understood *spiritually*. But thus far is plain, that those who have left all for the sake of Christ do find, among genuine Christians, *spiritual relatives*, which are as dear to them as fathers, mothers &c.; yet they have the promise of receiving a hundred fold often *literally* fulfilled: for, wherever a Christian travels among Christians, the shelter of their houses, and the product of their lands, are at his service as far as they are requisite. Besides, these words were spoken primarily to the disciples, and pointed out their *itinerant* manner of life; and how, travelling about from house to house, preaching the gospel of the grace of God, they should, among the followers of Christ, be provided with every thing necessary in all places, as if the whole were their own.

With persecutions. For while you meet with nothing but kindness from true Christians, you shall be despised, and often afflicted, by those who are enemies to God and goodness.

Verse 32. *And he took again the twelve*. Or thus: *For having again taken the twelve, &c.* This gives the reason of the wonder and fear of the disciples, FOR he began to tell them on the way, what was to befall him.

Verse 35. *And James and John—come unto him*. The

request here mentioned, Matthew says, chap. xx. 20, was made by Salome their mother; the two places may be easily reconciled thus: The mother introduced them, and made the request as if from herself; Jesus, knowing whence it had come, immediately addressed himself to James and John, who were standing by; and the mother is no farther concerned in the business.

Verse 46. *Blind Bartimeus*. Bar in Syriac signifies son. It appears that he was thus named because Timeus, *Talmeus* or *Talmai*, was the name of his father, and thus the son would be called Bar-talmeus, or Bartholomew.

Verse 50. *And he, casting away his garment*. His outward covering, a blanket, or loose piece of cloth, the usual upper garment of an Asiatic mendicant. If every penitent were as ready to throw aside his self-righteousness and sinful incumbrances, as this blind man was to throw aside his garment, we should have fewer delays in conversions than we now have; and all that have been convinced of sin would have been brought to the knowledge of the truth.

Verse 52. *Followed Jesus in the way*. This very remarkable cure gives us another proof, not only of the sovereign power, but of the benevolence, of Christ: nor do we ever see that sovereign power used, but in the way of benevolence. How slow is God to punish!—how prone to spare! To his infinite benevolence, can it be any gratification to destroy any of the children of men? No! We must take great heed not to attribute to his sovereignty, acts which are inconsistent with his benevolence and mercy. I am afraid this is a prevailing error; and that it is not confined to any religious party exclusively.

CHAPTER XI.

Christ rides triumphantly into Jerusalem, 1-11. The barren fig-tree cursed, 12-14. He cleanses the temple, 15-17. The scribes and chief-priests are enraged, 18. Reflections on the withered fig-tree, 19-23. Directions concerning prayer and forgiveness, 24-26. The chief-priests, &c., question him by what authority he did his works, 27, 28. He answers, and confounds them, 29-33.

AND *when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

3 And if any man say unto you, ^b Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And ^c they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, ^d What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 ^e And many spread their garments in the way; and others cut down branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, 'Hosanna! Blessed is he that cometh in the name of the Lord:

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: ^f Hosanna in the highest!

11 ^g And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 ^h And on the morrow, when they were come from Bethany, he was hungry:

13 ⁱ And seeing a fig-tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

* Matt. xxi. 1. Luke xix. 29. John xii. 14.—^b Matt. xxi. 8, 6.—^c Luke xix. 32.—^d Luke xix. 33.—^e Matt. xxi. 8.—^f Ps. cxviii. 26.—^g Ps. cxlviii. 1.—^h Matt. xxi. 12.—ⁱ Matt. xxi. 18.—^j Matt. xxi. 19.—^k Matt. xxi. 12. Luke xix. 45. John ii. 14.—^l Isa. lvi. 7.—^m Or, a house of prayer for all nations?—ⁿ Jer. vii. 11.—^o Matt. xxi. 45, 46.

Verse 1. *He sendeth—two of his disciples*] This was done but a few days before the passover.

Verse 2. *Whereon never man sat*] No animal was allowed to be employed in sacred uses, even among the heathen, that had previously been used for any domestic or agricultural purpose; and those which had never been yoked were considered as sacred.

Verse 3. *And straightway he will send him hither.*] From the text, I think it is exceedingly plain, that our Lord did not beg, but borrow, the colt; therefore the latter clause of this verse should be understood as the promise of returning him. Is not the proper translation the following? *And if any one say to you, Why do ye this? Say, The Lord hath need of him, and will speedily send him back hither.* [This rendering is doubtful.]

Verse 6. *And they let them go.*] Having a full assurance that the beast should be safely and speedily restored.

Verse 11. *When he had looked round about upon all things*] He examined every thing—to see if the matters pertaining to the divine worship were properly conducted; to see that nothing was wanting—nothing superfluous.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

15 ^k And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry ^l any vessel through the temple.

17 And he taught, saying unto them, Is it not written, ^m My house shall be called ⁿ of all nations, the house of prayer? but ^o ye have made it a den of thieves.

18 And ^p the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because ^q all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ^r And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, ^s Have faith in God.

23 For ^t verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, ^u What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

25 And when ye stand praying, ^v forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses.

Luke xix. 47.—^w Matt. vii. 28. Ch. i. 22. Luke iv. 32.—^x Matt. xxi. 19.—^y Or, Have the faith of God.—^z Matt. xvii. 20. xxi. 21. Luke xvii. 6.—^{aa} Matt. vii. 7. Luke xi. 9. John xiv. 13, xv. 7. xvi. 24. James i. 5, 6.—^{ab} Matt. vi. 14. Col. iii. 13.

And now the eventide was come] The time in which he usually left Jerusalem, to go to Bethany.

Verse 13. *For the time of figs was not yet.*] Rather, *For it was not the season of gathering figs yet.*

When our Lord saw this fig-tree by the way-side, apparently flourishing, he went to it to gather some of the figs; being on the way-side, it was not private, but public property; and any traveller had an equal right to its fruit. As it was not as yet the time for gathering in the fruits, and yet about the time when they were ready to be gathered, our Lord with propriety expected to find some. But as this happened about five days before the passover on which Christ suffered, and the passover that year fell on the beginning of April, it has been asked, "How could our Lord expect to find ripe figs in the end of March? Answer—Because figs were ripe in Judea as early as the passover. Besides, the fig-tree puts forth its fruit first, and afterwards its leaves. Indeed, this tree, in the climate which is proper for it, has fruit on it all the year round, as I have often seen."

Our Lord's conduct towards this tree is to be considered

26 But *if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 And they come again to Jerusalem: ^b and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one ^c question, and answer me, and I will tell you by what authority I do these things.

* Matt. xviii. 35.—^b Matt. xxi. 23. Luke xx. 1.—^c Or, thing.

as emblematical of the treatment and final perdition which was to come upon the Jewish people. For 1. The *tree* is properly the Jewish nation. 2. Christ's *curse*, the sentence of destruction which had now gone out against it; and, 3. Its *withering away*, the final and total ruin of the Jewish state by the Romans. His cursing the fig-tree was not occasioned by any *resentment* at being *disappointed* at not finding fruit on it, but to *point out* unto his disciples the wrath which was coming upon a people who had now nearly filled up the measure of their iniquity.

A *fruitless soul*, that has had much cultivation bestowed on it, may expect to be dealt with as God did with this unrighteous nation.

Verse 15. *And they come*] This was the next day after our Lord's triumphant entry into Jerusalem; for on the evening of that day he went to *Bethany* and lodged there, ver. 11, and Matt. xxi. 17. and returned the next morning to Jerusalem.

Verse 16. *Should carry any vessel*] Among the Jews the word *keli*, *vessel*, had a vast latitude of meaning; it signified

30 The baptism of John, was *it* from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for *all men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

^d Matt. iii. 5. xiv. 5. Ch. vi. 20.

arms, Jer. xxi. 4, Ezek. ix. 1, *clothes*, Deut. xxii. 5, and *instruments of music*, Ps. lxxi. 22. It is likely that the Evangelist uses the Greek word in the same sense, and by it points out any of the *things* which were *bought and sold* in the temple.

Verse 19. *He went out of the city.*] To go to Bethany.

Verse 22. *Have faith in God.*] A mere Hebraism: *have the faith of God*, i. e., have *strong* faith, or the *strongest* faith, for thus the Hebrews expressed the *superlative* degree; so the *mountains of God* mean exceeding *great* mountains—the *hail of God*, exceeding *great* hail, &c. [Rather “have faith towards God,” the latter word being the genitive of the object.]

Verse 25. *When ye stand praying*] This expression may mean no more than, *When ye are disposed, or have a mind, to pray*, i. e., whenever ye perform that duty. But the Pharisees loved to pray *standing*, that they might be *seen of men*. [Standing was the usual attitude of prayer.]

Verse 32. *They feared the people*] Or rather, *We fear*, &c.

CHAPTER XII.

The parable of the vineyard let out to wicked husbandmen, 1-12. The Pharisees and Herodians question him about paying tribute to Cæsar, 13-17. The Sadducees question him about the resurrection, 18-27. A scribe questions him concerning the chief commandment of the law, 28-34. Christ asks the scribes why the Messiah is called David's son, 35-37. He warns his disciples against the scribes, 38-40. Of the widow that casts two mites into the treasury, 41-44.

AND ^a he began to speak unto them by parables. A certain man planted a vineyard, and set a hedge about it, and digged a ^b place for the wine-vat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season, he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught him, and beat him, and sent him away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again he sent another; and him they

* Matt. xxi. 33. Luke xx. 9.

Verse 4. *At him they cast stones, and wounded him in the head*] Or rather, as most learned men agree, *they made short work of it*. These people were determined to hear no reason, to do no justice, and to keep the possession and the

killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's.

8 And they took him, and killed him, and cast him out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture: ^b The

^b Ps. cxviii. 22.

produce by violence; therefore they fulfilled their purpose in the *fullest and speediest* manner, which seems to be what the Evangelist intended to express by the word in question. [But though the word has this meaning, it is not appropriate

stone which the builders rejected is become the head of the corner :

11 This was the Lord's doing, and it is marvellous in our eyes ?

12 * And they sought to lay hold on him, but feared the people : for they knew that he had spoken the parable against them : and they left him, and went their way.

13 ^b And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man : for thou regardest not the person of men, but teachest the way of God in truth : Is it lawful to give tribute to Cæsar, or not ?

15 Shall we give, or shall we not give ? But he, knowing their hypocrisy, said unto them, Why tempt ye me ? bring me a * penny, that I may see it.

16 And they brought it. And he saith unto them, Whose *is* this image and superscription ? And they said unto him, Cæsar's.

17 And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's ; and to God the things that are God's. And they marvelled at him.

18 ^d Then come unto him the Sadducees, * which say there is no resurrection : and they asked him, saying,

19 Master, ' Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren : and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed ; and the third likewise.

22 And the seven had her, and left no seed : last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them ? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God ?

25 For when they shall rise from the dead, they neither marry nor are given in marriage ; but * are as the angels which are in heaven.

26 And as touching the dead, that they rise : have ye not read in the book of Moses, how in the bush God spake unto him, saying, ^b I am the God of Abraham, and the God of Isaac, and the God of Jacob ?

27 He is not the God of the dead, but the God of the living : ye therefore do greatly err.

* Matt. xxi. 45, 46. Ch. xi. 18. John vii. 25, 30, 44. — ^b Matt. xxii. 15. Luke xx. 20. — Valuing of our money sevenpence halfpenny, as Matt. xviii. 28. — ^c Matt. xxii. 28. Luke x. 27. — ^d Acts xxiii. 8. — ^e Deut. xxv. 5. — ^f 1 Cor. xv. 42, 49, 52. — ^g Exod. iii. 6. — ^h Matt. xxii. 35. — ⁱ Deut. vi. 4. Luke x. 27. — ^j Lev. xix. 18. Matt. xxii. 59. Rom. xii. 9. Gal. v. 14. Jam. ii. 8. — ^k Deut. iv. 39. Isa. xiv. 6, 14. xvi. 9. — ^l 1 Sam. xv. 22. Hos. vi. 6. Mic. vi. 6, 7, 8. — ^m Matt.

to this passage, for the messenger was not killed, but sent away.]

Verse 7. *This is the heir*] So they appear to have acknowledged in their consciences that this was the Messiah, the *heir of all things*.

The inheritance shall be our's.] By slaying him we shall maintain our authority, and keep possession of our revenues.

Verse 9. *And will give the vineyard unto others.*] The vineyard must not perish with the husbandmen ; it is still capable of producing much fruit, if it be properly cultivated.

28 ^l And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all ?

29 And Jesus answered him, The first of all the commandments *is*, ^l Hear, O Israel ; The Lord our God is one Lord :

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength : this *is* the first commandment.

31 And the second *is* like, *namely* this, * Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth : for there is one God ; ^l and there is none other but he :

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, ^m is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. * And no man after that durst ask him *any question*.

35 * And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David ?

36 For David himself said * by the Holy Ghost, ⁿ The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord ; and whence is he *then* his son ? And the common people heard him gladly.

38 And * he said unto them in his doctrine, * Beware of the scribes, which love to go in long clothing, and * love salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts :

40 * Which devour widows' houses, and for a pretence make long prayers : these shall receive greater damnation.

41 * And Jesus sat over against the treasury, and beheld how the people cast * money * into the treasury : and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two * mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That * this poor widow hath cast more in, than all they which have cast into the treasury :

44 For all *they* did cast in of their abundance ; but she of her want did cast in all that she had, ^o *even* all her living.

xxii. 46. — ^p Matt. xxii. 41. Luke xx. 41. — ^q 2 Sam. xxiii. 2. — ^r Ps. cx. 1. — ^s Ch. iv. 2. — ^t Matt. xxiii. 1, &c. Luke xx. 46. — ^u Luke xi. 43. — ^v Matt. xxiii. 14. — ^w Luke xxi. 1. — ^x A piece of brass money : See Matt. x. 9. — ^y 2 Kings xii. 9. — ^z It is the seventh part of one piece of that brass money. — ^a 2 Cor. viii. 12. — ^b Deut. xxiv. 6. 1 John iii. 17.

I will give it into the care of new vine-dressers, the *Evangelists and Apostles*.

Verse 30. *Thou shalt love the Lord*] On the nature and properties of the *love of God and man*, and the way in which this commandment is fulfilled, see the notes on Matt. xxiii. 37, &c.

Verse 34. *Thou art not far from the kingdom of God.*] This scribe appears to have been a prudent, sensible, and pious man ; almost a Christian—so near the kingdom of God that he might have easily stepped in. It is very

probable that he did at last believe in and confess Jesus. Verse 37. *The common people heard him gladly.*] And were doubtless many of them brought to believe and receive the truth. By the comparatively poor the gospel is still best received

Verse 41. *Cast money into the treasury*] It is worthy of observation, that the money put into the treasury, even by the rich, is termed by the Evangelist *brass money*, probably that species of small brass coin which was called *prutah* among the Jews, two of which make a farthing, and twenty-four an Italian *assarius*, which *assarius* is the twenty-fourth part of a silver penny. We call this, *mite*, from the French,

mieste, which signifies a crumb, or very small morsel. The *prutah* was the smallest coin in use among the Jews: and there is a canon among the Rabbins that no person shall put less than two *prutahs* into the treasury. This poor widow would not give less, and her poverty prevented her from giving more. And whereas it is said that *many rich persons* cast in MUCH (many), this may only refer to the number of the *prutahs* which they threw in, and not to the value. What opinion should we form of a rich man, who, in a collection for a public charity, only threw in a *handful of half-pence*?

CHAPTER XIII.

Jesus predicts the destruction of the temple, 1, 2. His disciples inquire when this shall be, and what previous sign there shall be of this calamity, 3, 4; which questions he answers very solemnly and minutely, 5-27; illustrates the whole by a parable, 28, 29; asserts the absolute certainty of the events, 30, 31; shows that the precise time cannot be known by man, 32; and inculcates the necessity of watchfulness and prayer, 33-37.

AND ^aas he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!

2 And Jesus answering said unto him, Seest thou these great buildings? ^bthere shall not be left one stone upon another; that shall not be thrown down.

3 And as he sat upon the mount of Olives over against the temple, Peter, and James, and John, and Andrew asked him privately,

4 ^cTell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

5 And Jesus answering them began to say, ^dTake heed lest any man deceive you:

6 For many shall come in my name, saying, I am Christ; and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: ^ethese are the beginnings of sorrows.

9 But ^ftake heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

^a Matt. xxiv. 1. Luke xxi. 5.—^b Luke xix. 44.—^c Matt. xxiv. 3. Luke xxi. 7.—^d Jer. xxix. 8. Eph. v. 6. 2 Thess. ii. 3.—^e Matt. xxiv. 8.—^f The word in the original importeth the pains of a woman in travail.—^g Matt. x. 17, 18. xxiv. 9. Rev. ii. 10.—^h Matt. xxiv. 14.—ⁱ Matt. x. 19. Luke xii. 11. xxi. 14.—Acts ii. 4. iv. 8, 31.—

Verse 1. *See what manner of stones*] Josephus says, ANT. b. xv. chap. xi. "That these stones were white and strong, FIFTY feet long, TWENTY-FOUR broad, and SIXTEEN in thickness." If this account can be relied on, well might the disciples be struck with wonder at such a superb edifice, and formed by such immense stones!

Verse 9. *Councils*] *Sanhedrins*. The grand Sanhedrin consisted of seventy-two elders: six chosen out of each tribe; this was the national council of state; and the small

10 And ^athe gospel must first be published among all nations.

11 ^bBut when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, ^cbut the Holy Ghost.

12 Now ^dthe brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

13 ^eAnd ye shall be hated of all men for my name's sake: but ^fhe that shall endure unto the end, the same shall be saved.

14 ^gBut when ye shall see the abomination of desolation, ^hspoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then ⁱlet them that be in Judea flee to the mountains:

15 And let him that is on the house-top not go down into the house, neither enter therein, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 ^jBut woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 ^kFor in those days shall be affliction, such as

^a Mic. vii. 6. Matt. x. 21. xxiv. 10. Luke xxi. 16.—^b Matt. xxiv. 9. Luke xxi. 17.—^c Dan. xii. 12. Matt. x. 22. xxiv. 18. Rev. ii. 10.—^d Matt. xxiv. 16.—^e Dan. ix. 27.—^f Luke xxi. 21.—^g Luke xxi. 23. xxiii. 29.—^h Dan. ix. 26. xii. 1. Joel ii. 2. Matt. xxiv. 21.

Sanhedrins, which were composed of twenty-three counsellors.

Synagogues] *Courts of justice* for villages, &c., consisting of three magistrates, chosen out of the principal directors of the synagogue in that place.

Or governors. The Roman deputies, such as Pontius Pilate, &c.

Kings] The Tetrarchs of Judea and Galilee, who bore this name.

was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 *And then if any man shall say to you, Lo, here is Christ; or, lo, *he is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

23 But ^btake ye heed: behold, I have foretold you all things.

24 ^cBut in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light;

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 ^dAnd then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

*Matt. xxiv. 23. Luke xvii. 23. xxi. 8.—^b2 Pet. iii. 17.—^cDan. vii. 10. Zeph. i. 15. Matt. xxiv. 29. &c. Luke xxi. 25.—^dDan. vii. 13, 14. Matt. xvi. 27. xxiv. 30. Ch. xiv. 62. Acts i. 11. 1 Thess. iv. 16, 2 Thess. i. 7, 10. Rev. i. 7.—Matt. xxiv. 32. Luke xxi. 29, &c.

Verse 30. *This generation*] *This very race of men.* It is certain that this word has two meanings in the scriptures; that given in the text, and that above. *Generation* signifies a period of a certain number of years, sometimes more, sometimes less. In Deut. i. 85, and ii. 14, Moses uses the word to point out a term of thirty-eight years, which was precisely the number in the present case; for Jerusalem was destroyed about thirty-eight years after our Lord delivered this prediction. But as there are other events in this chapter, which certainly look beyond the destruction of Jerusalem, and which were to take place before the Jews should cease to be a distinct people, I should therefore prefer the translation given above.

Verse 32. *Neither the Son*] To me it is utterly unaccountable, how Jesus, who knew so correctly all the particulars which he here lays down, and which were to a jot and tittle verified by the event, should be ignorant of the day and hour when this should be done, though Daniel, chap. ix. 24, &c., could fix the very year, not less than five hundred years before it happened: how he in whom the fullness of the godhead dwelt bodily, and all the treasures of wisdom and knowledge, should not know this small matter, I cannot comprehend, but on this ground, that the Deity, which dwelt in the Man Christ Jesus, might, at one time, communicate less of the knowledge of futurity to him than at another. However, I strongly suspect that the clause was not originally

28 *Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but ^e'my words shall not pass away.

32 But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 ^fTake ye heed, watch and pray: for ye know not when the time is.

34 ^gFor the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 ^hWatch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning.

36 Lest coming suddenly, he find you sleeping.

37 And what I say unto you I say unto all, ⁱWatch.

—ⁱIsa. xl. 8.—^eMatt. xxiv. 42. xxv. 13. Luke xii. 40. xiv. 34. Rom. xii. 11. 1 Thess. v. 6.—^gMatt. xxiv. 45. xxv. 14.—^hMatt. xxiv. 42, 44.—ⁱMatt. xxv. 13. 1 Cor. xvi. 13.

in this gospel. But Dr. Macknight, and others, solve this difficulty in the following manner:—They suppose the verb to have the force of the Hebrew conjugation *Hiphil*, in which verbs are taken in a *causative*, *declarative*, or *permissive* sense; and that it means here, *make known*, or *promulge*, as it is to be understood in 1 Cor. ii. 2. This intimates that this secret was not to be *made known*, either by men or angels, no, not even by the Son of man himself; but it should be *made known* by the Father only, in the execution of the purposes of his justice. I am afraid this only cuts the knot, but does not untie it.

Verse 34. *Left his house*] The watchfulness consists in suffering no stranger nor enemy to enter in by the senses, which are the gates of the soul; in permitting nothing which belongs to the master to go out without his consent; and in carefully observing all commerce and correspondence which the heart may have abroad in the world, to the prejudice of the master's service.

Verse 35. *Watch ye therefore*] The more the master is expected, the more diligent ought the servants to be in working, watching, and keeping themselves in readiness.

Verse 36. *He find you sleeping.*] A porter asleep exposes the house to be robbed, and well deserves punishment. No wonder that the man is constantly suffering loss who is frequently off his guard.

CHAPTER XIV.

The Jews conspire against Christ, 1, 2. He is anointed in the house of Simon the leper, 3-9. Judas Iscariot sells him to the chief priests for thirty pieces of money, 10, 11. He orders his disciples to prepare the passover, 12-16. Predicts his approaching death, 17-21. Institutes the holy Eucharist, 22-26. Foretells the unfaithfulness of his disciples in general, 27, 28, and Peter's denial, 29-31. His agony in the garden, 32-36. The disciples overcome by sleep, 37-42. Judas comes with a mob from the chief priests, and betrays him with a kiss; they seize him, 43-49. The disciples flee, 50. A young man following, and about to be apprehended, makes his escape, 51, 52. Jesus is brought before the chief priests, and Peter follows at a distance, 53, 54. He is examined, insulted and abused, and condemned on false evidence, 55-65. Peter thrice denies him, reflects on his wickedness, and repents of his sin, 66-72.

AFTER ^atwo days was the feast of the pass-over, and of unleavened bread : and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But they said, Not on the feast day, lest there be an uproar of the people.

3 ^b And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of ^cspikenard very precious; and she brake the box, and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred ^d pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ^e ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, ^f this also that she hath done shall be spoken of, for a memorial of her.

10 ^g And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard ^h it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ⁱ And the first day of unleavened bread, when they ^j killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And whosoever he shall go in, say ye to the good man of the house, The master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

^a Matt. xxvi. 2. Luke xxii. 1. John xi. 55. xiii. 1.—^b Matt. xxvi. 6. John xii. 1. 3. See Luke vii. 37.—^c Or, pure nard, or, liquid nard.—^d See Matt. xviii. 28.—^e Deut. xv. 11.—^f Matt. xxvi. 14. Luke xxii. 3. 4.—^g Matt. xxvi. 17. Luke xxii. 7.—^h Or, sacrificed.—ⁱ Matt. xxvi. 20, &c.—^j Matt. xxvi. 24. Luke xxii. 22.—

Verse 1. *Unleavened bread*] After they began to eat unleavened bread: see on Matt. xxvi. 2.

Verse 3. *Alabaster box*] Some think it means a glass phial; others that it signifies a small vessel without a handle, and others imagine that it merely signifies a perfume or essence-bottle.

Spikenard] Or, *nard*. An Indian plant whose root is very small and slender. It puts forth a long and small stalk, and has several ears or spikes even with the ground, which has given it the name of *spikenard*; the taste is bitter, acrid, and aromatic, and the smell agreeable.

Very precious] Or rather *unadulterated*.

She brake the box] Rather, *she broke the seal*. This is the best translation I can give of the place; and I give it for these reasons; 1. That it is not likely that a box exceedingly precious in itself should be broken to get out its contents. 2. That the broken pieces would be very inconvenient if not injurious to the head of our Lord, and to the hands of the woman. 3. That it would not be easy effectually to separate the oil from the broken pieces. 4. That it was a custom in the eastern countries to seal the bottles with wax that held the perfumes; so that to come at their contents no more was necessary than to break the seal, which this woman

15 And he will show you a large upper room, furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 ^k And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him, one by one, *Is it I?* and another said, *Is it I?*

20 And he answered and said unto them, *It is one of the twelve, that dipbeth with me in the dish.*

21 ^l The Son of man indeed goeth, as it is written of him; but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ^m And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ⁿ And when they had sung an ^o hymn, they went out into the mount of Olives.

27 ^p And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, ^q I will smite the shepherd, and the sheep shall be scattered.

28 But ^r after that I am risen, I will go before you into Galilee.

29 ^s But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 ^t And they came to a place which was named

^k Matt. xxvi. 26. Luke xxii. 19. 1 Cor. xi. 23.—^l Matt. xxvi. 30.—^m Or, psalm.—ⁿ Matt. xxvi. 31.—^o Zech. xiii. 7.—^p Ch. xvi. 7.—^q Matt. xxvi. 33, 34. Luke xxii. 33, 34. John xiii. 37, 38.—^r Matt. xxvi. 36. Luke xxii. 39. John xviii. 1.

appears to have done; and, when the seal was thus broken, she had no more to do than to pour out the liquid ointment which she could not have done had she broken the bottle.

Verse 5. *It might have been sold*] The sum mentioned here would amount to nearly 10*l.* sterling.

Verse 8. *To anoint my body to the burying*.] Against, or in reference to, its embalment, thus pointing out my death and the embalment of my body; for the bodies of persons of distinction were wrapped up in aromatics to preserve them from putrefaction.

Verse 11. *They were glad*] The joy that arises from the opportunity of murdering an innocent person must be completely infernal.

Verse 13. *Bearing a pitcher of water*] How correct is the foreknowledge of Jesus Christ! Even the minutest circumstances are comprehended by it! An honest employment, howsoever mean, is worthy the attention of God; and even a man bearing a pitcher of water is marked in all his steps, and is an object of the merciful regards of the Most High.

Verse 14. *Say ye to the good man of the house*] The good man and the good woman mean, among us, the master and mistress of the house.

Verse 15. *Furnished*] Spread with carpets—so this word

Gethsemane; and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, " My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, " Abba, Father, " all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst thou not watch one hour?

38 Watch ye and pray, lest ye enter into temptation. " The spirit truly is ready, but the flesh is weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again: for their eyes were heavy: neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold the Son of man is betrayed into the hands of sinners.

42 " Rise up, let us go: lo, he that betrayeth me is at hand.

43 " And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 " And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

50 " And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

* John xii. 27.—^b Rom. viii. 15. Gal. iv. 6.—^c Heb. v. 7.—^d John v. 30. vi. 38.—^e Rom. vii. 23. Gal. v. 17.—^f John xiii. 1.—^g Matt. xxvi. 46. John xviii. 1, 2.—^h Matt. xxvi. 47. Luke xlii. 47. John xviii. 3.—ⁱ Matt. xxvi. 55. Luke xxii. 52.—^j Ps. xlii. 6. Isa. liii. 7, 8c. Luke xxii. 37. xxiv. 44.—^k Ps. lxxxviii. 8. Ver. 27.—^l Matt. xxvi. 57. Luke xxii. 54. John xviii. 13.—

is often used. But it may also signify the couches on which the guests reclined when eating. It does not appear that the Jews ate the passover now, as their fathers did formerly, *standing, with their shoes on, and their staves in their hands.*

Verse 20. *That dippeth with me in the dish.* In the East, persons never eat together from one dish, except when a strong attachment subsists between two or more persons of the same caste; in such a case one invites another to come and sit by him and eat from the same dish. This cus-

53 " And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 " And the chief priests and all the council sought for witness against Jesus, to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, " I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 " And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

61 But " he held his peace, and answered nothing.

" Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: " and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

66 " And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 " And a maid saw him again, and began to say to them that stood by, This is one of them.

70 And he denied it again. " And a little after, they that stood by said again to Peter, Surely thou art one of them: " for thou art a Galilean, and thy speech agreeth thereto.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 " And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And " when he thought thereon, he wept.

" Matt. xxvi. 59.—^a Ch. xv. 29. John ii. 19.—^b Matt. xxvi. 62.—^c Isa. liii. 7.—^d Matt. xxvi. 63.—^e Matt. xxiv. 30. xxvi. 64. Luke xxii. 69.—^f Matt. xxvi. 68, 69. Luke xxii. 65. John xviii. 16.—^g Matt. xxvi. 71. Luke xxii. 68. John xviii. 25.—^h Matt. xxvi. 73. Luke xxii. 59. John xviii. 28.—ⁱ Acts ii. 7.—^j Matt. xxvi. 75.—^k Or, he wept abundantly, or, he began to weep.

tom seems to have existed among the Jews; and the sacred historian mentions this notice of our Lord's to mark more strongly the perfidy of the character of Judas.

Verse 36. *Abba, Father*] This Syriac word, which intimates filial affection and respect, and parental tenderness, seems to have been used by our blessed Lord, merely considered as man, to show his complete submission to his Father's will, and the tender affection which he was conscious his father had for him.

Verse 51. *A certain young man.*] Probably raised from his sleep by the noise which the rabble made who came to apprehend Jesus, and having wrapped the sheet or some of the bed-clothing about him, became thereby the more conspicuous: on his appearing, he was seized; but as they had no way of holding him, but only by the cloth which was wrapped round him, he disengaged himself from that, and so escaped out of their hands.

Verse 54. *At the fire.*] *At the light*, i.e., a fire that cast

considerable light, in consequence of which, the maid servant was the better able to distinguish him, see ver. 67.

Verse 72. *And when he thought thereon he wept.*] Or, *he fell a weeping.* Others think it means the wrapping of his head in the skirts of his garment, through shame and anguish. Others think that the word rather refers to the violence, or hurry, with which he left the place, being impelled thereto by the terrors and remorse of his guilty conscience.

CHAPTER XV.

Jesus is brought before Pilate, examined, and accused, but makes no answer, 1-5. The multitude clamour for the release of Barabbas, and the crucifixion of Christ, 6-14. Pilate consents, and he is led away, mocked, insulted, and nailed to the cross, 15-26. Two thieves are crucified with him, 27, 28. While hanging on the cross, he is mocked and insulted, 29-32. The miraculous darkness, and our Lord's death, 33-37. The rending of the veil, and the confession of the centurion, 38, 39. Several women attend, and behold his death, 40, 41. Joseph of Arimathea begs the body from Pilate, and buries it, 42-46. Mary Magdalene, and Mary the mother of Jesus, note the place of his burial, 47.

AND straightway in the morning, the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

2^a And Pilate asked him, Art thou the king of the Jews? And he answering said unto him, Thou sayest it.

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 Now^a at that feast he released unto them one prisoner, whomsoever they desired.

7 And there was one named Barabbas, which lay bound, with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud, began to desire him to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

16 And the soldiers led him away unto the hall, called Prætorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his head,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

John xviii. 39.—^aMatt. xxvii. 20. Acts iii. 14.—^aMatt. xxvii. 26. John xix. 1, 16.—^bMatt. xxvii. 27.—^cMatt. xxvii. 32. Luke xliii. 26.—^dMatt. xxvii. 33. Luke xxii. 33. John xix. 17.

Verse 21. *A Cyrenian.*] One of *Cyrene*, a celebrated city in the *Pentapolis of Libya*.

The father of Alexander and Rufus.] It appears that these two persons were well known among the first disciples of our Lord.

Verse 25. *The third hour.*] It has been before observed, that the Jews divided their night into four watches, of three hours each. They also divided the day into four general parts. The first began at sunrise. The second three hours after. The third at mid-day. The fourth three hours after,

^aPs. ii. 2. Matt. xxvii. 1. Luke xxii. 66. xxiii. 1. John xviii. 28. Acts iii. 13. iv. 26.—^bMatt. xxvii. 11.—^cMatt. xxvii. 13.—^dIsa. liii. 7. John xix. 9.—^eMatt. xxvii. 15. Luke xxiii. 17.

Verse 8. *The multitude crying aloud.*] The word itself strongly marks the vociferations, or, to come nearer the original word, the bellowing of the multitude. It signifies, properly, a loud and long cry, such as Christ emitted on the cross.

Verse 17. *And platted a crown of thorns.*] In the note on Matt. xxvii. 29, I have ventured to express a doubt whether our Lord was crowned with thorns, in our sense of the word; this crown being designed as an instrument of torture. I am still of the same opinion, having considered the subject more closely since writing that note.

23 * And they gave him to drink wine mingled with myrrh : but he received it not.

24 And when they had crucified him, * they parted his garments, casting lots upon them, what every man should take.

25 And * it was the third hour, and they crucified him.

26 And * the superscription of his accusation was written over, **THE KING OF THE JEWS.**

27 And * with him they crucify two thieves ; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, * And he was numbered with the transgressors.

29 And * they that passed by railed on him, wagging their heads, and saying, Ah, * thou that destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross,

31 Likewise also the chief priests mocking, said among themselves with the scribes, He saved others ; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And * they that were crucified with him, reviled him.

33 And * when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour, Jesus cried with a loud voice, saying, * Eloi, Eloi, lama sabachthani ? which is, being interpreted, My God, my God, why hast thou forsaken me ?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And * one ran and filled a sponge full of vinegar, and put it on a reed, and * gave him to

drink, saying, Let alone ; let us see whether Elias will come to take him down.

37 * And Jesus cried with a loud voice, and gave up the ghost.

38 And * the veil of the temple was rent in twain from the top to the bottom.

39 And * when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 * There were also women looking on * afar off : among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome ;

41. (Who also, when he was in Galilee, * followed him, and ministered unto him ;) and many other women which came up with him unto Jerusalem.

42 * And now when the even was come, because it was the preparation, that is the day before the sabbath,

43 Joseph of Arimathea, an honourable counsellor, which also * waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead ; and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

46 * And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.

* Matt. xxvii. 34. — * Ps. xxii. 18. Luke xxiii. 34. John xix. 28. — * See Matt. xxvii. 45. Luke xxiii. 44. John xix. 14. — * Matt. xxvii. 37. John xix. 19. — * Matt. xxvii. 38. — * Isa. liii. 12. Luke xxii. 37. — * Ps. xxii. 7. — * Ch. xiv. 68. John ii. 19. — * Matt. xxvii. 44. Luke xxiii. 39. — * Matt. xxvii. 45. Luke xxiii. 44. — * Ps. xxii. 1. Matt. xxvii. 46. — * Matt. xxvii. 48. John xix. 29. — * Ps. lxi. 21. — * Matt.

xxvii. 50. Luke xxiii. 46. John xix. 30. — * Matt. xxvii. 51. Luke xxiii. 45. — * Matt. xxvii. 54. Luke xxiii. 47. — * Matt. xxvii. 55. Luke xxiii. 49. — * Ps. xxxviii. 11. — * Luke viii. 2, 3. — * Matt. xxvii. 57. Luke xxiii. 50. John xix. 38. — * Luke ii. 25, 38. — * Matt. xxvii. 59, 60. Luke xxiii. 53. John xix. 40.

and continued till sunset. Christ having been nailed to the cross a little after *mid-day*, John xix. 14-16, 17, and having expired about *three o'clock*, Mark xv. 83, the whole business of the crucifixion was finished within the space of this *third division* of the day, which Mark calls here the *third hour*. Commentators have found it very difficult to reconcile this *third hour* of Mark with the *sixth hour* of John, chap. xix. 14

[Verse 37. *Gave up the ghost.*] This was about the time that the paschal lamb was usually sacrificed. The darkness mentioned here must have endured about *two hours and a half*.

[Verse 42. *The day before the sabbath.*] What we would call *Friday evening*. As the law of Moses had ordered that no criminal should continue hanging on a tree or gibbet till the setting of the sun, Joseph, fearing that the body of our Lord might be taken down, and thrown into the common grave with the two robbers, came and earnestly entreated Pilate to deliver it to him, that he might bury it in his own new tomb.

[Verse 48. *Went in boldly unto Pilate.*] He who was a coward before, now acts a more open, fearless part, than

any of the disciples of our Lord ! This the Holy Spirit has thought worthy of especial notice. It needed no small measure of courage to *declare* now for Jesus, who had been a few hours ago condemned as a *blasphemer* by the *Jews*, and as a *seditious* person by the *Romans* ; and this was the more remarkable in *Joseph*, because hitherto, for fear of the Jews, he had been only a *secret* disciple of our Lord ; see John xix. 38.

The Apostle says, *We have BOLDNESS to enter into the holiest through his blood.* Strange as it may appear, the death of Jesus is the grand cause of *confidence* and *courage* to a believing soul.

[Verse 47. *Beheld where he was laid.*] The strength of the Lord is perfected in weakness : for here, a *timid* man, and a few *weak* women, acknowledge Jesus in death, when the *strong* and the *mighty* utterly forsook him. Human strength and human weakness are only *names* in religion. The *mightiest* MAN, in the hour of trial, can do nothing without the strength of God ; and the *weakest* WOMAN can do all things, if Christ strengthen her. And all this is recorded, equally to prevent both *presumption* and *despair*.

CHAPTER XVI.

Early in the morning after the sabbath, the three Marys come to the sepulchre, bringing sweet spices to embalm the body, 1-4. They see an angel, who announces the resurrection of our Lord, 5-8. Jesus appears to Mary Magdalene, who goes and tells the disciples, 9-11. He appears also to the two disciples who were going into the country, who also tell it to the rest, 12, 13. Afterwards he appears unto the eleven, and commissions them to preach the gospel to all mankind, 14-16. And promises to endue them with power to work miracles, 17, 18. He is received up into heaven, 19. And they go forth to preach and work miracles, 20.

AND 'when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, 'had bought sweet spices, that they might come and anoint him.

2 'And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 'And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 'And he saith unto them, Be not affrighted. Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, 'as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: 'neither said they any thing to any man: for they were afraid.

9 Now when Jesus was risen early the first day of the week, 'he appeared first to Mary Magdalene, 'out of whom he had cast seven devils.

* Matt. xxviii. 1. Luke xiv. 1. John xx. 1.—^b Luke xxiii. 56.—^c Luke xiv. 1. John xx. 1.—^d Luke xiv. 3. John xi. 12.—^e Matt. xxviii. 5, 6, 7.—^f Matt. xxvi. 32. Ch. xiv. 28.—^g See Matt. xxviii. 8. Luke xxiv. 9.—^h John xx. 14.—ⁱ Luke viii. 2.—^j Luke xiv. 10. John xx. 18.—^k Luke xiv. 11.—^l Luke xiv. 13.—^m Luke xiv. 36. John xx. 19. 1 Cor. xv. 5.—ⁿ Or, together.—^o Matt. xxviii. 18. John xv. 16.—^p Col. i. 28.—^q John iii. 18, 36. Acts

Verse 1. *And anoint him.*] Rather, *to embalm him*. This is a proof that they had not properly understood what Christ had so frequently spoken, viz., that he would rise again the third day. And this inattention or unbelief of theirs is a proof of the truth of the resurrection.

Verse 2. *Very early in the morning.*] This was the time they left their own houses, and by the rising of the sun they got to the tomb. As the preceding day was the sabbath, they could not, consistently with the observances of that day, approach the tomb.

Verse 4. *For it was very great.*] They knew that the stone was too heavy for them to roll away; and, unless they got access to the body, they could not apply the aromatics which they had brought to finish the embalming.

Verse 6. *Jesus of Nazareth.*] The Jews had given this name to Christ by way of reproach, Matt. ii. 23; but as it was under this name that he was crucified, John xix. 19, the angel here, and the apostles after, have given him the same name, Acts iv. 10, &c.

Verse 7. *Tell his disciples and Peter.*] Why is not Peter included among the disciples? For this plain reason—he had forfeited his discipleship, and all right to the honour and privileges of an apostle, by denying his Lord and Master. However, he is now a penitent:—tell him that Jesus is risen from the dead, and is ready to heal his backsliding, and love him freely; so that, after being converted, he may strengthen his brethren.

Verse 9. *Mary Magdalene.*] It seems likely that, after this woman had carried the news of Christ's resurrection to the disciples, she returned alone to the tomb; and that it was then that Christ appeared to her, John xx. 1-11, 12; and a little after he appeared to all the women together, Matt. xxviii. 9, Luke xxiv. 10.

Verse 10. *Them that had been with him.*] Not only the eleven disciples, but several others who had been the occasional companions of Christ and the apostles.

Mourned and wept.] Because they had lost their Lord and Master, and had basely abandoned him in his extremity.

Verse 12. *He appeared—unto two of them.*] These were the two who were going to Emmaus. The whole account is given by Luke, chap. xxiv. 13-34, where see the notes.

10 'And she went and told them that had been with him, as they mourned and wept.

11 'And they, when they had heard that he was alive, and had been seen of her, believed not.

12 After that he appeared in another form 'unto two of them, as they walked, and went into the country.

13 And they went and told it unto the residue: neither believed they them.

14 'Afterward he appeared unto the eleven as they 'sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 'And he said unto them, Go ye into all the world, 'and preach the gospel to every creature.

16 'He that believeth, and is baptized, shall be saved: 'but he that believeth not shall be damned.

17 And these signs shall follow them that believe: 'In my name shall they cast out devils; 'they shall speak with new tongues;

18 'They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; 'they shall lay hands on the sick, and they shall recover.

19 So then, 'after the LORD had spoken unto them, he was 'received up into heaven, and 'sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, 'and confirming the word with signs following. Amen.

ii. 88. xvi. 30, 31, 32. Rom. x. 9. 1 Pet. iii. 21.—^a John xii. 48.—^b Luke x. 17. Acts v. 16. viii. 7. xvi. 18. xix. 12.—^c Acts ii. 4. x. 46. xix. 6. 1 Cor. xii. 10, 28.—^d Luke x. 19. Acts xxviii. 5.—^e Acts v. 15, 16. ix. 17. xxviii. 8. James v. 14, 15.—^f Acts i. 2, 3.—^g Luke xlvii. 51.—^h Ps. cx. 1: Acts vii. 55.—ⁱ Acts v. 12. xiv. 3. 1 Cor. ii. 4, 5. Heb. ii. 4.

Verse 14. *And upbraided them with their unbelief.*] Never were there a people so difficult to be persuaded of the truth of spiritual things as the disciples. It may be justly asserted that people of so sceptical a turn of mind would never credit any thing; till they had the fullest evidence of its truth. The unbelief of the disciples is a strong proof of the truth of the gospel of God.

Verse 15. *And preach the gospel to every creature.*] *Proclaim the glad tidings—of Christ crucified, and raised from the dead—to all the creation—to the Gentile world—because HE, through the grace of God, hath tasted death for EVERY man.* And on the rejection of the gospel by the Jews, it was sent to the whole *Gentile* world.

Verse 16. *He that believeth.*] He that credits this gospel as a revelation from God: and is baptized—takes upon him the profession of it, obliging himself to walk according to its precepts: *he shall be saved—redeemed from sin here, and brought at last to the enjoyment of my eternal glory. But he that believeth not, shall be damned—*because he rejects the only provision that could be effectual to his soul's salvation.

Verse 17. *These signs shall follow.*] Or rather, *accompany*; this is the proper import of the original word.

Them that believe.] The believers, as we express it; i. e., the apostles, and all those who in those primitive times were endued with miraculous powers, for the confirmation of the doctrines they preached.

In my name.] That is, by the authority and influence of the almighty Jesus.

Cast out devils.] Whose kingdom Jesus Christ was manifested to destroy.

Speak with new tongues.] This was most literally fulfilled on the day of Pentecost, Acts ii. 4-12.

Verse 18. *Take up serpents.*] This also was literally fulfilled in the case of Paul, Acts xxviii. 5.

If they drink any deadly thing.] If they should, through mistake, or accident, drink any poisonous matter, their constant preserver will take care that it shall not injure them. See a similar promise, Isa. xliii. 2.

They shall lay hands on the sick.] And I will convey a healing power by their hands, so that the sick shall recover,

and men shall see that these are *sent* and *acknowledged* by the Most High.

Verse 19. *After the Lord had spoken*] These things, and conversed with them for *forty days*, he was taken up into heaven, there to appear in the presence of God for us.

Verse 20. *The Lord working with them*] This *co-operation* was twofold, *internal* and *external*. *Internal*, illuminating their minds, convincing them of the truth, and establishing them in it. *External*, conveying their word to the souls that

heard it, by the demonstration of the Holy Ghost; convincing them of sin, righteousness, and judgment; justifying them by his blood, and sanctifying them by his Spirit. Though miraculous powers are not *now* requisite, because the truth of the gospel has been sufficiently confirmed, yet this *co-operation* of God is indispensably necessary, without which no man can be a successful preacher; and without which no soul can be saved.

PREFACE TO THE GOSPEL

ACCORDING TO

S T. L U K E.

THERE is little *certain* known of this Evangelist: from what is spoken in the scriptures, and by the best informed of the Primitive Fathers, the following probable account is collected:—

Luke was, according to Dr. Lardner, a Jew by birth, and an early convert to Christianity; but Michaelis thinks he was a Gentile, and brings Colos. iv. 10, 11, 14, in proof, where St. Paul distinguished Aristarchus, Marcus, and Jesus, who was called Justus, from Epaphras, Lucas, and Demas, who were of the *circumcision*, i. e., *Jews*. Some think he was one of our Lord's *seventy* disciples. It is worthy of remark that he is the only Evangelist who mentions the commission given by Christ to the seventy, chap. x. 1-20. It is likely he is the *Lucius* mentioned Rom. xvi. 21, and if so, he was related to the Apostle Paul, and that it is the same *Lucius* of Cyrene who is mentioned Acts xiii. 1, and in general with others, Acts xi. 20. Some of the ancients, and some of the most learned and judicious among the moderns, think he was one of the *two* whom our Lord met on the way to *Emmaus* on the day of his resurrection, as related, Luke xxiv. 13-35; one of these was called *Cleopas*, ver. 18, the other is not mentioned, the Evangelist himself being the person and the relator.

St. Paul styles him his *fellow-labourer*, Philem. ver. 24. It is barely probable that he is the person mentioned, Col. iv. 14, *Luke, the beloved Physician*. All the ancients of repute, such as Eusebius, Gregory Nyssen, Jerome, Paulinus, Euthalius, Euthymius, and others, agree that he was a *physician*, but where he was born, and where he exercised the duties of his profession, are not known. Many moderns have attributed to him the most profound skill in the science of *painting*, and that he made some pictures of the Virgin Mary. This is justly esteemed fabulous; nor is this science attributed to him by any writer previously to Nicephorus Callisti, in the fourteenth century, an author who scarcely deserves any credit, especially in relations not confirmed by others.

He accompanied St. Paul when he first went into Macedonia, Acts xvi. 8-40, xx., xxvii., and xxviii. Whether he went with him *constantly* afterwards is not certain; but it is evident he accompanied him from Greece through Macedonia and Asia to Jerusalem, where he is supposed to have collected many particulars of the evangelic history: from Jerusalem he went with Paul to Rome, where he staid with him the two years of his imprisonment in that city. This alone makes out the space of five years and upwards. It is probable that he left St. Paul when he was set at liberty, and that he then went into Greece, where he finished and published this Gospel, and the book of the Acts, which he dedicated to Theophilus, an honourable Christian friend of his in that country. It is supposed that he died in peace about the eightieth or eighty-fourth year of his age. Some suppose he published this Gospel fifteen, others twenty-two years, after the ascension of Christ.

THE GOSPEL

ACCORDING TO

S T. L U K E

CHAPTER I.

The preface, or St. Luke's private epistle to Theophilus, 1-4. The conception and birth of John Baptist foretold by the angel Gabriel, 5-17. Zacharias doubts, 18. And the angel declares he shall be dumb, till the accomplishment of the prediction, 19-25. Six months after, the angel Gabriel appears to the Virgin Mary, and predicts the miraculous conception and birth of Christ, 26-38. Mary visits her cousin Elizabeth, 39-45. Mary's song of exultation and praise, 46-56. John the Baptist is born, 57-66. The prophetic song of his father Zacharias, 67-79. John is educated in the desert, 80.

FORASMUCH as many have taken in hand to set forth in order *a declaration of those things which are most surely believed among us,

2 ^b Even as they delivered them unto us, which ^c from the beginning were eye-witnesses, and ministers of the word;

3 ^d It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee ^e in order, ^f most excellent Theophilus,

4 ^g That thou mightest know the certainty of

* Acts i. 3. 1 Thess. i. 5. 1 Pet. ii. 12.—^b Heb. ii. 3. 1 Pet. v. 1. 2 Pet. i. 16. 1 John i. 1.—^c Mark i. 1. John xv. 27.—^d Acts xv. 19, 25, 28. 1 Cor. vii. 40.—^e Acts xi. 4.—^f Acts i. 1.—^g John

Verse 1. *Most surely believed among us*] Facts confirmed by the fullest evidence. Everything that had been done or said by Jesus Christ was so public, so plain, and so accredited by thousands of witnesses, who could have had no interest in supporting an imposture, as to carry the fullest conviction to the hearts of those who heard and saw him, of the divinity of his doctrine, and the truth of his miracles.

Verse 2. *Even as they delivered them unto us, which from the beginning were eye-witnesses*] Probably this alludes to the Gospels of Matthew and Mark, which it is likely were written before St. Luke wrote his, and on the models of which he professes to write his own; and from the beginning must mean from the time that Christ first began to proclaim the glad tidings of the kingdom; and eye-witnesses must necessarily signify those who had been with him from the beginning, and consequently had the best opportunities of knowing the truth of every fact.

Ministers of the word] Some suppose that our blessed Lord is meant by this phrase; as the Word or Logos, is his essential character in John i. 1, &c.; but it does not appear that any of the inspired penmen ever use the word in this sense except John himself; for here it certainly means the doctrine of Christ; and in this sense it is frequently used both by the Evangelists and Apostles.

Verse 3. *Having had perfect understanding*] Having accurately traced up—entered into the very spirit of the work, and examined everything to the bottom. The nature of inspiration, in the case of St. Luke, we at once discover: he set himself, by impartial inquiry and diligent investigation, to find the whole truth, and to relate nothing but the truth; and the Spirit of God presided over and directed his inquiries, so that he discovered the whole truth, and was preserved from every particle of error.

From the very first] Some think this should be translated

those things, wherein thou hast been instructed.

5 **THERE** was ^a in the days of Herod, the king of Judea, a certain priest named Zacharias, ^b of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 And they were both ^c righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren: and they both were now well stricken in years.

8 And it came to pass, that while he executed the

xx. 31.—^a Matt. ii. 1.—^b 1 Chron. xxiv. 10, 19. Neh. xii. 4, 17.—^c Gen. vii. 1. xvii. 1. 1 Kings ix. 4. 2 Kings xx. 3. Job i. 1. Acts xiii. 1. xxiv. 16. Phil. iii. 6.

from above; and that it refers to the inspiration by which St. Luke wrote. I prefer our translation.

Theophilus] As the literal import of this word is friend of God, some have supposed that under this name Luke comprised all the followers of Christ, to whom, as friends of God, he dedicated this faithful history of the life, doctrine, death, and resurrection of our Lord. But if all the followers of Christ are addressed, why is the singular number used? and what good end could there be accomplished by using a feigned name? Besides most excellent evidently designates a particular person, and one probably distinguished by his situation in life; though this does not necessarily follow from the title, which was often given in the way of friendship. *Theophilus* appears to have been some very reputable Greek or Roman, who was one of Luke's disciples. [The title "most excellent" may have been official.]

Verse 4. *Wherein thou hast been instructed.*] In which thou hast been catechised. It appears that Theophilus had already received the first elements of the Christian doctrine, but had not as yet been completely grounded in them.

Verse 5. *In the days of Herod the king*] This was Herod, surnamed the Great, the son of Antipater, an Idumean by birth, who had professed himself a proselyte to the Jewish religion, but regarded no religion, farther than it promoted his secular interests and ambition. Thus, for the first time, the throne of Judah was filled by a person not of Jewish extraction, who had been forced upon the people by the Roman government. Gen. xlix. 10, was now fulfilled; for the sceptre had departed from Judah: and now was the time, according to another prophecy, to look for the governor from Bethlehem, who should rule and feed the people of Israel: Mic. v. 1, 2.

The course of Abiah] Abiah was the eighth of the sacerdotal families, in the order in which they had been origin-

priest's office before God, 'in the order of his course,
9 According to the custom of the priest's office, his lot was ^b to burn incense when he went into the temple of the Lord.

10 'And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord, standing on the right side of ^a the altar of incense.

12 And when Zacharias saw him, 'he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and 'thou shalt call his name John.

14 And thou shalt have joy and gladness; and ^a many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord,

^a 1 Chron. xxiv. 19. 2 Chron. viii. 14. xxxi. 2.—^b Exod. xxx. 7, 8. 1 Sam. ii. 28. 1 Chron. xxiii. 13. 2 Chron. xxix. 11.—^c Lev. xvi. 17. Rev. viii. 3. 4.—^d Exod. xxx. 1.—^e Judg. vi. 22. xiii. 23. Dan. x. 8. Ver. 29. Ch. ii. 9. Acts x. 4. Rev. i. 17.—^f Ver. 60, 63.—^g Ver. 53.—^h Num. vi. 3. Judg. xlii. 4. Ch. vii. 83.—

ally established: 1 Chron. xxiv. 10. These dates and persons are particularly mentioned as a full confirmation of the truth of the facts themselves; because any person, at the time this Gospel was written, might have satisfied himself by applying to the family of John the Baptist, the family of our Lord, or the surrounding neighbours. What a full proof of the Gospel history!

Of the daughters of Aaron] That is, she was one of the sacerdotal families.

Verse 6. They were both righteous] Upright and holy in all their outward conduct in civil life.

Before God] Possessing the spirit of the religion they professed; exercising themselves constantly in the presence of their Maker, whose eye, they knew, was upon all their conduct, and who examined all their motives.

Walking in all the commandments and ordinances of the Lord blameless.] What a sacred pair! they made their duty to God, to their neighbour, and to themselves, walk constantly hand in hand.

Verse 7. Both were now well stricken in years.] By the order of God, sterility and old age both met in the person of Elisabeth, to render the birth of a son (humanly speaking) impossible. This was an exact parallel to the case of Sarah and Abraham, Gen. xi. 30, xvii. 17. Christ must (by the miraculous power of God) be born of a virgin: whatever was connected with, or referred to, his incarnation must be miraculous and impressive. John the Baptist was to be the forerunner of Christ; his birth, like that of Isaac, must be miraculous, because, like the other, it was to be a representation of the birth of Christ; therefore his parents were both far advanced in years, and, besides, Elizabeth was naturally barren. The birth of these three extraordinary persons was announced nearly in the same way. God himself foretells the birth of Isaac, Gen. xvii. 16. The angel of the Lord announces the birth of John the Baptist, Luke i. 13; and six months after, the angel Gabriel, the same angel, proclaims to Mary the birth of Christ!

Verse 10. The whole multitude—were praying] The incense was itself an emblem of the prayers and praises of the people of God: see Ps. cxli. 2. Rev. viii. 1. While, therefore, the rite is being performed by the priest, the people are employed in the thing signified. Happy the people who attend to the spirit as well as the letter of every divine institution! Incense was burnt twice a day in the temple, in the morning and in the evening, Exodus xxx. 7, 8; but the Evangelist does not specify the time of the day in which this transaction took place. It was probably in the morning.

Verse 11. There appeared—an angel of the Lord] Every circumstance here is worthy of remark: 1. That an angel should now appear, as such a favour had not been granted for 400 years. 2. The person to whom this angel was sent—one of the priests. The sacerdotal office itself pointed out the Son of God till he came: by him it was to be completed and in him it was to be eternally established. The place in which the angel appeared—Jerusalem; out of which the word of the Lord should go forth, Isai. ii. 3, and not at Heb-

and 'shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, 'even from his mother's womb.

16 'And many of the children of Israel shall he turn to the Lord their God.

17 'And he shall go before him in the spirit and power of Elias, 'to turn the hearts of the fathers to the children, and the disobedient ^m to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, 'Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am 'Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, 'thou shalt be dumb, and not

^a Jer. i. 5. Gal. i. 15.—^b Mal. iv. 5, 6.—^c Mal. iv. 5. Matt. xi. 14. Mark ix. 12.—^d Eccles. xiviii. 10.—^e Or, by.—^f Gen. xvii. 17.—^g Dan. viii. 16. ix. 21, 22, 28. Matt. xviii. 10. Heb. i. 14.—^h Ezek. iii. 26. xiv. 27.

ron, in the hill country of Judea, where Zacharias lived, ver. 39, which was the ordinary residence of the priests, Josh. xxi. 11, where there could have been few witnesses of this interposition of God, and the effects produced by it. 4. The place where he was when the angel appeared to him—in the temple, which was the place where God was to be sought; the place of his residence and a type of the human nature of the blessed Jesus, John ii. 21. 5. The time in which this was done—the solemn hour of public prayer. God has promised always to be present with those who call upon him. When the people and the priest go hand in hand, and heart with heart, to the house of God, the angel of his presence shall surely accompany them, and God shall appear among them. 6. The employment of Zacharias when the angel appeared—he was burning incense, one of the most sacred and mysterious functions of the Levitical priesthood, and which typified the intercession of Christ: compare Heb. vii. 35, with chap. ix. 24. 7. The long continued and publicly known dumbness of the priest, who doubted the word thus miraculously sent to him from the Lord: a solemn intimation of what God would do to all those who would not believe in the Lord Jesus.

Verse 12. Zacharias—was troubled] Or, confounded at his sudden and unexpected appearance; and fear fell upon him, lest this heavenly messenger were come to denounce the judgments of God against a faithless and disobedient people, who had too long and too well merited them.

Verse 13. Thy prayer is heard] This probably refers 1st, to the frequent prayers which he had offered to God for a son; and 2nd, to those which he had offered for the deliverance and consolation of Israel. If fervent, faithful prayers be not immediately answered, they should not be considered as lost; all such are heard by the Lord, are registered in heaven, and shall be answered in the most effectual way, and in the best time. Answers to prayer are to be received by faith; but faith should not only accompany prayer while offered on earth, but follow it all its way to the throne of grace, and stay with it before the throne till dismissal with its answer to the waiting soul.

Verse 14. Thou shalt have joy, &c.] He will be joy and gladness to thee. A child of prayer and faith is likely to be a source of comfort to his parents. Were proper attention paid to this point, there would be fewer disobedient children in the world; and the number of broken-hearted parents would be lessened. But what can be expected from the majority of matrimonial connexions, connexions begun without the fear of God, and carried on without his love.

Many shall rejoice at his birth.] He shall be the minister of God for good to multitudes, who shall, through his preaching, be turned from the error of their ways, and converted to God their Saviour.

Verse 15. He shall be great in the sight of the Lord] That is, before Jesus Christ, whose fore-runner he shall be; or he shall be a truly great person, for so this form of speech may imply.

able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days, his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name

* See 2 Kings xi. 5. 1 Chron. ix. 25.—^b Gen. xxx. 23. Isa. iv. 1. liv. 1, 4.—^c Matt. i. 18. Ch. ii. 4, 5.—^d Dan. ix. 23. x. 19.—^e Or, graciously accepted, or, much graced. See ver. 30.—^f Judg. vi. 12.—^g Ver. 12.—^h Isa. vii. 14. Matt. i. 21.—ⁱ Ch. ii. 21.—^j Mark v. 7.—

Neither wine nor strong drink] All fermented liquors which have the property of intoxicating, or producing drunkenness. The original word *sikera*, comes from the Hebrew *shakar*, to inebriate.

Shall be filled with the Holy Ghost] Shall be divinely designated to this particular office, and qualified for it, from his mother's womb—from the instant of his birth.

Verse 17. *He shall go before him*] Jesus Christ, in the spirit and power of Elijah; he shall resemble Elijah in his retired and austere manner of life, and in his zeal for the truth, reproofing even princes for their crimes; compare 1 Kings xxi. 17-24, with Matt. xiv. 4. It was on these accounts that the prophet Malachi, chap. iv. 6, had likened John to this prophet.

To turn the hearts of the fathers] Gross ignorance had taken place in the hearts of the Jewish people; they needed a divine instructor: John is announced as such; by his preaching and manner of life, all classes among the people should be taught the nature of their several places, and the duties respectively incumbent upon them.

The disobedient] Or *unbelieving*, the persons who would no longer credit the predictions of the prophets, relative to the manifestation of the Messiah. *Unbelief and disobedience* are so intimately connected, that the same word in the sacred writings often serves for both.

Verse 18. *Whereby shall I know this?*] All things are possible to God: no natural impediment can have any power when God has declared he will accomplish his purpose. He has a right to be believed on his own word alone; and it is impious, when we are convinced that it is his word, to demand a sign or pledge for its fulfilment.

Verse 19. *I am Gabriel*] This angel is mentioned, Dan. viii. 16, ix. 21. The original is exceedingly expressive: it is compounded of *geburah*, and *el*, the might of the strong God.

That stand in the presence of God] This is an allusion to the case of the prime minister of an eastern monarch, who alone has access to his master at all times; and is therefore said, in the eastern phrase, to see the presence or to be in the presence.

Verse 20. *Thou shalt be dumb*] Dumbness ordinarily proceeds from a natural imperfection or debility of the organs of speech; in this case there was no natural weakness or unfitness in those organs; but, for his rash and unbelieving speech, silence is imposed upon him by the Lord, and he shall not be able to break it, till the power that has silenced him gives him again the permission to speak! Let those who are intemperate in the use of their tongues behold here the severity and mercy of the Lord: nine months' silence for one intemperate speech! Many, by giving way to the language of unbelief, have lost the language of praise and thanksgiving for months, if not years!

Verse 21. *The people waited*] The time spent in burning the incense was probably about half an hour, during which

was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in unto her, and said, 'Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women.'

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary; for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her,

* 2 Sam. vii. 11, 12. Isa. ix. 6, 7. xvi. 5. Jer. xxiii. 5. Ps. cxxiii. 11. Rev. iii. 7.—^b Dan. ii. 44. vii. 14, 27. Obad. 21. Mic. iv. 7. John xii. 34. Heb. i. 8.

there was a profound silence, as the people stood without engaged in mental prayer.

Verse 22. *They perceived that he had seen a vision*] They understood this from Zacharias himself, who made signs, or nodded unto them to that purpose.

Verse 23. *As soon as the days of his ministration were accomplished*] Each family of the priesthood officiated one whole week, 2 Kings xi. 17.

There is something very instructive in the conduct of this priest; had he not loved the service he was engaged in, he might have made the loss of his speech a pretext for immediately quitting it. But as he was not thereby disabled from fulfilling the sacerdotal function, so he saw he was bound to continue till his ministry was ended; or till God had given him a positive dismissal. Preachers who give up their labour in the vineyard because of some trifling bodily disorder by which they are afflicted, or through some inconvenience in outward circumstances, which the follower of a cross-bearing, crucified Lord should not mention, show that they either never had a proper concern for the honour of their Master or for the salvation of men, or else that they have lost the spirit of their Master, and the spirit of their work.

Verse 24. *Had herself five months*] That she might have the fullest proof of the accomplishment of God's promise before she appeared in public, or spoke of her mercies.

Verse 25. *To take away my reproach*] As fruitfulness was a part of the promise of God to his people, Gen. xvii. 6, and children, on this account, were considered as a particular blessing from heaven, Exod. xxiii. 26. Lev. xxvi. 9. Ps. cxxvii. 3, so barrenness was considered, among the Jews, as a reproach, and a token of the disapprobation of the Lord, 1 Sam. i. 6.

Verse 26. *A city of Galilee*] As Joseph and Mary were both of the family of David, the patrimonial estate of which lay in Bethlehem, it seems as if the family residence should have been in that city, and not in Nazareth; for we find that, even after the return from the captivity, the several families went to reside in those cities to which they originally belonged. See Neh. xi. 3. But it is probable that the holy family removed to Galilee for fear of exciting the jealousy of Herod, who had usurped that throne to which they had an indisputable right. See on chap. ii. 39. Thus, by keeping out of the way, they avoided the effects of his jealousy.

Verse 28. *And the angel came in unto her*] Some think that all this business was transacted in a vision; and that there was no personal appearance of the angel. When divine visions were given, they are announced as such, in the sacred writings; nor can we with safety attribute any thing to a vision, where a divine communication is made, unless it be specified as such in the text.

Hail] Analogous to, *Peace be to thee—May thou enjoy all possible blessings!*

*The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called ^b the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren.

37 For ^c with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill country with haste, ^d into a city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost;

42 And she spake out with a loud voice, and said, * Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed is she ^e that believed; for there shall be a performance of those things which were told her from the Lord.

46 And Mary said, * My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For ^f he hath regarded the low estate of his hand-maiden: for, behold, from henceforth ^g all generations shall call me blessed.

49 For he that is mighty ^h hath done to me great things; and ⁱ holy is his name.

50 And ^j his mercy is on them that fear him, from generation to generation.

51 ^k He hath shewed strength with his arm; ^l he hath scattered the proud in the imagination of their hearts.

52 ^m He hath put down the mighty from *their* seats, and exalted them of low degree.

53 ⁿ He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, ^o in remembrance of *his* mercy;

55 ^p As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and ^q they rejoiced with her.

59 And it came to pass, that ^r on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, ^s Not so; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, ^t His name is John. And they marvelled all.

64 ^u And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these ^v sayings were noised abroad throughout all ^w the hill country of Judea.

66 And all they that heard *them* ^x laid *them* up in their hearts, saying, What manner of child shall this be! And ^y the hand of the Lord was with him.

67 And his father Zacharias ^z was filled with the Holy Ghost, and prophesied, saying,

68 ^{aa} Blessed be the Lord God of Israel; for ^{ab} he hath visited and redeemed his people,

69 ^{ac} And hath raised up an horn of salvation for us, in the house of his servant David;

70 ^{ad} As he spake by the mouth of his holy prophets, which have been since the world began:

* Matt. i. 20.—^b Matt. xiv. 33. xxvi. 63, 64. Mark i. 1. John i. 34. xi. 31. Acts viii. 37. Rom. i. 4.—^c Gen. xviii. 14. Jer. xxiii. 17. Zech. viii. 6. Matt. xix. 26. Mark x. 27. Ch. xviii. 27. Rom. iv. 21.—^d Josh. xxi. 9, 10, 11.—^e Ver. 28. Judg. v. 24.—^f Or, which believed that there.—^g 1 Sam. ii. 1. Ps. xxiv. 2, 3. xxxv. 9. Hab. iii. 18.—^h 1 Sam. i. 11. Ps. cxxxviii. 6.—ⁱ Mal. iii. 12. Ch. xi. 27.—^j Ps. lxxi. 19. cxxvi. 2, 3.—^k Ps. cxi. 9.—^l Gen. xvii. 7. Exod. xx. 6. Ps. ciii. 17, 18.—^m Ps. xviii. 1. cxxviii. 15. Isa. xl. 10. li. 9. lii. 10.—ⁿ Ps. xxxiii. 10. i. Pot. v. 5.—^o 1 Sam.

ii. 6, &c. Job v. 11. Ps. cxlii. 6.—^p 1 Sam. ii. 5. Ps. xxxiv. 10.—^q Ps. cxviii. 3. Jer. xxxi. 3, 20.—^r Gen. xvii. 19. Ps. cxxxii. 11. Rom. xi. 28. Gal. iii. 16.—^s Ver. 14.—^t Gen. xvii. 12. Lev. xli. 3.—^u Ver. 13.—^v Ver. 13.—^w Or, things.—^x Ver. 39.—^y Ch. ii. 19, 51.—^z Gen. xxxix. 2. Ps. lxxxv. 17, lxxxix. 21. Acts xi. 21.—^{aa} Joel ii. 28.—^{ab} 1 Kings i. 48. Ps. xlii. 13. lxxli. 18. cvi. 48.—^{ac} Exod. iii. 16. iv. 31. Ps. cxi. 9. Ch. vii. 16.—^{ad} Ps. cxxxii. 17.—^{ae} Jer. xxiii. 5, 6. xxx. 10. Dan ix. 24. Acts iii. 21. Rom. i. 2.

Highly favoured] As being chosen in preference to all the women upon earth, to be the mother of the Messiah. Not the mother of God, for that is blasphemous.

The Lord is with thee] Thou art about to receive the most convincing proofs of God's peculiar favour towards thee.

Blessed art thou among women.] That is, thou art favoured beyond all others.

Verse 29. *She was troubled at his saying*] The glorious appearance of the heavenly messenger filled her with amazement; and she was puzzled to find out the purport of his speech.

Verse 32. *He shall be great*] 1st. Because that human nature that should be born of the virgin was to be united with the divine nature. 2nd. In consequence of this, that human nature should be called in a peculiar sense the Son of the most high God; because God would produce it in her womb without the intervention of man. 3rd. He shall be the everlasting Head and Sovereign of his church. 4th. His government and kingdom shall be eternal. Revolutions may destroy the kingdoms of the earth, but the powers and gates of hell and death shall never be able to destroy or injure the kingdom of Christ. His is the only dominion that shall never have an end.

Verse 33. *The house of Jacob*] All who belong to the twelve tribes, the whole Israelitish people.

Verse 34. *Seeing I know not a man*] Or, husband. As she was only contracted to Joseph, and not as yet married, she knew that this conception could not have yet taken place; and she modestly inquires by what means the promise of the angel is to be fulfilled in order to regulate her conduct accordingly.

Verse 35. *The Holy Ghost shall come upon thee*] This conception shall take place suddenly, and the Holy Spirit himself shall be the grand operator. The power, the miracle-working power, of the Most High shall overshadow thee, to accomplish this purpose, and to protect thee from danger. As there is a plain allusion to the Spirit of God brooding over the face of the waters, to render them prolific, Gen. i. 2, I am the more firmly established in the opinion advanced on Matt. i. 20, that the rudiments of the human nature of Christ was a real creation in the womb of the Virgin, by the energy of the Spirit of God.

Therefore also that holy thing (or person)—shall be called the Son of God.] The angel does not give the appellation of Son of God to the divine nature of Christ; but to that holy person or thing, which was to be born of the Virgin, by the

71 That we should be saved from our enemies, and from the hand of all that hate us;
72 * To perform the mercy *promised* to our fathers, and to remember his holy covenant;
73 ^b The oath which he sware to our father Abraham,

* Lev. xvi. 42. Ps. cxviii. 8. cv. 8, 9. cvi. 45. Ezek. xvi. 60. Ver. 54. — Gen. xii. 8. xiv. 6. xxii. 16, 17. Heb. vi. 13, 17.

energy of the Holy Spirit. The divine nature *could not* be born of the Virgin; the human nature *was* born of her. The divine nature had *no beginning*; it was God manifested in the flesh, 1 Tim. iii. 16; it was that Word which being in the beginning (from eternity) with God, John i. 2, was afterwards *made flesh* (became manifest in human nature), and *tabernacled among us*, John i. 14. Of this divine nature the angel does not particularly speak here, but of the *tabernacle* or *shrine* which God was now preparing for it, viz., the *holy thing* that was to be born of the Virgin. Two natures must ever be distinguished in Christ: the human nature, in reference to which he is the *Son of God*, and inferior to him, Mark xiii. 32; John v. 19, xiv. 28; and the *divine nature* which was from *eternity*, and equal to God, John i. 1, x. 38; Rom. ix. 5; Col. i. 16-18. It is true, that to Jesus the Christ, as he appeared among men, every characteristic of the divine nature is sometimes attributed, without appearing to make any distinction between the divine and human natures; but is there any part of the scriptures in which it is *plainly* said that the divine nature of Jesus was the *Son of God*? Here, I trust, I may be permitted to say, with all due respect for those who differ from me, that the doctrine of the *eternal Sonship* of Christ is, in my opinion, anti-scriptural, and highly dangerous. This doctrine I reject for the following reasons:

1st. I have not been able to find any *express* declaration in the scriptures concerning it.

2nd. If Christ be the Son of God as to his *divine* nature, then he cannot be *eternal*; for *son* implies a *father*; and father implies, in reference to *son*, *precedency* in time; if not in nature too. *Father* and *son* imply the idea of *generation*; and *generation* implies a *time* in which it was effected, and *time* also *antecedent* to such generation.

3rd. If Christ be the Son of God, as to his *divine* nature, then the *Father* is of necessity *prior*, consequently *superior*, to him.

4th. Again, if this *divine* nature were *begotten* of the *Father*, then it must be in *time*; i. e., there was a period in which it *did not* exist, and a period when it *began* to exist. This destroys the *eternity* of our blessed Lord, and robs him at once of his Godhead.

5th. To say that he was *begotten* from all *eternity*, is, in my opinion, absurd; and the phrase *eternal Son* is a positive self-contradiction. *ETERNITY* is that which has had no *beginning*, nor stands in any reference to *TIME*. *SON* supposes *time*, *generation*, and *father*; and time also *antecedent* to such generation. Therefore the conjunction of these two terms *Son* and *eternity* is absolutely impossible, as they imply essentially different and *opposite* ideas.

The enemies of Christ's divinity have, in all ages, availed themselves of this incautious method of treating this subject, and, on *this ground*, have ever had the advantage of the defenders of the godhead of Christ. This doctrine of the *eternal Sonship* destroys the *deity* of Christ; now, if this deity be taken away, the whole gospel scheme of redemption is ruined. On this ground, the atonement of Christ cannot have been of *infinite* merit, and consequently could not purchase pardon for the offences of mankind, nor give any right to, or possession of, an *eternal* glory. The very use of this phrase is both absurd and dangerous; therefore let all those who value *Jesus* and *their salvation* abide by the *Scriptures*. This doctrine of the *eternal Sonship*, as it has been lately explained in many a pamphlet, and many a paper in magazines, I must and do consider as an awful heresy, and mere sheer *Arianism*; which, in many cases, has terminated in *Socinianism*, and that in *Deism*. From such heterodoxies, and their abettors, may God save his Church! Amen. [The reader need scarcely be reminded that the commentator's views as to the doctrine of the *eternal Sonship* of Christ are opposed to those of the Church to which he belonged, as well as to those of orthodox churches generally. See, however, on Hebrews i.]

Verse 36. *Thy cousin Elisabeth*] *Thy kinswoman*. As

74 That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear,
75 ^c In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the prophet of

* Rom. vi. 18, 22. Heb. ix. 14. — Jer. xxxii. 39, 40. Eph. iv. 24. 2 Thess. ii. 13. 2 Tim. i. 9. Tit. ii. 12. 1 Pet. i. 15. 2 Pet. i. 4.

Elisabeth was of the tribe of *Levi*, ver. 5, and Mary of the tribe of *Judah*, they could not be relatives but by the mother's side.

She hath also conceived] Thus God has given thee a proof and pledge, in what he has done for Elisabeth, of what he will do for thyself; therefore, have faith in God.

Who was called barren.] It is probable that Elisabeth got this appellation by way of reproach; or to distinguish her from some other Elisabeth also well known, who had been blessed with children.

Verse 37. *For with God nothing shall be impossible*.] See Gen. xviii. 14, *Is any thing too hard for the Lord*? As there can be no doubt that Mary perceived this allusion to the promise and birth of Isaac, so she must have had her faith considerably strengthened by reflecting on the intervention of God in that case.

Verse 38. *Behold the handmaid of the Lord*] It appears that at the instant of this act of faith, and purposed obedience, the *conception* of the immaculate humanity of Jesus took place; and it was *DONE* unto her according to his word. See ver. 35.

Verse 39. *In those days*] As soon as she could conveniently fit herself out for the journey.

Hill country] *Hebron*, the city of the priests, Josh. xxi. 11, which was situated in the tribe of *Judah*, about forty miles south of Jerusalem, and upwards of seventy from Nazareth.

With haste] This probably refers to nothing else than the earnestness of her mind to visit her relative Elisabeth, and to see what the Lord had wrought for her.

Verse 41. *Elisabeth was filled with the Holy Ghost*] This seems to have been the accomplishment of the promise made by the angel, ver. 15, *He shall be filled with the Holy Ghost, even from his mother's womb*. The mother is filled with the Holy Spirit, and the child in her womb became sensible of the divine influence.

Verse 43. *The mother of my Lord*] The prophetic spirit, which appears to have overshadowed Elisabeth, gave her a clear understanding in the mystery of the birth of the promised Messiah.

Verse 45. *Blessed is she that believed; for there shall be, &c.*] Or, *Blessed is she who hath believed that there shall be, &c.* This I believe to be the proper arrangement of the passage, and it is thus noticed in the marginal reading. Faith is here represented as the foundation of true happiness, because it receives the fulfilment of God's promises. Whatever God has promised, he intends to perform. [The common rendering is the better of the two.]

Verse 46. *And Mary said*] This is allowed by many to be the first piece of poetry in the New Testament; but the address of the angel to Zacharias, ver. 13-17, is delivered in the same way; so is that to the Virgin, ver. 30-38, and so also is Elisabeth's answer to Mary, ver. 42-45.

My soul doth magnify the Lord] The verb signifies to *celebrate* with words, to *extol* with praises. This is the only way in which God can be *magnified*, or made *great*; for, strictly speaking, nothing can be *added* to God, for he is infinite and eternal; therefore the way to magnify him is to show forth and celebrate those acts in which he has manifested his greatness.

Verse 47. *My spirit hath rejoiced*] *Exulted*. These words are uncommonly emphatical—they show that Mary's whole soul was filled with the divine influence, and wrapt up in God.

Verse 48. *He hath regarded*] *Looked favourably*. In the most tender and compassionate manner he has visited me in my humiliation, drawing the reasons of his conduct, not from any excellence in me, but from his own eternal kindness and love.

All generations shall call me blessed.] This was the character by which alone she wished to be known, viz., *The blessed or happy virgin*. What dishonour do those do to this holy woman, who give her names and characters

the Highest: for 'thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people by ' the remission of their sins,

78 Through the 'tender mercy of our God; whereby the 'day-spring from on high hath visited us,

* Isa. xl. 3. Mal. iii. 1. iv. 5. Matt. xi. 10. Ver. 17.—^b Mark i. 4. Ch. iii. 8.—^c Or, for.—^d Or, bowels of the mercy.—^e Or, sun-rising, or, branch. Num. xxiv. 17. Isa. xl. 1. Zech. iii. 8.

which her pure soul would abhor; and which properly belong to GOD her Saviour!

Verse 49. *He that is mighty hath done to me great things*] Or, miracles. As God fills her with his goodness, she empties herself to him in praises; and, sinking into her own nothingness, she ever confesses that God alone is all in all.

Holy is his name] Probably the word which Mary used was *chesed*, which, though we sometimes translate *holy*, see Psa. lxxxvi. 2, xlv. 17, yet the proper meaning is *abundant goodness, exuberant kindness*; and this well agrees with the following clause.

Verse 50. *His mercy is on them that fear him*] His exuberant kindness manifests itself in acts of mercy to all those who fear or reverence his name: and this is continued from generation to generation, because he is abundant in goodness, and because he delighteth in mercy.

Verse 51. *He hath showed strength*] Or, *He hath gained the victory*.

With his arm] Grotius has well observed, that God's efficacy is represented by his finger, his great power by his hand, and his omnipotence by his arm. The plague of lice was the finger of God. See Exod. vii. 18, iii. 20, and xv. 16.

He hath scattered] As a whirlwind scatters dust and chaff. *The proud*] The haughty who wish to be noticed in preference to all others, and feel sovereign contempt for all but themselves.

Verse 52. *He hath put down the mighty from their seats*] This probably alludes to the removal of Saul from the throne of Israel, and the establishment of the kingdom in the person and family of David. And as Mary spoke prophetically, this saying may also allude to the destruction of the kingdom of Satan and his allies, and the final prevalence of the kingdom of Christ.

Verse 53. *Filled the hungry—the rich he hath sent empty away*] God is here represented under the notion of a person of unbounded benevolence, who is daily feeding multitudes at his gates. There is an allusion here, as in several other parts of this song, to the case of Hannah and Peninnah, as related, 1 Sam. i. 2, &c., ii. 1-10.

Verse 54. *He hath holpen his servant Israel*] Israel is here represented as falling, and the Lord comes speedily in and props him up.

In remembrance of his mercy] By mercy, the covenant which God made with Abraham, Gen. xv. 18, is intended; which covenant proceeded from God's eternal mercy, as in it salvation was promised to all the nations of the earth.

Verse 57. *Now Elisabeth's full time came, &c.*] The one difficulty is to ascertain whether Mary went immediately to Hebron after her salutation, or whether she tarried nearly three months before she took the journey.

Verse 58. *And her neighbours and her cousins—rejoiced with her*] Because sterility was a reproach; they rejoiced with their relative, from whom that reproach was now rolled away.

Verse 59. *On the eighth day they came to circumcise*] Had circumcision been essential to an infant's salvation, God would not have ordered it to be delayed to the eighth day, because, in all countries, multitudes die before they arrive at that age. Baptism, which is generally allowed to have been substituted for circumcision, is no more necessary to the salvation of an infant than circumcision was. Both are signs of the covenant. Confer 1 Pet. iii. 21, with Tit. iii. 5.

They called him Zacharias] The name of the father was ordinarily given to the first-born son.

Verse 60. *Not so; but he shall be called John*] The name which the angel desired should be given him.

Verse 61. *None of thy kindred*] The very names of the ancestors were continued among their descendants, partly through reverence, and partly to avoid confusion in the genealogical tables.

79 'To give light to them that sit in darkness, and in the shadow of death; to guide our feet into the way of peace.

80 And 'the child grew, and waxed strong in spirit, and 'was in the deserts till the day of his shewing unto Israel.

vi. 12. Mal. iv. 2.—^f Isa. ix. 2. xlii. 7. xlix. 9. Matt. iv. 16. Acts xxvi. 18.—^g Ch. ii. 40.—^h Matt. iii. 1. xi. 7.

Verse 62. *They made signs to his father*] Who, it appears from this, was deaf as well as dumb.

Verse 63. *A writing tablet*] A tablet. A thin board, made out of the pine tree, smeared over with wax, was used among the ancients; and the Anglo-saxon version translates a *wax board* or *cloth*.

Verse 64. Every person must see the propriety of putting this clause, *And they marvelled all*, to the beginning of the 64th verse, instead of leaving it at the end of the 63rd, as in the common version. [The proposed change is arbitrary. The cause of wonder was that he adopted the suggestion of his wife, which, as being deaf, he could not have heard.]

And he spake, and praised God] In his nine months' silence, he had learnt the proper use of his tongue; and God, whose power was discredited by it, is now magnified. Happy they who, in religious matters, only break silence in order to speak of the loving-kindness of the Lord!

Verse 65. *And fear came*] This word certainly means in several places, *religious fear or reverence*; and in this sense it is used Acts ix. 31; Rom. iii. 18, xiii. 7; 1 Pet. i. 17, ii. 18, iii. 2.

Verse 66. *What manner of child shall this be?*] These things they laid up in their heart, patiently waiting to see what God would work.

The hand of the Lord was with him] God defended and prospered him in all things, and the prophetic spirit began to rest upon him.

Verse 67. *Zacharias—prophesied*] The word *prophecy* is to be taken here in its proper acceptation, for the predicting or foretelling future events. Zacharias speaks, not only of what God had already done, but also of what he was about to do, in order to save a lost world.

Verse 68. *He hath—redeemed*] *He hath made a ransom—laid down the ransom price*. The word signifies particularly to ransom a captive from the enemy, by paying a price. See Josephus, Ant. b. xiv. c. 14, sect. 1. Sinners are fallen into the hands of their enemies, and are captives to sin and death. Jesus ransoms them by his own blood, and restores them to life, liberty, and happiness.

Verse 69. *And hath raised up a horn of salvation*] That is, a mighty and glorious Saviour: a quotation from Ps. xviii. 2. Horns are the well known emblems of strength, glory, and power, both in the sacred and profane writers, because the strength and beauty of horned animals consist in their horns. Horns have also been considered as emblems of light; therefore the heathen god Apollo is represented with horns, to point out the power, glory, and excellence of the solar light; but it is likely that the allusion is here made to the horns of the altar; and as the altar was a place of refuge and safety, and those who laid hold on its horns were considered to be under the protection of the Lord, so, according to the expression of Zacharias, Jesus Christ is a new altar, to which whosoever flees shall find refuge.

In the house of his servant David] Or, *in the family*: so the word is often used in the Sacred Writings.

Verse 71. *That we should be saved* (literally, a salvation) *from our enemies*] Satan, death, and sin are the enemies from whom Jesus came to deliver us. Sin is the most dangerous of all, and is properly the only enemy we have to fear. Satan is without us, and can have no power over us, but what he gets through sin. Death is only in our flesh, and shall be finally destroyed (as it affects us) on the morning of the resurrection. Jesus redeems from sin; this is the grand, the glorious, the important victory. Let us get sin cast out, and then we need fear neither death nor the devil.

Verse 72. *His holy covenant*] See the note on ver. 54.

Verse 74, 75. *Being delivered, &c.*] The salvation brought by Jesus Christ, consists in the following things:

1. We are to be delivered out of the hand of our enemies, and from all that hate us; so that sin shall neither have dominion over us, nor existence in us.

2. We are to worship God, to render him that service and

adoration which the letter and spirit of his religion require.

8. We are to live in holiness, a strict inward conformity to the mind of Christ—and righteousness, a full outward conformity to the precepts of the gospel.

4. This is to be done before God, under the continual influence and support of his grace, and with a constant evidence of his presence and approbation.

5. This state is a state of true happiness—it is without fear. Sin is all cast out, holiness is brought in; God's power upholds, and his approbation cheers and comforts, the

believing heart. Thus misery is precluded, and happiness established.

6. This blessedness is to continue as long as we exist—all the days of our life, in all ages, in all situations, and in all circumstances. What a pity to have lived so long without God in the world, when so much happiness and glory are to be enjoyed in union with him!

Verse 76. And thou, child, &c.] Zacharias proclaims the dignity, employment, doctrine, and success of his son; and the ruin and recovery of the Jews and the Gentiles.

CHAPTER II.

The decree of Augustus to enrol all the Roman empire, 1, 2. Joseph and Mary go to their own city to be enrolled, 3-5. Christ is born, 6, 7. His birth is announced to the shepherds, 8-14. They go to Bethlehem, and find Joseph, Mary, and Christ, 15-20. Christ is circumcised, 21. His parents go to present him in the temple, 22-24. Simeon receives him: his song, 25-35. Anna the prophetess, 36-38. The holy family return to Nazareth, 39, 40. They go to Jerusalem at the feast of the passover, and leave Jesus behind in Jerusalem, 41-44. They return seeking him, and find him in the midst of the doctors, 45-47. His mother chides him, 48. His defence of his conduct, 49, 50. They all return to Nazareth, 51, 52.

AND it came to pass in those days, that there went our a decree from Cæsar Augustus, that all the world should be * taxed.

2 (b And this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto c the city of David, which is called Bethlehem; (d because he was of the house and lineage of David:)

5 To be taxed with Mary e his espoused wife, being great with child.

* Or, enrolled.—a Acts v. 37.—b 1 Sam. xvi. 1, 4. John vii. 42.

c Matt. i. 16. Ch. i. 27.

Verse 1. *Cæsar Augustus*] This was *Caius Cæsar Octavianus Augustus*, who was proclaimed Emperor of Rome in the 29th year before our Lord, and died A.D. 14.

That all the world should be taxed.] This cannot mean the whole world; for the Romans had not the dominion of the whole earth, and therefore could have no right to raise levies or taxes in those places to which their dominion did not extend. The meaning can be no more than that a general census of the inhabitants and their effects had been made in the reign of Augustus, through all the Roman dominions.

But as there is no general census mentioned in any historian as having taken place at this time, the meaning of the term must be farther restrained, and applied solely to the land of Judea. This signification it certainly has in this same Evangelist, chap. xxi. ver. 26. The word had been long used as a term by which the land of Judea was commonly expressed.

It is probable that the reason why this enrolment, or census, is said to have been throughout the whole Jewish nation, was to distinguish it from that partial one, made ten years after, mentioned Acts v. 37, which does not appear to have extended beyond the estates of Archelaus, and which gave birth to the insurrection excited by Judas of Galilee.

Verse 2. *This taxing was first made when Cyrenius, &c.*] It is easily proved, and has been proved often, that *Caius Sulpicius Quirinus*, the person mentioned in the text, was not governor of Syria till ten or twelve years after the birth of our Lord.

6 And so it was, that while they were there, the days were accomplished that she should be delivered.

7 f And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country, shepherds abiding in the field, keeping g watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: h and they were sore afraid.

* Matt. i. 23. Ch. i. 27.—f Matt. i. 25.—g Or, the night watches.—h Ch. i. 12.

Several learned men have produced solutions of this difficulty; one or other of the two following appears to me to be the true meaning of the text.

1. Dr. Lardner translates the word, *This was the first assessment of Cyrenius, governor of Syria*. The passage, thus translated, does not say that this assessment was made when Cyrenius was governor of Syria, which would not have been the truth; but that this was the first assessment which Cyrenius, who was (i. e., afterwards) governor of Syria, made; for after he became governor he made a second.

2 The second way of solving this difficulty is by translating the words thus: *This enrolment was BEFORE Cyrenius was governor of Syria; or, before that of Cyrenius*. This sense the word appears to have, John i. 30: *for he was BEFORE me*. xv. 18: *The world hated me BEFORE it hated you*. This second solution appears to me to be the best. [It is better to assume some corruption in the text, or some incorrectness of dates.]

Verse 3. *And all went to be taxed, every one into his own city.*] A Roman census appears to have consisted of: 1. The account which the people were obliged to give in of their persons, quality, employments, wives, children, servants, and estates; and 2. The value set upon the estates by the assessors, and the proportion in which they adjudged them to contribute to the defence and support of the state, either in men or money, or both.

Verse 5. *With Mary his espoused wife*] There was no necessity for Mary to have gone to Bethlehem, as Joseph's presence could have answered the end proposed in the census as well without Mary as with her; but God so ordered it,

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings, of great joy, ^a which shall be to all people.

11 ^bFor unto you is born this day in the city of David ^ca Saviour, ^dwhich is Christ the Lord.

12 And this *shall* be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 ^eAnd suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 ^fGlory to God in the highest, and on earth, ^gpeace, ^hgood will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, ⁱthe shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

^a Gen. xii. 3. Matt. xviii. 19. Mark i. 15. Ver. 31, 32. Ch. xiv. 47. Col. i. 23.—^b Isa. ix. 6.—^c Matt. i. 21.—^d Matt. i. 18. xvi. 16. Ch. i. 43. Acts ii. 36. x. 38. Phil. ii. 11.—^e Gen. xxviii. 12. xxxii. 1, 2. Ps. ciii. 20. 21. cxlviii. 2. Dan. vii. 10. Heb. i. 14. Rev. v. 11.—^f Ch. xix. 38. Eph. i. 6. iii. 10, 21. Rev. v. 13.—

that the prophecy of Micah should be thus fulfilled, and that Jesus should be born in the city of David. Mic. v. 2.

Verse 7. *Laid him in a manger*] Or, in a stable.

Many have thought that this was a full proof of the meanness and poverty of the holy family, but such people overlook the reason given by the inspired penman, *because there was no room for them in the inn*. An honest man who had worked diligently at his business, under the peculiar blessing of God, could not have been so destitute of money as not to be able to procure a comfortable lodging for a night; and, had he been so ill fitted for the journey as some unwarrantably imagine, we may take it for granted he would not have brought his wife with him, who was in such a state as not to be exposed to any inconveniences of this kind without imminent danger.

Verse 8. *There were—shepherds abiding in the field*] There is no intimation here that these shepherds were exposed to the open air. [The classical usage of the word invariably conveys the idea of open air watching.]

Keeping watch—by night.] Or, as in the margin, *keeping the watches of the night*, i. e., each one keeping a watch (which ordinarily consisted of three hours) in his turn. The reason why they watched them in the field appears to have been, either to preserve the sheep from dens of prey, such as wolves, foxes, &c., or from freebooting banditti, with which all the land of Judea was at that time much infested.

Verse 9. *The angel of the Lord came upon them*] Or, stood over them. It is likely that the angel appeared in the air at some little distance above them, and that from him the rays of the glory of the Lord shone round about them, as the rays of light are projected from the sun.

They were sore afraid.] Probably fearing that he was a messenger of justice, coming to denounce divine judgments, or punish them immediately, for sins with which their consciences would not fail, on such an occasion, to reproach them.

Verse 10. *Behold, I bring you good tidings*] I am not come to declare the judgments of the Lord, but his merciful loving-kindness, the subject being a matter of great joy. He then declares his message. *Unto you—to the Jews first, and then to the human race*.

Verse 11. *Which is Christ*] *The anointed, the same as Messiah*. This name points out the Saviour of the world in his prophetic, regal, and sacerdotal offices: as in ancient times, prophets, kings, and priests were anointed with oil, when installed into their respective offices. *Anointing* was the same with them as *consecration* is with us. Oil is still used in the consecration of kings.

The Lord.] *Yehovah*. The Greek word is a proper translation of *Yehovah*. Jesus is *Lord*, to rule over and rule in the souls of the children of men: in a word, he is Jesus the Saviour, to deliver from the power, guilt, and pollution of sin; to enlarge and vivify, by the influence of his Spirit; to preserve in the possession of the salvation which he has communicated; to seal those who believe, heirs of glory; and at last to receive them into the fullness of beatitude in his eternal joy.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

18 And all they that heard it wondered at those things which were told them by the shepherds.

19 ⁱBut Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 ^jAnd when eight days were accomplished for the circumcising of the child, his name was called ^kJESUS, which was so named of the angel, before he was conceived in the womb.

22 And when ^lthe days of her purification according to the law of Moses were accomplished, they

¹ Isa. lvii. 19. Ch. i. 79. Rom. v. 1. Eph. ii. 17. Col. i. 20.—² John iii. 18. Eph. ii. 4, 7. 2 Thess. ii. 14. 1 John iv. 9, 10.—³ Or, the men, the shepherds.—⁴ Gen. xxxvii. 11. Ch. i. 66. Ver. 51.—⁵ Gen. xvii. 12. Lev. xii. 3. Ch. i. 59.—⁶ Matt. i. 21, 23. Ch. i. 31.—⁷ Lev. xii. 2, 3, 4, 6.

Verse 12. *This shall be a sign (or token) unto you*] It is by *humility* that Christ comes to reign; and this is the only way into his kingdom! *Pride* is the character of all the children of Adam: *humility* the mark of the Son of God, and of all his followers. Christ came in the way of *humility* to destroy that *pride* which is the root of evil in the souls of men.

Verse 13. *Suddenly there was with the angel, &c.*] This multitude of the heavenly host had just now descended from on high, to honour the new-born Prince of Peace, to give his parents the fullest conviction of his glory and excellence, and to teach the shepherds, who were about to be the first proclaimers of the gospel, what to think and what to speak of him, who, while he appeared as a helpless infant, was the object of worship to the angels of God.

Verse 14. *Glory to God in the highest*] The angels declare that this incarnation shall manifest and promote the glory of God, not only in the highest heavens, among the highest orders of beings, but in the highest and most exalted degrees. For in this astonishing display of God's mercy, attributes of the divine nature which had not been, and could not be known in any other way, should be now exhibited in the fulness of their glory, that even the angels should have fresh objects to contemplate, and new glories to exult in. These things the angels desire to look into, 1 Pet. i. 12, and they desire it because they feel they are *thus* interested in it. The incarnation of Jesus Christ is an infinite and eternal benefit. Heaven and earth both partake of the fruits of it, and through it angels and men become one family, Ephes. iii. 15.

Peace, good will toward men.] When men become reconciled to God, through the death of his Son, they love one another. They have peace with God; peace in their own consciences; and peace with their neighbours: good will dwells among them, speaks in them, and works by them.

Verse 15. *Let us now go even unto Bethlehem*] All delays are dangerous: but he who delays to seek Jesus, when the angels, the messengers of God, bring him glad tidings of salvation, risks his present safety and his eternal happiness.

Verse 17. *They made known abroad the saying*] These shepherds were the first preachers of the gospel of Christ: and what was their text? Why, *Glory to God in the highest heavens, and on earth, peace, and good will among men*. This, and this only, is the message which all Christ's true pastors or shepherds bring to men. How can religious contentions, civil broils, or open wars, look that gospel in the face which publishes nothing but glory to God, and peace and good will among men? *Crusades for the recovery of a holy land* so called (by the way, latterly, the most unholy in the map of the world), and wars for the support of religion, are an insult to the gospel, and blasphemy against God!

Verse 19. *And pondered them in her heart*.] *Weighing* is an English translation of our word *pondering*, from the Latin.

Verse 21. *When eight days were accomplished*] See Gen. xvii. 12; our blessed Lord received circumcision in token of his subjection to the law, Gal. iv. 4, v. 8.

brought him to Jerusalem, to present him to the Lord;

23 (As it is written in the law of the Lord, 'Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice, according to ^b that which is said in the law of the Lord, A pair of turtle doves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, ^c waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not ^d see death, before he had seen the Lord's Christ.

27 And he came ^e by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

^aExod. xiii. 2. xlii. 29. xxxiv. 19. Num. iii. 13. viii. 17. xviii. 15.—^b Lev. xii. 2, 6, 8.—^c Isa. xl. 1. Mark xv. 43. Ver. 38.—^d Ps. lxxxix. 48. Heb. xi. 5.—^e Matt. iv. 1.—^f Gen. xlii. 30. Phil. i. 28.—^g Isa. liii. 10. Ch. iii. 6.—^h Isa. ix. 2. xlii. 6. xlix. 6. lx. 1, 2, 3.

Verse 23. *Days of her purification*] That is, thirty-three days after what was termed the seven days of her uncleanness—forty days in all: for that was the time appointed by the law after the birth of a male child. See Lev. xii. 2, 6.

Verse 24. *And to offer a sacrifice*] Neither mother nor child was considered as in the Lord's covenant, or under the divine protection, till these ceremonies, prescribed by the law, had been performed.

A pair of turtle doves, &c.] One was for a burnt-offering, and the other for a sin-offering: see Lev. xii. 8. The rich were required to bring a lamb; but the poor and middling classes were required to bring either two turtle doves, or two pigeons. This is a proof that the holy family were not in affluence. Jesus sanctified the state of poverty, which is the general state of man, by passing through it.

Though neither Mary nor her son needed any of these purifications, for she was immaculate, and He was the Holy One, yet, had she not gone through the days of purification according to the law, she could not have appeared in the public worship of the Most High, and would have been considered as an apostate from the faith of the Israel of God; and had not He been circumcised and publicly presented in the temple, he could not have been permitted to enter either synagogue or temple, and no Jew would have heard him preach, or had any intercourse or connexion with him.

Verse 25. *And, behold, there was a man in Jerusalem*] This man is distinguished because of his singular piety. Such persevering exemplary piety was very rare, and therefore the inspired penman ushers in the account with *behold!* Several learned men are of the opinion that he was son to the famous Hillel, one of the most celebrated doctors and philosophers which had ever appeared in the Jewish nation since the time of Moses. Simeon is supposed also to have been the Ab or president of the grand Sanhedrin.

The same man was just] He steadily regulated all his conduct by the law of his God: and devout—he had fully consecrated himself to God, so that he added a pious heart to a righteous conduct. The original word signifies also a person of good report—one well received among the people, or one cautious and circumspect in matters of religion.

Waiting for the consolation of Israel] That is, the Messiah, who was known among the pious Jews by this character: he was to be the consolation of Israel, because he was to be its redemption.

The Holy Ghost was upon him.] He was a man divinely inspired, overshadowed, and protected by the power and influence of the Most High.

Verse 26. *It was revealed unto him*] The secret of the Lord is with them that fear him. The soul of a righteous and devout man is a proper habitation for the Holy Spirit.

He should not see death] They that seek shall find: it is impossible that a man who is earnestly seeking the salvation of God, should be permitted to die without finding it.

The Lord's Christ.] Rather the Lord's anointed:—that prophet, priest, and king, who was typified by so many anointed persons under the Old Covenant; and who was

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, 'now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes ^a have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 ^b A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the ^c fall and rising again of many in Israel; and for ^d a sign which shall be spoken against;

35 (Yea, ^e a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed.

Matt. iv. 16. Acts xiii. 47. xxviii. 28.—^f Isa. viii. 14. Hos. xiv. 9. Matt. xxi. 44. Rom. ix. 32, 33. 1 Cor. i. 23, 24. 2 Cor. ii. 16. 1 Pet. ii. 7, 8.—^g Acts xxviii. 22.—^h Ps. xlii. 10. John xix. 26.

appointed to come in the fulness of time, to accomplish all that was written in the Law, in the Prophets, and in the Psalms, concerning him.

Verse 27. *He came by the Spirit into the temple*] Probably he had in view the prophecy of Malachi, chap. iii. 1. Now the prophecy was just going to be fulfilled; and the Holy Spirit, who dwelt in the soul of this righteous man, directed him to go and see its accomplishment. Those who come, under the influence of God's Spirit, to places of public worship, will undoubtedly meet with him who is the comfort and salvation of Israel.

After the custom of the law] To present him to the Lord, and then redeem him by paying five shekels, Numb. xviii. 15, 16, and to offer those sacrifices appointed by the law.

Verse 28. *Then took he him up in his arms*] What must the holy soul of this man have felt in this moment! O inestimable privilege! And yet ours need not be inferior. Indeed even Christ in the arms could not avail a man, if he were not formed in his heart.

Verse 29. *Lord, now lettest thou thy servant depart in peace*] Now thou dismisses, looses him from life; having lived long enough to have the grand end of life accomplished.

Though Simeon means his death, yet the thing itself is not mentioned; for death has not only lost its sting, but its name also, to those who have, even by faith, seen the Lord's anointed.

Verse 30. *Thy salvation*] Christ is called our salvation, as he is called our life, our peace, our hope; i. e., he is the author of all these, to them who believe.

Verse 31. *Which thou hast prepared*] Here salvation is represented under the notion of a feast, which God himself has provided for the whole world; and to partake of which he has invited all the nations of the earth. See Isa. xxv. 6, &c.

Verse 32. *A light to lighten the Gentiles*] A light of the Gentiles, for revelation. By Moses and the prophets, a light of revelation was given to the Jews, in the blessedness of which the Gentiles did not partake. By Christ and his apostles, a luminous revelation is about to be given unto the Gentiles, from the blessedness of which the Jews in general, by their obstinacy and unbelief, shall be long excluded. But to all true Israelites it shall be a glory, an evident fulfilment of all the predictions of the prophets, relative to the salvation of a lost world: and the first offers of it shall be made to the Jewish people, who may see in it the truth of their own scriptures indisputably evinced.

Verse 33. *Joseph and his mother marvelled*] For they did not as yet fully know the counsels of God.

Verse 34. *This child is set for the fall*] This seems an allusion to Isa. viii. 14, 15. As Christ did not come as a temporal deliverer, in which character alone the Jews expected him, the consequence should be, they would reject him, and so fall by the Romans. See Rom. xi. 11, 12, and Matt. xxiv. But in the fulness of time there shall be a rising again of many in Israel. See Rom. xi. 26.

And for a sign.] A mark or butt to shoot at—a metaphor taken from archers. Or perhaps Simeon refers to Isa. xi.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher: she was of a great age, and had lived with a husband seven years from her virginity;

37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers ^a night and day.

38 And she coming in that instant, gave thanks likewise ^a unto the Lord, and spake of him to all them that ^b looked for redemption in ^c Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 ^d And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41 Now his parents went to Jerusalem ^e every year at the feast of the Passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the

company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And ^f all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about ^g my Father's business?

50 And ^h they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother ⁱ kept all these sayings in her heart.

52 And Jesus ^j increased in wisdom and ^k stature, and in favour with God and man.

^a Acts xvi. 7. ¹ Tim. v. 5.—^b Mark xv. 43. Ver. 25. Ch. xxi. 21.—^c Or, Israel. Ver. 52. Ch. i. 80.—^d Exod. xxiii. 15, 17. xxxiv. 23. Deut. xvi. 1, 16.—^e Matt. vii. 28. Mark i. 22. Ch. iv. 22, 32. John

10-12, intimating that the Jews would reject it while the Gentiles should flock to it as their *ensign of honour*, under which they were to enjoy a glorious rest.

That the thoughts (or reasonings) of many hearts may be revealed.] I have transposed this clause to the place to which I believe it belongs.

Verse 35. *Yea, a sword shall pierce through thy own soul also*] This is a metaphor used by the most respectable Greek writers, to express the most *pungent sorrow*, and it may here refer to the anguish Mary must have felt when standing beside the cross of her tortured son: John xix. 25.

Verse 36. *Anna, a prophetess*] It does not appear that this person was one who could foretell future events; but rather a holy woman, who, from her extensive knowledge and deep experience in divine things, was capable of *instructing* others; according to the use of the word in 1 Cor. xiv. 8.

The tribe of Asher] Though her family might have been a distinguished one in Jerusalem, yet we find that it was her very exemplary piety that entitled her to be thus honourably mentioned in the sacred history. It is an honourable thing indeed to have one's name written in the *sacred records*; but to be written in the *book of life* is of infinitely greater moment.

Seven years] At such an age, it might be supposed she was reasonably exempted from performing the *severer* duties of religion; but her *spirit of piety* continued still to burn with a steady and undiminished flame.

Verse 37. *Departed not from the temple*] Attended constantly at the hours of prayer, which were nine in the morning and three in the afternoon.

With fastings] She accompanied her devotion with frequent fastings, probably not *oftener* than twice in the week; for this was the custom of the most rigid Pharisees: see chap. xviii. 12.

Verse 38. *Coming in that instant*] While Simeon held the blessed Redeemer in his arms, and was singing his *departing and triumphal* song.

Spake of him] Of the nature and design of his mission; and the glory that should take place in the land.

To all them that looked for redemption] As Daniel's seventy weeks were known to be now completed, the more pious Jews were in constant expectation of the promised Messiah.

In Jerusalem.] It is probable she went about from house to house, testifying the grace of God.

Verse 39. *They returned into Galilee*] It is very likely, that as soon as the presentation in the temple, and the ceremonies relative to it, had been accomplished, the holy family returned to Galilee, as St. Luke here states, and that they continued there till Herod's bloody purpose was dis-

vii. 15, 48.—^f John ii. 16.—^g Ch. ix. 45. xviii. 34.—^h Ver. 19. Dan. vii. 28.—ⁱ 1 Sam. ii. 26. Ver. 40.—^j Or, age.

covered to them by the Lord; which probably took some time to bring it to its murderous crisis, after the departure of the Magi. After which, they fled into Egypt, where they continued till the death of Herod; and it is probable that it is of a *second* return to Nazareth that St. Matthew speaks, chap. ii. 23.

Verse 40. *The child grew*] As to his *body*—being in perfect health.

Waxed strong in spirit] His rational soul became strong and vigorous.

Filled with wisdom] The divinity continuing to communicate itself more and more, in proportion to the increase of the rational principle. Jesus was *perfect man*, as well as *God*.

And the grace of God was upon him.] The word not only means *grace* in the common acceptance of the word (some blessing granted by God's mercy to those who are sinners, or have no merit), but it means also *favour* or *approbation*: and this sense I think most proper for it here, when applied to the human nature of our blessed Lord; and thus our translators render the same word, ver. 52. Even Christ himself, who knew no sin, *grew in the favour of God*; and, as to his human nature, *increased in the graces of the Holy Spirit*. From this we learn that, if a man were as pure and as perfect as the man Jesus Christ himself was, yet he might nevertheless *increase in the image*, and consequently in the *favour of God*. God loves every thing and person, in proportion to the nearness of the approaches made to his own perfections.

Verse 41. *His parents went—every year*] This was their constant custom, because positively enjoined by the law, Exod. xxiii. 17. Probably twelve was the *age* at which the male children were obliged to appear before the Lord at the three public festivals—the feast of unleavened bread, of weeks, and of tabernacles.

Verse 42. *Had fulfilled the days*] Eight days in the whole: one was the passover, and the other seven, the days of unleavened bread.

Verse 44. *Supposing him to have been in the company*] Some have supposed that the men and women marched in separate companies on these occasions, which is very likely; and that sometimes the *children* kept company with the men, sometimes with the women.

Went a day's journey] Knowing what a treasure they possessed, how could they be so long without looking on it? *And they sought him*] They earnestly sought him. They are now duly affected both with a sense of their great loss and great negligence.

Kinsfolk and acquaintance.] Those of the same family and neighbourhood went up to Jerusalem together on such occasions.

Verse 46. *Sitting in the midst of the doctors*] The Rabbins, who were explaining the law and the ceremonies of the Jewish religion to their disciples.

Asking them questions.] Not as a scholar asks his teacher, to be informed; but as a teacher, who proposes questions to his scholars in order to take an occasion to instruct them.

Verse 47. *Answers.*] The word here seems not to mean answers only, but what Jesus said by way of question to the doctors, ver. 46. So in Rev. vii. 18, one of the elders is said to have answered saying—when he only asked a question.

Verse 48. *Why hast thou thus dealt with us?*] It certainly was not his fault, but theirs.

Verse 49. *How is it that ye sought me?*] Is not this intended as a gentle reproof? Why had ye me to seek? Ye

should not have left my company when ye knew I am constantly employed in performing the will of the Most High.

My father's business?] Some think that these words should be translated, *In my Father's house*; which was a reason that they should have sought him in the temple only. [Such a rendering narrows the full meaning of the expression.]

Verse 51. *Was subject unto them*] Behaved towards them with all dutiful submission. Probably his working with his hands at his reputed father's business is here also implied: see on ver. 41. No child among the Jews was ever brought up in idleness. *Is not this the carpenter?* was a saying of those Jews who appear to have had a proper knowledge of his employment while in Joseph's house.

CHAPTER III.

The time in which John the Baptist began to preach, 1-3. The prophecies which were fulfilled in him, 4-6. The matter and success of his preaching, 7-9; among the people, 10, 11; among the publicans, 12, 13; among the soldiers, 14. His testimony concerning Christ, 15-18. The reason why Herod put him afterwards in prison, 19, 20. He baptizes Christ, on whom the Spirit of God descends, 21, 22. Our Lord's genealogy, 23-38.

NOW in the fifteenth year of the reign of Tiberius Cæsar, * Pontius Pilate being governor of Judea, and ^b Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 * Annas and Caiaphas being the high priests, the word of God came unto John, the son of Zacharias, in the wilderness.

3 ^d And he came into all the country about Jordan, preaching the baptism of repentance * for the remission of sins:

4 As it is written in the book of the words of Esaias the prophet, saying, 'The voice of one crying

in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6 And * all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, ^bO generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits ¹ worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you,

* Matt. xxvii. 2, 11.—^b Ver. 19. Ch. xliii. 7. Matt. ii. 1, 22.—^c Matt. xxvi. 57. Mark i. 1-10. John xi. 49, 51. xviii. 13. Acts iv. 6.—^d Matt. iii. 1. Mark i. 4.—^e Ch. i. 77.—Isa. xl. 3. Matt.

Verse 1. *Fifteenth year*] This was the fifteenth of his principality and thirteenth of his monarchy: for he was two years joint-emperor, previously to the death of Augustus.

Tiberius Cæsar] This Emperor succeeded Augustus, in whose reign Christ was born. He began his reign, August 19, A.D. 14, reigned twenty-three years, and died, March 16, A.D. 37, aged seventy-eight years. He was a most infamous character.

Herod] This was *Herod Antipas*, the son of *Herod the Great* who murdered the innocents. It was the same Herod who beheaded John Baptist, and to whom our Lord was sent by Pilate. See the notes on Matt. ii. 1.

Iturea and Trachonitis] Two provinces of Syria, on the confines of Judea.

Abilene] Another province of Syria, which had its name from *Abila* its chief city.

Verse 2. *Annas and Caiaphas being the high priests*] Caiaphas was the son-in-law of Annas or Ananias, and it is supposed that they exercised the high priest's office by turns. It is likely that Annas only was considered as high priest; and that Caiaphas was what the Hebrews termed *cohen mishneh*, or *sagan cohanim*, the high priest's deputy, or ruler of the temple. [Annas had been deposed by Vitellius, but yet bore the name, and perhaps exercised some of the functions of High Priest, owing probably to his personal character, and his relation to Caiaphas.]

The word of God came unto John] That is, the Holy Spirit

iii. 3. Mark i. 3. John i. 23.—^f Ps. cxviii. 2. Isa. lli. 10. Ch. ii. 10.—^g Matt. iii. 7.—^h Or, meet for.

that revealed to him this doctrine of salvation. This came upon him in the desert, where he was living in such a state of austerity as gave him full right to preach all the rigours of penitence to others. Thus we find that the first preachers, historians, and followers of the doctrines of the gospel, were men eminent for the austerity of their lives, the simplicity of their manners, and the sanctity of their conduct; they were authorized by God, and filled with the most precious gifts of his Spirit.

Verse 3. *The baptism of repentance*] See on Matt. iii. 4-6, and Mark i. 1, &c.

Verse 4. *Prepare ye the way*] It was customary for the Hindoo kings, when on journeys, to send a certain class of the people two or three days before them, to command the inhabitants to clear the ways.

Verse 5. *Every valley shall be filled*] All hindrances shall be taken out of the way: a quotation from the Greek version of Isa. xl. 4, containing an allusion to the preparations made in rough countries to facilitate the march of mighty kings and conquerors.

Verse 7-9. On this account of the Baptist's mode of preaching, see the notes on Matt. iii. 7-11.

Verse 10. *What shall we do then?*] The preaching of the Baptist had been accompanied with an uncommon effusion of that Spirit which convinces of sin, righteousness, and judgment.

Verse 11. *He that hath two coats, &c.*] He first teaches

That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: ^a every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, ^b What shall we do then?

11 He answereth and saith unto them, ^c He that hath two coats, let him impart to him that hath none; and he that hath meat let him do likewise.

12 Then ^d came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, ^e Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, ^f Do violence to no man, ^g neither accuse any falsely; and be content with your ^h wages.

15 And as the people were ⁱ in expectation, and all men, mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto them all, ^k I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan ^l is in his hand, and he will thoroughly purge his floor, and ^m will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation, preached he unto the people.

19 ⁿ But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, ^o it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

^a Matt. vii. 19.—^b Acts ii. 37.—^c Ch. xi. 41. 2 Cor. viii. 14. James i. 15, 16. 1 John iii. 17. iv. 20.—^d Matt. xxi. 32. Ch. vii. 29.—^e Ch. xix. 8.—^f Or, Put no man in fear.—^g Exod. xxiii. 1. Lev. xix. 11.—^h Or, allowances.—ⁱ Or, in suspense.—^j Or, reasoned, or, debated.—^k Matt. iii. 11.—^l Mic. iv. 12. Matt. xiii. 30.—^m Matt.

the great mass of the people their duty to each other. They were uncharitable and oppressive, and he taught them not to expect any mercy from the hand of God, while they acted towards others in opposition to its dictates.

Verse 12. *Then came also publicans*] He next instructs the tax-gatherers in the proper discharge of their duty; though it was an office detested by the Jews at large, yet the Baptist does not condemn it. It is only the abuse of it that he speaks against. If taxes be necessary for the support of a state, there must be collectors of them; and the collector, if he properly discharge his duty, is not only a useful, but also a respectable officer. But it seems the Jewish tax-gatherers exacted much more from the people than government authorized them to do, ver. 13, and the surplus they pocketed.

Verse 14. *The soldiers likewise demanded of him*] They were either Roman soldiers, or the soldiers of Herod or Philip. Use no violence to any, do not extort money or goods by force or violence from any, a crime of which the Roman soldiers were notoriously guilty.

Neither accuse any falsely] Or, on a frivolous pretence—be not sycophants, like those who are base flatterers of their masters, who, to ingratiate themselves into their esteem, malign, accuse, and impeach the innocent.

23 And Jesus himself began to be ^a about thirty years of age, being (as was supposed) ^b the son of Joseph, which was the son of Heli,

24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esi, which was the son of Nagge.

26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,

27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,

28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,

29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,

30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,

31 Which was the son of Melea, which was the son of Menan, which was the son of Mattathia, which was the son of ^c Nathan, ^d which was the son of David,

32 ^e Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,

33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,

34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, ^f which was the son of Thara, which was the son of Nachor,

35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,

36 ^g Which was the son of Cainan, which was the son of Arphaxad, ^h which was the son of Sem, which was the son of Noe, which was the son of Lamech,

37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which

xiv. 3. Mark vi. 17.—^a Matt. iii. 18. John i. 32.—^b See Num. iv. 8. 35. 39. 43. 47.—^c Matt. xiii. 55. John vi. 42.—^d Zeoh. xii. 12.—^e 2 Sam. v. 14. 1 Chron. iii. 5.—^f Ruth iv. 18, &c. 1 Chron. ii. 10, &c.—^g Gen. xi. 24, 26.—^h See Gen. xi. 12.—ⁱ Gen. v. 6, &c. xi. 10, &c.

Be content with your wages.] The word signifies not only the money which was allotted to a Roman soldier, which was two oboli, about three halfpence per day, but also the necessary supply of wheat, barley, &c.

Verse 15. *Whether he were the Christ*] So general was the reformation which was produced by the Baptist's preaching that the people were ready to consider him as the promised Messiah.

Verse 19. *Herod the tetrarch*] See this subject explained at large, Matt. xiv. 1, &c.

Verse 23. *Thirty years of age*] This was the age required by the law, to which the priests must arrive before they could be installed in their office, see Numb. iv. 8.

Much learned labour has been used to reconcile this genealogy with that in St. Matthew, chap. i., and there are several ways of doing it: the following which appears to me to be the best, is also the most simple and easy.

MATTHEW, in descending from Abraham to Joseph, the spouse of the blessed Virgin, speaks of sons properly such, by way of natural generation: Abraham begat Isaac, and Isaac begat Jacob, &c. But LUKE, in ascending from the Saviour of the world to God himself, speaks of sons either properly or improperly such: on this account he uses an in-

was the son of Maleleel, which was the son of Cainan,
38 Which was the son of Enos, which was the son

* Gen.

determinate mode of expression, which may be applied to sons either *putatively* or *really* such.

As the Hebrews never permitted *women* to enter into their genealogical tables, whenever a family happened to end with a *daughter*, instead of naming *her* in the genealogy, they inserted her *husband*, as the son of him who was, in reality, but his *father-in-law*.

of Seth, which was the son of Adam, * which was the son of God.

v. 1, 2.

It is worthy of being remarked that St. Matthew, who wrote principally for the *Jews*, extends his genealogy to *Abraham*, through whom the promise of the *Messiah* was given to the *Jews*; but St. Luke, who wrote his history for the instruction of the *Gentiles*, extends his genealogy to *Adam*, to whom the promise of the Redeemer was given in behalf of himself and of all his posterity.

CHAPTER IV.

Christ's temptation, 1-13. Teaches in the synagogues of Galilee, 14, 15. He preaches in a synagogue at Nazareth, 16-28. They attempt to kill him, 29, 30. He preaches in Capernaum, 31, 32, and casts out a demon, 33-37. Heals Peter's mother-in-law, and various others, 38-41. He goes to the desert, and preaches afterwards in the synagogues of Galilee, 42-44.

AND ^aJesus being full of the Holy Ghost returned from Jordan, and ^bwas led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And ^cin those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, ^dIt is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for ^ethat is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt ^fworship me, all shall be thine.

* Matt. iv. 1. Mark i. 12.—^b Ver. 14. Ch. ii. 27.—^c Exod. xxxiv. 28. 1 Kings xix. 8.—^d Deut. viii. 3.—^e John xii. 31. xiv. 30. Rev. xlii. 2, 7.—^f Or, fall down before me.—^g Deut. vi. 13. x. 20.—^h Matt.

Verse 1. *Was led by the Spirit*] Or, *And was carried about*.

It may be useful to remark here, that, during the forty days and forty nights in which he is said to have been tempted by the devil, he is *carried about*, continually sustained and supported, by the Holy Ghost. Let those who are tempted by Satan *look for*, and, in virtue of the power and intercession of Christ, *claim*, the same support; and it matters little how many days they may be *assaulted* by the Devil, while they are *carried about* by the Spirit of God. [The original word seems rather to imply an irresistible force.]

Verse 7. *If thou—wilt worship me*] This temptation is the last in order, as related by Matthew; and it is not reasonable to suppose that any other succeeded to it. Luke has here told the particulars, but not in the order in which they took place.

Verse 14. *Returned in the power of the Spirit*] Having now conquered the grand adversary, he comes in the miracle-working energy of the Spirit to show forth his power, god-head, and love to the people, that they might believe and be

8 And Jesus answered and said unto him, Get thee behind me, Satan: for ⁱit is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 ^hAnd he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For ⁱit is written, He shall give his angels charge over thee, to keep thee:

11 And in ^jtheir hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, ^kIt is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him ^lfor a season.

14 ^lAnd Jesus returned ^min the power of the Spirit into ⁿGalilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

iv. 5.—ⁱ Ps. xci. 11.—^j Deut. vi. 16.—^k John xiv. 30. Heb. iv. 15.—^l Matt. iv. 12. John iv. 43.—^m Ver. 1.—ⁿ Acts x. 37.

saved. He who, through the grace of God, resists and overcomes temptation, is always *bettered* by it. Those very things which are designed for our utter ruin he makes the instruments of our greatest good. Thus Satan is ever duped by his own proceedings, and caught in his own craft.

Verse 15. *And he taught in their synagogues*] We do not find that even the persecuting Jews ever hindered Christ or his disciples from preaching in their synagogues. Is it the same in every place where even the Christian religion is established by law?

Glorified of all.] The scandal of the cross had not yet taken place.

Verse 16. *To Nazareth, where he had been brought up*] It is likely that our Lord lived principally in this city till the 30th year of his age; but after he entered on his public ministry, his usual place of residence was at the house of Peter, in Capernaum.

As his custom was.] Our Lord regularly attended the public worship of God in the synagogues; for there the Scriptures were read: other parts of the worship were very corrupt; but it was the best at that time to be found in the

16 And he came to ^a Nazareth, where he had been brought up: and, as his custom was, ^b he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 ^c The Spirit of the Lord ^d is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave ^e it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and ^f wondered at the gracious words which proceeded out of his mouth. And they said, ^g Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in ^h Capernaum, do also here in ⁱ thy country.

24 And he said, Verily I say unto you, No ^j prophet is accepted in his own country.

25 But I tell you of a truth, ^k many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

^a Matt. ii. 23. xiii. 54. Mark vi. 1.—^b Acts xiii. 14. xvii. 2.—^c Isa. lxi. 1.—^d Ps. xlv. 2. Matt. xiii. 54. Mark vi. 2. Ch. ii. 47.—^e John vi. 42.—^f Matt. iv. 13. xi. 23.—^g Matt. xiii. 54. Mark vi. 1.—^h Matt. xiii. 57. Mark vi. 4. John iv. 44.—ⁱ 1 Kings xvii. 9.

land. To worship God publicly is the duty of every man, and no man can be guiltless who neglects it. If a person cannot get such public worship as he likes, let him frequent such as he can get. Better to attend the most indifferent than to stay at home, especially on the Lord's day.

Stood up for to read.] The Jews, in general, sat while they taught or commented on the Sacred Writings, or the traditions of the elders; but when they read either the law or the prophets, they invariably stood up: it was not lawful for them even to lean against anything while employed in reading.

Verse 17. *And when he had opened the book*] When he had unrolled it. The Sacred Writings used to this day, in all the Jewish synagogues, are written on skins of basil, parchment, or vellum, sewed end to end, and rolled on two rollers, beginning at each end; so that, in reading from right to left, they roll off with the left, while they roll on with the right. Probably the place in the prophet Isaiah, here referred to, was the lesson for that day; and Jesus unrolled the manuscript till he came to the place: then, after having read, he rolled it up again, and returned it to the officer, ver. 20, the ruler of the synagogue, or his servant, whose business it was to take care of it. The place that he opened was probably the Section for the day.

Verse 18. *The Spirit of the Lord*] This is found in Isa. xli. 1; but our Lord immediately adds to it ver. 7 of chap. xlii. The proclaiming of liberty to the captives, and the acceptable year (or year of acceptance) of the Lord, is a manifest allusion to the proclaiming of the year of jubilee by sound of trumpet, see Lev. xxv. 9, &c., and the notes there. Our Saviour, by applying this text to himself, a text so manifestly relating to the institution above mentioned, plainly declares the typical design of that institution.

He hath anointed me] I have been designed and set apart for this very purpose: my sole business among men is to proclaim glad tidings to the poor, &c. To those who feel

27 ^j And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the ^k brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he ^l passing through the midst of them went his way,

31 And ^m came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: ⁿ for his word was with power.

33 ^o And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, ^p Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? ^q I know thee who thou art, ^r the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ^s And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

xviii. 1. James v. 17.—^t 2 Kings v. 14.—^u Or, edge.—^v John viii. 59. x. 38.—^w Matt. iv. 13. Mark i. 21.—^x Matt. vii. 28, 29. Tit. ii. 15.—^y Mark i. 23.—^z Or, away.—^{aa} Ver. 41.—^{ab} Ps. xvi. 10. Dan. ix. 24. Ch. i. 35.—^{ac} Matt. viii. 14. Mark i. 29.

their spiritual poverty, whose hearts are broken through a sense of their sins, who see themselves tied and bound with the chains of many evil habits, who sit in the darkness of guilt and misery, without a friendly hand to lead them in the way in which they should go—to these, the gospel of the grace of Christ is a pleasing sound, because a present and full salvation is proclaimed by it; and the present is shown to be the acceptable year of the Lord; the year, the time in which he saves to the uttermost all who come unto him in the name of his son Jesus.

Verse 20. *Were fastened on him.*] Were attentively fixed on him.

Verse 22. *At the gracious words*] It is very strange that none of the Evangelists give us any account of this sermon! Had it been necessary for our salvation, it would have been recorded. It was a demonstration to those Jews, that Jesus, who preached to them, was the person of whom the prophet there spoke: it was not designed for general edification.

Verse 23. *Physician, heal thyself*] That is, heal the broken-hearted in thy own country, as the latter clause of the verse explains it; but they were far from being in a proper spirit to receive the salvation which he was ready to communicate; and therefore they were not healed.

Verse 25. *In the days of Elias*] See this history, 1 Kings xvii. 1-9, compared with chap. xviii. 1-45. This was evidently a miraculous interference, as no rain fell for three years and six months, even in the rainy seasons.

Verse 26. *Unto none of them was Elias sent, save unto Sarepta*] Sarepta was a Pagan city in the country of Sidon, in the vicinity of Galilee.

Verse 27. *None of them was cleansed*] The meaning of these verses is, God dispenses his benefits when, where, and to whom he pleases. No person can complain of his conduct in these respects because no person deserves any good from his hand. God never punishes any but those who deserve it; but he blesses incessantly those who deserve it not. The

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 * Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 ^b And devils also came out of many, crying out, and saying, Thou art Christ the Son of God.

* Matt. viii. 16. Mark i. 32 —^b Mark i. 34. iii. 11.—
* Mark i. 25, 34. Ver. 34, 35.

reason is evident: justice depends on certain rules; but beneficence is free.

Verse 28. *Were filled with wrath*] They seem to have drawn the following conclusion from what our Lord spoke: "The Gentiles are more precious in the sight of God than the Jews; and to them his miracles of mercy and kindness shall be principally confined." This was pretty near the truth, as the event proved.

Verse 29. *The brow of the hill*] Still called "the Mountain of the Precipitation, and half a league southward of Nazareth."

Verse 30. *Passing through the midst of them*] Either he shut their eyes so that they could not see him; or he so overawed them by his power as to leave them no strength to perform their murderous purpose. The man Christ Jesus was immortal till his time came: and all his messengers are immortal till their work is done.

Verse 31. *Came down to Capernaum*] Which it is likely he made his ordinary place of residence from this time.

Verse 32. *His word was with power.*] With authority. He assumed the tone and manner of a new Lawgiver; and uttered all his doctrines, not in the way of exhortation or advice, but in the form of precepts and commands, the unction of the Holy Spirit accompanying all he said.

Verse 33. *A spirit of an unclean devil*] As demon was used both in a good and bad sense before and after the time of the Evangelists, the word *unclean* may have been added here by St. Luke, merely to express the quality of this spirit. But it is worthy of remark, that the inspired writers never use the word *demon* in a good sense.

Verse 35. *And hurt him not.*] Though he convulsed him, Mark i. 26, and threw him down in the midst of them, probably with the design to take away his life, yet our Lord

And ^a he rebuking *them* suffered them not ^a to speak: for they knew that he was Christ.

42 * And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 ^a And he preached in the synagogues of Galilee.

^a Or, so say that they knew him to be Christ.—* Mark i. 35.—
^a Mark i. 39.

permitted it not; and this appears to be the meaning of the place. The spirit was not permitted essentially to injure him at that time.

Verse 37. *The fame*] *The sound*. This is a very elegant metaphor. The people are represented as *struck* with *astonishment*; and the *sound* goes out through all the coasts; in allusion to the propagation of sound, by a smart stroke on any substance, by which the air is suddenly agitated, and conveys the report made by the stroke to distant places.

Verse 38. *Simon's wife's mother*] As soon as Peter began to follow Christ, his family began to benefit by it. It is always profitable to contract an acquaintance with good men. One person full of faith and prayer may be the means of drawing down innumerable blessings on his family and acquaintance.

Verse 40. *When the sun was setting*] And consequently the sabbath ended, for before this it would have been unlawful to have brought their sick to be healed.

Verse 42. *And the people sought him*] They had tasted the good word of God, and now they cleave to Christ with their whole heart. *Hearing* the words of Christ, and *feeling* the influence of his Spirit upon the soul, will attract and influence the heart; and indeed nothing else can do it.

And stayed him] Strove to detain him; they caught hold of him.

Verse 43. *I must preach the kingdom of GOD to other cities*] To proclaim the kingdom of God was the Messiah's great work: healing the diseases of the people was only an *emblematical* and *secondary* work, a work that was to be the proof of his goodness, and the demonstration of his authority to preach the gospel, and open the kingdom of heaven to all believers.

CHAPTER V.

The miraculous draught of fishes at the lake of Genesaret, 1-11. Christ heals a leper, 12-14. His fame being published abroad, he withdraws to the desert, 15, 16. He heals a paralytic person, at which the Scribes and Pharisees murmur, but the people glorify God, 17-26. He calls the publican Levi, who makes a feast for Christ, to which he invites a great number of publicans and others, at which the Scribes and Pharisees murmur, and our Lord vindicates his conduct, 27-32. The question about fasting answered, 33-35. The parable of the new piece of cloth put on the old garment, and the new wine in old bottles, 36-39.

AND ^a it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Genesaret,
2 And saw two ships standing by the lake:

* Matt. iv. 18.

Verse 1. *The people pressed upon him*] There was a glorious prospect of a plentiful harvest, but how few of these blades came to full corn in the ear!

but the fishermen were gone out of them, and were washing their nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out

Mark i. 16.

To hear the word of God] *The doctrine of God, or, the heavenly doctrines.*

The lake of Genesaret] No synagogue could have con-

a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, * Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed ^a a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* ^c partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, * Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; * from henceforth thou shalt catch men.

11 And when they had brought their ships to land, ^d they forsook all, and followed him.

^a John xxi. 3-8. ^b John xxi. 6. ^c John xxi. 8, 11. ^d 2 Sam. vi. 9. 1 Kings xvii. 18. ^e Matt. iv. 19. ^f Mark i. 17. ^g Matt. iv. 20. xix. 27. ^h Mark i. 18. ⁱ Ch. xviii. 28. ^j Matt. viii. 2. ^k Mark i. 40.

tained the multitudes who attended our Lord's ministry; and therefore he was obliged to preach in the open air. But this also some of the most eminent Rabbins were in the habit of doing; though among some of their brethren it was not deemed reputable.

Verse 2. *Two ships*] *Two vessels*. It is highly improper to term these *ships*. They appear to have been only such *small boats* as are used to manage nets on flat smooth beaches.

Verse 3. *And taught—out of the ship.*] They pressed so much upon him on the land, through their eagerness to hear the doctrine of life, that he could not conveniently speak to them, and so was obliged to get into one of the boats.

Verse 5. *Simon—said—Master*] This is the first place where this word occurs; it is used by none of the inspired penmen but Luke, and he applies it only to our blessed Lord. It properly signifies a *prefect*, or one who is *set over* certain affairs or persons: it is used also for an instructor, or teacher. Peter considered Christ, from what he had heard, as *teacher* of a divine doctrine, and as having *authority* to command, &c. No man ever took Jesus profitably, for his *teacher*, who did not at the same time receive him as *his Lord*.

We have toiled all the night] All labour must be fruitless where the blessing of God is not; but especially that of the ministry. It is the presence and influence of Christ in a congregation, that cause souls to be gathered unto himself: without these, whatever the preacher's eloquence or abilities may be, all will be *night*, and *fruitless labour*.

At thy word I will let down the net.] He who assumes the character of a *fisher of men*, under any authority that does not proceed from Christ, is sure to catch *nothing*: but he who labours by the *order* and under the *direction* of the great Shepherd and Bishop of souls, cannot labour in vain.

Verse 6. *Their net brake.*] Or, *began to break*, or, *was likely to be broken*. Had it *broke*, as our version states, they could have caught no fish.

Verse 7. *They beckoned unto their partners*] Had not these been called in to assist, the net must have been broken, and all the fish lost. What a pity there should be such envious separation among the different sects that profess to believe in Christ Jesus! Did they *help each other* in the spirit of Christian fellowship, more souls would be brought to the knowledge of the truth. Some will rather leave souls to perish than admit of *partners* in the sacred work. It is an intolerable pride to think nothing well done but what we do ourselves; and a diabolical envy to be afraid lest others should be more successful than we are.

They—filled both the ships] Both the boats had as many as they could carry, and were so heavily laden that they were ready to sink.

12 * And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 ^a And he charged him to tell no man: but go and shew thyself to the priest, and offer for thy cleansing, ^b according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: ^c and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ^d And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them.

18 ^e And, behold, men brought in a bed, a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by *what way*

^a Matt. viii. 4. ^b Lev. xiv. 4, 10, 21, 22. ^c Matt. iv. 25. ^d Mark iii. 7. ^e John vi. 2. ^f Matt. xiv. 23. ^g Mark vi. 46. ^h Matt. ix. 2. ⁱ Mark ii. 3.

Did the faithful fishers in both the vessels in these lands (the *Established Church*, and the various branches of the *Dissenting interest*) join heartily together, the nations might be converted to God; but, while the ridiculous disputes for and against particular forms last, there can be no unity. The wall of separation is continually strengthened, each party fortifying it on *his own side*.

Verse 8. *Depart from me; for I am a sinful man*] Peter was fully convinced that this draught of fish was a miraculous one; and that God himself had particularly interfered in this matter, whose presence and power he revered in the person of Jesus. But as he felt himself a *sinner*, he was afraid the divine purity of Christ could not possibly endure him; therefore he wished for a separation from that power, which he was afraid might break forth and consume him. It seems to have been a received *maxim* among the Jews, that whoever had seen a particular manifestation of God should speedily die, Exod. xxiv. 10, 11. This supposition seems to have been founded on the authority of God himself, Exod. xxxiii. 20. So Moses, Deut. v. 26. See also Judges vi. 21-23; and Judges xiii. 22: *We shall surely die, for we have SEEN GOD*.

Verse 10. *Thou shalt catch men.*] *Thou shalt catch men alive*; this is the proper signification of the word. *Fear not*: these discoveries of God tend to *life*, not to *death*; and ye shall become the instruments of *life*, and *salvation* to a lost world. *These fish* are taken to be *killed* and fed on: but those who are converted under your ministry shall be preserved unto *eternal life*.

Verse 11. *They forsook all, and followed him.*] God expects this from every person, and especially from those in whose *hearts*, or in whose *behalf*, he has wrought a miracle of *grace* or of *providence*.

Verse 12. *A certain city*] This was some city of Galilee; probably Chorazin or Bethsaida.

A man full of leprosy] See the notes on Lev. xiii. and xiv.

Verse 14. *And offer for thy cleansing*] All nations agree in these gratitude-offerings for benefits received from the object of their worship.

Verse 16. *And he withdrew himself into the wilderness*] Or rather, *He frequently withdrew into the desert*. Ministers of the gospel are to receive *fresh supplies of light and power* from God by prayer, that they may be the more successful in their work; and they ought to seek frequent opportunities of being in private with *God* and their *books*. A man can give nothing unless he first *receives* it; and no man can be successful in the ministry who does not constantly depend upon God, for the excellence of the power is all from him. Why is there so *much* preaching, and so *little* good done?

they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch, into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 * And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? ^b Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy) I say unto thee, Arise, and take up thy couch, and go unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 * And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 ^d And Levi made him a great feast in his own house: and ^e there was a great company of publicans and of others that sat down with them.

* Matt. ix. 3. Mark ii. 6, 7.—^b Ps. xxxii. 5. Isa. xliii. 25.—^c Matt. ix. 9. Mark ii. 13, 14.—^d Matt. ix. 10. Mark ii. 15.—^e Ch. xv. 1.—

Is it not because the preachers *mix* too much with the world, keep too long in the crowd, and are so *seldom* in private with God?

Verse 17. *On a certain day*] This was when he was at Capernaum.

The power of the Lord] The mighty or miraculous power of the Lord, i. e., of Jesus, was there to heal them—as many as were diseased either in body or soul. Where the *teaching* of Christ is there also is the *power* of Christ to *redeem* and *save*.

Verse 18. *A man—taken with a palsy*] See this case described on Matt. ix. 1, &c.

Verse 21. *Who can forgive sins, but God alone?*] That these scribes and Pharisees might have the fullest proof of his Godhead, he works in their presence *three* miracles, which from their nature could only be effected by an *omniscient* and *omnipotent* Being: 1. The remission of the poor man's sins. 2. The discernment of the secret thoughts of the scribes. 3. The restoration of the paralytic in an instant to perfect soundness.

Verse 26. *Strange things*] *Paradoxes*. A paradox is

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 ^f I came not to call the righteous but sinners to repentance.

33 And they said unto him, ^g Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ^h And he spake also a parable unto them: No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old wine, straightway desireth new: for he saith, The old is better.

* Matt. ix. 13. 1 Tim. i. 15.—^f Matt. ix. 14. Mark ii. 18.—^g Matt. ix. 16, 17. Mark ii. 21, 22.

something that appears *false* and *absurd*, but is not *really* so: or, something *contrary* to the *commonly received* opinion.

Verse 28. *And he left all*] *Completely* abandoning his office, and everything connected with it. He who wishes to preach the gospel, like the disciples of Christ, must have no earthly entanglement. If he have, his whole labour will be marred by it.

Verse 29. *A great feast*] *A splendid entertainment*. The word refers more properly to the *number* of the *guests*, and the *manner* in which they were *received*, than to the *quality* or *quantity* of the *fare*.

Verse 37. *The new wine will burst the bottles*] These old bottles which were made of skins, would not be able to stand the fermentation of the new wine, as the old sewing would be apt to give way.

Verse 39. *The old is better*.] Is more *agreeable* to the *taste* or *palate*. The old wine, among the Rabbins, *was* the wine of *three* leaves: that is, wine three years old; because, from the time that the vine had produced that wine, it had put forth its leaves three times.

CHAPTER VI.

The disciples pluck and eat the ears of corn on the sabbath day, and the Pharisees find fault, 1, 2. Our Lord shows the true use of the sabbath, 3-5. He heals the man with the withered hand, 6-11. He goes into a mountain to pray, and calls twelve disciples, 12-16. Multitudes are instructed and healed, 17-19. Pronounces four blessings, 20-23, and four woes, 24-26. Gives various instructions about loving our enemies, being patient, gentle, kind, grateful, and merciful, 27-36. Harsh judgments censured, and charity recommended, 37, 38. The parable of the blind leading the blind, 39. Of a mote in a brother's eye, 40-42. Of the good and corrupt tree, 43, 44. The good and evil treasure of the heart, 45. The parable of the two houses, one builded on the rock, and the other on the sand, 46-49.

AND 'it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples 'plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that 'which is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, 'what David did, when himself was an-hungred, and they which were with him;

4 How he went into the house of God, and did take and eat the shew bread, and gave also to them that were with him; 'which it is not lawful to eat, but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 'And it came to pass also on another sabbath, that he entered into the synagogue and taught; and there was a man whose right hand was withered.

7 And the Scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing: Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another, what they might do to Jesus.

* Matt. xii. 1. Mark ii. 23.—^b Lev. xxiii. 7, 8. Deut. xxiii. 25. John xix. 31.—Exod. xx. 10.—¹ Sam. xxi. 6.—² Lev. xxiv. 9.—³ Matt. xii. 9. Mark iii. 1. See ch. xiii. 14. xiv. 3. John ix. 16.—⁴ Matt. xiv. 23.—⁵ Matt. x. 1.—John i. 42.—⁶ Jude 1.—⁷ Matt. iv. 23. Mark iii. 7.—⁸ Matt. xiv. 36.—⁹ Mark v. 30. Ch. viii. 46.—

Verse 1. *On the second sabbath after the first*] In the first sabbath after the second. What does this mean? In answering this question, commentators are greatly divided. [The most recent critics adopt the opinion of *Wieseler*, that this was the first sabbath after the beginning of the second year of the septennary cycle.]

Verse 7. *Watched him*] They maliciously watched him. This is the import of the word, chap. xiv. 1, xx. 20, and in the parallel place, Mark iii. 2.

Verse 11. *They were filled with madness*] Pride, obstinacy, and interest, combined together, are capable of anything. When men have once framed their conscience according to their passions, madness passes for zeal, the blackest conspiracies for pious designs, and the most horrid attempts for heroic actions.

Verse 12. *In prayer to God.*] Or, in the prayer of God: or, in the oratory of God. So this passage is translated by many critics.

Verse 13. *He chose twelve*] He chose twelve out of them. Our Lord at this time had several disciples, persons who were converted to God under his ministry; and, out of these converts, he chose twelve, whom he appointed to the work of the ministry; and called them *apostles*, i. e., persons sent or commissioned by himself to preach the gospel to others, by which they had themselves been saved. These were favoured with extraordinary success: 1. Because they were brought to the knowledge of God themselves. 2. Because they received their commission from the great Head of the Church. And 3. Because, as he had sent them, he continued to accompany their preaching with the power of his Spirit. These three things always unite in the character of a genuine apostle.

Verse 15. *Called Zelotes*] It is very probable that this

12 'And it came to pass in those days, that he went out into a mountain to pray; and continued all night in prayer to God.

13 And when it was day, he called unto him his disciples; 'and of them he chose twelve, whom also he named apostles:

14 Simon ('whom he also named Peter), and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

16 And Judas 'the brother of James, and Judas Iscariot, which also was the traitor.

17 And he came down with them, and stood in the plain, and the company of his disciples, 'and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits; and they were healed.

19 And the whole multitude 'sought to touch him; for 'there went virtue out of him, and healed them all.

20 And he lifted up his eyes on his disciples, and said, 'Blessed be ye poor; for your's is the kingdom of God.

21 'Blessed are ye that hunger now; for ye shall be filled. 'Blessed are ye that weep now; for ye shall laugh.

22 'Blessed are ye when men shall hate you, and when they 'shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 'Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for 'in the like manner did their fathers unto the prophets.

* Matt. v. 3. xl. 5. James ii. 5.—¹ Isa. lv. 1. lxx. 13. Matt. v. 6.—² Isa. lxi. 8. Matt. v. 4.—³ Matt. v. 11. 1 Pet. ii. 19. iii. 14. iv. 14.—⁴ John xvi. 2.—⁵ Matt. v. 12. Acts v. 41. Col. i. 24. James i. 2.—⁶ Acts vii. 51.

name was first given to certain persons who were more zealous for the cause of pure and undefiled religion than the rest of their neighbours; but, like many other sects and parties who have begun well, they transferred their zeal for the essentials of religion to nonessential things, and from these to inquisitorial cruelty and murder.

Verse 17. *And stood in the plain*] In Matt. v. 1, which is supposed to be the parallel place, our Lord is represented as delivering this sermon on the mountain; and this has induced some to think that the sermon mentioned here by Luke, though the same in substance with that in Matthew, was delivered in a different place, and at another time; but, as Dr. Priestley justly observes, Matthew's saying that Jesus was sat down after he had gone up to the mountain, and Luke's saying that he stood on the plain when he healed the sick, before the discourse, are no inconsistencies.

Verse 22. *They shall separate you*] Meaning, They will excommunicate you, or separate you from their communion. Luke, having spoken of their separating or excommunicating them, continues the same idea, in saying that they would cast out their name likewise, as a thing evil in itself. By your name is meant their name as his disciples. As such, they were sometimes called *Nazarenes*, and sometimes *Christians*; and both these names were matter of reproach in the mouths of their enemies.

Verse 23. *Did—unto the prophets.*] See 1 Kings xviii. 4, xix. 20; 2 Chron. xxiv. 21, xxxvi. 16; Neh. ix. 28.

Verses 24, 25, 26. *But woe unto you that are rich*] These three vers. seem to be spoken chiefly to the scribes and Pharisees, who, in order to be pleasing to all, spoke to every one what he liked best; and by flattery, flattery, and lies, found out the method of gaining and keeping the good opinion of the multitude.

24 *But woe unto you ^bthat are rich! for ^cye have received your consolation.

25 ^dWoe unto you that are full! for ye shall hunger. ^eWoe unto you that laugh now! for ye shall mourn and weep.

26 ^fWoe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

27 ^gBut I say unto you which hear, Love your enemies, do good to them which hate you.

28 Bless them that curse you, and ^hpray for them which despitefully use you.

29 ⁱAnd unto him that smiteth thee on the one cheek offer also the other; ^jand him that taketh away thy cloke forbid not to take thy coat also.

30 ^kGive to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 ^lAnd as ye would that men should do to you, do ye also to them likewise.

32 ^mFor if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 ⁿAnd if ye lend to *them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again.

35 But ^olove ye your enemies, and do good, and ^plend, hoping for nothing again; and your reward shall be great, and ^qye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

*Amos vi. 1. Eccles. xxii. 8. Jam. v. 1.—^bCh. xii. 21.—^cMatt. vi. 8, 5, 16. Ch. xvi. 25.—^dIsa. lvi. 13.—^eProv. xiv. 13.—^fJohn xv. 19. 1 John iv. 5.—^gExod. xxiii. 4. Prov. xxv. 2. Matt. v. 44. Ver. 35. Rom. xii. 20.—^hCh. xxiii. 84. Acts vii. 60.—ⁱMatt. v. 39.—^j1 Cor. vi. 7.—^kDeut. xv. 7, 8, 10. Prov. xxi. 26. Matt. v. 42.—^lTob. iv. 15. Matt. vii. 12.—^mMatt. v. 46.—ⁿMatt.

Verse 29. *Thy cloak—thy coat*] In Matt. v. 40, I have said that COAT signifies *under garment*, or *strait coat*; and CLOAK means *upper garment*, or *great coat*.

Verse 30. *Ask them not again.*] Or, *Do not beg them off.* This probably refers to the way in which the tax-gatherers and Roman soldiers used to spoil the people.

Or it may relate to *requiring a thing speedily* that had been *lent*, while the reason for *borrowing* it still continues. In Eccles. x. 15, it is a part of the character of a very bad man, *that to-day he lendeth, and to-morrow will he ask it again.*

Verse 32. *For sinners also love those that love them.*] I believe the word is used by St. Luke in the same sense in which *tax-gatherers* is used by St. Matthew, chap. v. 46, 47, and signifies *heathens*; not only men who have no religion, but men who *acknowledge* none. The religion of Christ not only corrects the errors and reforms the disorders of the fallen nature of man, but raises it even above itself: it brings it near to God; and, by universal love, leads it to frame its conduct according to that of the Sovereign Being.

Verse 34. *Of whom ye hope to receive*] Or, *whom ye expect to return it.*

Verse 35. *Love ye your enemies*] This is the most sublime precept ever delivered to man: a false religion durst not give a precept of this nature, because, without *supernatural* influence, it must be for ever impracticable. In these words of our blessed Lord we see the tenderness, sincerity, extent, disinterestedness, pattern, and issue of the love of God dwelling in man: a religion which has for its foundation the union of God and man in the same person, and the death of this august being for his enemies; which consists on earth in a reconciliation of the Creator with his creatures, and which is to subsist in heaven only in the union of the members with the head: could such a religion as this ever tolerate hatred in the soul of man, even to his most inveterate foe?

Lend, hoping for nothing again.] The Rabbins say, He who lends without *usury*, God shall consider him as having observed every precept.

36 ^rBe ye therefore merciful, as your Father also is merciful.

37 ^sJudge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 ^tGive, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your ^ubosom. For ^vwith the same measure that ye mete withal, it shall be measured to you again.

39 And he spake a parable unto them, ^wCan the blind lead the blind? shall they not both fall into the ditch?

40 ^xThe disciple is not above his master: but every one ^ythat is perfect shall be as his master.

41 ^zAnd why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, ^{aa}cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye?

43 ^{bb}For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For ^{cc}every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they ^{dd}grapes.

45 ^{ee}A good man out of the good treasure of his heart bringeth forth that which is good; and an

v. 42.—^rVer. 27.—^sPs. xxxvii. 28. Ver. 30.—^tMatt. v. 45.—^uMatt. v. 48.—^vMatt. vii. 1.—^wProv. xix. 17.—^xPs. lxxix. 12.—^yMatt. vii. 2. Mark iv. 24. James ii. 13.—^zMatt. xv. 14.—^{aa}Matt. x. 21. John xiii. 16. xv. 20.—^{bb}Or, shall be perfected as his master.—^{cc}Matt. vii. 3.—^{dd}See Prov. xvii. 17. ^{ee}Matt. vii. 16, 17.—^{ff}Matt. xii. 35.—^{gg}Gr. a grape.—^{hh}Matt. xii. 35.

Verse 36. *Be ye therefore merciful*] Or, *compassionate.* A merciful or compassionate man *easily* forgets injuries; *pardons* them without being *solicited*; and does not permit repeated returns of ingratitude to deter him from *doing good*, even to the unthankful and the unholly.

Forgive] The mercy and compassion which God recommends, extend to the *forgiving* of all the injuries we have received, or can receive. To imitate in this the mercy of God is not a mere counsel; since it is proposed as a necessary mean, in order to receive mercy. What man has to forgive in man is almost *nothing*: man's debt to God is *infinite*. And who acts in this matter as if he wished to receive mercy at the hand of God! The spirit of revenge is equally destitute of *faith* and *reason*.

Verse 38. *Give, and it shall be given*] Men live in such a state of social union as renders mutual help necessary; and, as self-interest, pride, and other corrupt passions mingle themselves ordinarily in their commerce, they cannot fail of offending one another. In civil society, men must, in order to taste a little tranquillity, resolve to *bear* something from their neighbours; they must *suffer*, *pardon*, and *give* up many things; without doing which, they must live in such a state of continual agitation as will render life itself insupportable. Without this *giving* and *forgiving* spirit, there will be nothing in civil society, and even in Christian congregations, but divisions, evil surmisings, injurious discourses, outrages, anger, vengeance, and, in a word, a total dissolution of the mystical body of Christ. Thus our interest in both worlds calls loudly upon us to *give* and to *forgive*.

Bosom] Or, *lap.* Almost all ancient nations wore long, wide, and loose garments; and when about to carry anything which their hands could not contain, they used a fold of their robe in nearly the same way as women here use their aprons.

The same measure that ye mete withal, it shall be measured to you again.] The same words we find in the Jerusalem Targum on Gen. xxxiii. 26.

Verse 39. *Can the blind lead the blind?*] This appears

evil man out of the evil treasure of his heart bringeth forth that which is evil: for ^a of the abundance of the heart his mouth speaketh.

46 ^b And why call ye me Lord, Lord, and do not the things which I say?

47 ^c Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built a house, and

^a Matt. xii. 34.—^b Mal. i. 6. Matt. vii. 21. xzv. 11. Ch. xiii. 25.

to have been a general proverb, and to signify that a man cannot teach what he does not understand. This is strictly true in spiritual matters. A man who is not illuminated from above, is utterly incapable of judging concerning spiritual things, and wholly unfit to be a guide to others.

Verse 40. *Every one that is perfect*] Or, *thoroughly instructed*. The noun is used by the Greek medical writers to signify the reducing a luxated or disjointed limb. It sometimes signifies to *repair* or *mend*, and in this sense it is applied to *broken nets*, Matt. iv. 21; Mark i. 19; but in this

digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that, without a foundation, built a house upon the earth; against which the stream did beat vehemently, and immediately it fell: and the ruin of that house was great.

^a Matt. vii. 24. Job. xxvii. 8. Eccles. xi. 13. Heb. x. 26. James i. 23.

place, and in Heb. xiii. 21; 2 Tim. iii. 17, it means *complete instruction and information*.

Verse 43. *Corrupt fruit*] Literally, *rotten fruit*: but here it means such fruit as is unfit for use.

Verse 46. *Lord, Lord*] God judges of the heart, not by words, but by works. The tongue is fitly compared by one to a pump, which empties the heart, but nether fills nor cleanses it.

Verse 47. *I will shew you*] *I will show you plainly*. I will enable you fully to comprehend my meaning on this subject by the following parable.

CHAPTER VII

Christ heals the servant of a centurion, who is commended for his faith, 1-10. Raises a widow's son to life at Nain; 11-17. John Baptist hears of his fame, and sends two of his disciples to inquire whether he was the Christ, 18-23. Christ's character of John, 24-30. The obstinate blindness and capriciousness of the Jews, 31-35. A Pharisee invites him to his house, where a woman anoints his head with oil, and washes his feet with her tears, 36-38. The Pharisee is offended, 39. Our Lord reproves him by a parable, and vindicates the women, 40-46; and pronounces her sins forgiven, 47-50.

NOW when he had ended all his sayings in the audience of the people, ^a he entered into Capernaum.

2 And ^b a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him ^c that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, ^d That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof:

^a Matt. viii. 5. John iv. 46-54.—^b 2 Kings v. 1.—^c Mark v. 23.

Verse 2. *A certain centurion's servant*] See this miracle explained on Matt. viii. 5-13.

Verse 3. *Elders of the Jews*] These were either *magistrates* in the place, or the *elders of the synagogue* which the centurion had built, ver. 5. In the parallel place in Matthew, he is represented as coming to Christ himself; but it is a usual form of speech in all nations, to attribute the act to a person which is done not by himself, but by his authority.

Verse 5. *He loveth our nation*] He is a warm friend to the Jews; and has given a full proof of his affection to them

Verse 10. *Found the servant whole*] The cure was the

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto ^a one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the

^a Rev. iii. 4.—^b Gr. *this man*.

effect of the *faith, prayer, and humility* of the centurion, through which the almighty energy of Jesus Christ was conveyed to the sick man. But these very graces in the centurion were the products of grace. It is God himself who, by the gifts of his mercy, disposes the soul to receive its cure; and nothing can contribute to the reception of his grace but what is the fruit of grace itself.

Verse 11. *Nain*] A small city of Galilee, in the tribe of Issachar.

Verse 12. *Carried out*] The Jews always buried their dead *without* the city, except those of the family of David. No burying-places should be tolerated *within* cities or towns;

only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the ^a bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, ^b Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 ^a And there came a fear on all: and they glorified God, saying, ^a That a great prophet is risen up among us; and, ^a That God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 ^a And the disciples of John shewed him of all these things.

19 And John, calling unto *him* two of his disciples, sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in the same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 ^a Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; ^b how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, ^c to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

24 ^a And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, ^b Behold, I

send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women, there is not a greater prophet than John the baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, ^a being baptized with the baptism of John.

30 But the Pharisees and lawyers ^a rejected ^a the counsel of God ^a against themselves, being not baptized of him.

31 And the Lord said, ^a Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For ^a John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 ^a But wisdom is justified of all her children.

36 ^a And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, ^a This man, if he were a prophet, would have known who and what manner of woman *this* is that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two

frustrated.—^a Acts xx. 27.—^a Or, *within themselves*.—^a Matt. xi. 16.—^a Matt. iii. 4. Mark i. 6. Ch. i. 15.—^a Matt. xi. 19.—^a Matt. xxvi. 6. Mark xiv. 3. John xi. 2.—^a Ch. xv. 2.

coming upon the Jews, from which they might flee by repentance, chap. iii. 7. The Jews, therefore, who were baptized by him, with the baptism of repentance, did thereby acknowledge that it is but *justice* in God to punish them for their wickedness unless they repented, and were baptized in token of it.

Verse 30. *Rejected the counsel of God*] Or, *frustrated the will of God*. The will of God was that all the inhabitants of Judea should *repent* at the preaching of John, be *baptized* and believe in Christ Jesus. Now as they did *not repent*, &c., at John's preaching, so they did *not believe* his testimony concerning Christ: thus the *will*, gracious counsel, or design of God, relative to their salvation, was *annulled* or *frustrated*.

Verse 31. *And the Lord said*] Almost every MS. of authority and importance, with most of the *Versions*, omit these words.

Verse 32. *They are like unto children*] It is probable that our Lord alludes here to some *play* or *game* among the Jewish children, no account of which is now on record.

Verse 35. *Wisdom is justified*, &c.] Probably the *children of wisdom* is a mere Hebraism here for the *products* or *fruits of wisdom*; hence the *Vatican MS.*, one other, and some

^a Or, *coffin*.—^b Ch. viii. 54. John xi. 43. Acts ix. 40. Rom. iv. 17.—^c Ch. i. 65.—^d Ch. xxiv. 19. John iv. 19. vi. 14. ix. 17.—^e Ch. i. 68.—^f Matt. xi. 2.—^g Matt. xi. 5.—^h Isa. xxxv. 5.—ⁱ Ch. iv. 13.—^j Matt. xi. 7.—^k Mal. iii. 1.—^l Matt. iii. 5. Ch. iii. 12.—^m Or,

much less in or about *churches* and *chapels*. God, decency, and health, forbid this shocking abomination.

Verse 16. *God hath visited his people*.] Several MSS. and Versions add, for good. Sometimes God visited his people in the way of judgment, to consume them in their transgressions; but it was now plain that he had visited them in the most tender compassion and mercy.

Verse 18. *The disciples of John shewed him*, &c.] It is very likely that John's disciples attended the ministry of our Lord at particular times; and this, we may suppose, was a common case among the disciples of different Jewish teachers.

Verse 19. *Art thou he that should come*] Art thou the promised Messiah?

Verse 21. *Unto many that were blind he gave sight*.] Rather, *he kindly gave sight*—or, *he graciously gave sight*. This is the proper meaning of the original words. In all his miracles, Jesus showed the tenderest mercy and kindness: not only the *cure* but the *manner* in which he performed it, endeared him to those who were objects of his compassionate regards.

Verse 29. *Justified God*] Or, *declared God to be just*. The sense is this: John preached that the divine wrath was

debtors: the one owed five hundred ^apence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he* to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: but this woman,

^a See Matt. xviii. 28.—^b Ps. xxiii. 5.—^c 1 Tim. i. 14.—

^d Matt. ix. 2. Mark ii. 5.—^e Matt. ix. 3. Mark ii. 7.—

Versions, have *works*, instead of *sons*, in the parallel place, Matt. xi. 19. True wisdom shows itself by its works; *folly* is never found in the *wise man's* way, any more than *wisdom* is in the path of a *fool*. Theophylact's note on this place should not be overlooked: *Wisdom is JUSTIFIED*, that is, IS HONOURED, by all her children.

Verse 38. *One of the Pharisees*] Called Simon, ver. 40. This account is considered by many critics and commentators to be the same with that in Matt. xxvi. 6, &c.; Mark xiv. 8; and John xii. 8.

Verse 37. *A woman—which was a sinner*] Many suppose that this woman had been a notorious public prostitute. My own opinion is that she had been a mere heathen who dwelt in this city (probably Capernaum), who, through the ministry of Christ, had been before this converted to God, and came now to give this public testimony of her gratitude to her gracious deliverer from the darkness and guilt of sin. Many suppose this person to be the same as Mary Magdalene, but of this there is no solid proof.

Verse 38. *Stood at his feet behind him*] In taking their meals, the Eastern people reclined on one side; the loins and knees being bent to make the more room, the feet of each person were turned outwards behind him.

Began to wash his feet with tears] She began to water his feet—to let a shower of tears fall on them. As the Jews wore nothing like our shoes (their's being a mere sole, bound about the foot and ankle with thongs), their feet being so much exposed had frequent need of washing, and this they ordinarily did before taking their meals.

Kissed his feet] With affectionate tenderness, or kissed them again and again.

The kiss was used in ancient times as the emblem of love, religious reverence, subjection, and supplication. It has the meaning of supplication in the way of adoration, accompanied with subjection, in 1 Kings xix. 18; in Job xxxi. 27; and in Ps. ii. 12. *Kissing the feet* was practised also among the heathens, to express subjection of spirit and earnest supplication. It was no part of a Jew's practice; a proof that this person had been educated as a heathen.

Verse 41. *A certain creditor, &c.*] It is plain that in this parable our Lord means, by the creditor, God, and, by the two debtors, Simon and the woman who was present. Simon, who had the light of the law, might be considered as

since the time I came in, hath not ceased to kiss my feet.

46 ^b My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 ^c Wherefore, I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, ^d Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, ^e Who is this that forgiveth sins also?

50 And he said to the woman, 'Thy faith hath saved thee: go in peace.

^f Matt. ix. 22. Mark v. 34. x. 52. Ch. viii. 48. xviii. 42.

the debtor who owed only fifty pence or denarii. The woman, not having these advantages, having no rule to regulate her actions, may be considered as the debtor who owed five hundred pence, or denarii. Notwithstanding this great disparity both were insolvent. Simon, the religious Pharisee, could no more pay his fifty to God than this poor heathen her five hundred: and if both be not freely forgiven by the divine mercy, both must finally perish.

Verse 42. *Which of them will love him most?*] Which is under the greater obligation and should love him most?

Verse 43. *He to whom he forgave most.*] By this acknowledgment he was, unknowingly to himself, prepared to receive our Lord's reproof.

Verse 44. *Thou gavest me no water*] In this respect Simon was sadly deficient in civil respect, whether this proceeded from forgetfulness or contempt. The custom of giving water to wash a guest's feet was very ancient. See Gen. xviii. 4, xxiv. 32; Judg. xix. 21; 1 Sam. xxv. 41.

Verse 45. *Since the time I came in*] Rather, *Since the time SHE came in*, for it is clear from verse 37, that the woman came in after Christ, having heard that he was sitting at meat in the Pharisee's house.

Verse 46. *My head with oil thou didst not anoint*] Anointing the head with oil was as common among the Jews as washing the face with water is among us. See Ruth iii. 3; 2 Sam. xii. 20, xiv. 2; 2 Kings iv. 2; and Ps. xxiii. 5.

Verse 47. *For she loved much.*] Or, THEREFORE she loved much. In the common translation her forgiveness is represented to be the consequence of her loving much, which is causing the tree to produce the root, and not the root the tree. The original seems to have the sense of therefore in Matt. xiii. 18; John viii. 44; 1 Cor. x. 17; and in the Septuagint, in Deut., xxxiii. 52; Isa. xlix. 19; Hos. ix. 15; and Eccles. v. 6.

Loved much—loveth little.] A man's love to God will be in proportion to the obligations he feels himself under to the bounty of his Maker.

Verse 48. *Thy sins are forgiven.*] While the Pharisee murmured, the poor penitent rejoiced.

Verse 50. *Thy faith hath saved thee*] Thy faith hath been the instrument of receiving the salvation which is promised to those who repent.

CHAPTER VIII.

Jesus preaches through every city and village, 1. Women minister to him, 2, 3. Instructs the multitudes by the parable of the sower, 4-8. Explains it at large to his disciples, 9-15. Directions how to improve by hearing the gospel, 16-18. His mother and brethren seek him, 19-21. He and his disciples go upon the lake, and are taken in a storm, 22-25. They arrive among the Gadarenes, 26, where he cures a demoniac, 27-39. He returns from the Gadarenes, and is requested by Jairus to heal his daughter, 40-42. On the way he cures a diseased woman, 43-48. Receives information that the daughter of Jairus is dead, 49. Exhorts the father to believe; arrives at the house, and raises the dead child to life, 50-56.

AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,

2 And ^acertain women which had been healed of evil spirits and infirmities, Mary called Magdalene, ^bout of whom went seven devils,

3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

4 ^cAnd when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprung up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundred fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 ^dAnd his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; ^ethat seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

^aMatt. xxvii. 55, 56.—^bMark xvi. 9.—^cMatt. xiii. 2. Mark iv. 1.—^dMatt. xiii. 10. Mark iv. 10.—^eIsa. vi. 9. Mark iv. 12.—^fMatt. xiii. 18. Mark iv. 14.—^gMatt. v. 15. Mark iv. 21. Ch. xi. 33.—

Verse 1. *Throughout every city and village*] That is, of Galilee.

Verse 2. *Out of whom went seven devils*] Who had been possessed in a most extraordinary manner; probably a case of inveterate lunacy, brought on by the influence of evil spirits. The number *seven* may here express the superlative degree.

Mary Magdalene is commonly thought to have been a prostitute before she came to the knowledge of Christ, and then to have been a remarkable penitent. So historians and painters represent her: but neither from this passage, nor from any other of the New Testament, can such a supposition be legitimately drawn.

There is indeed the strongest presumptive proof against it, for, if she ever had been such, it would have been contrary to every rule of *prudence*, and every dictate of *wisdom*, for Christ and his apostles to have permitted such a person to associate with them, however fully she might have been converted to God, and however exemplary her life, at that time, might have been. I conclude that the common opinion is a vile slander on the character of one of the best women mentioned in the gospel of God; it is highly probable that she was a person of great respectability in that place; and a person on whose conduct or character the calumniating Jews could cast no aspersions.

Verse 3. *Herod's steward*] Though the original word signifies sometimes the *inspector* or *overseer* of a province, and sometimes a *tutor* of children, yet here it seems to signify the *overseer* of Herod's domestic affairs: the *steward* of his household.

14 And that which fell among thorns are they which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

16 ^aNo man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

17 ^bFor nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear; ^cfor whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he ^dseemeth to have.

19 ^eThen came to him his mother and his brethren, and could not come at him for the press.

20 And it was told him by certain which said, The mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ^fNow it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep; and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

^aMatt. x. 26. Ch. xii. 2.—^bMatt. xiii. 12. xxv. 29. Ch. xix. 26.—^cOr, *thinketh that he hath*.—^dMatt. xii. 43. Mark iii. 31.—^eMatt. viii. 23. Mark iv. 36.

Unto him.] Instead of *to him*, meaning *Christ*, many of the best MSS. and Versions have *to them*, meaning both our Lord and the twelve apostles, see ver. 1. This is unquestionably the true meaning.

Verse 5. *A sower went out to sow*] See Matt. xiii. 1-23.

Verse 15. *With patience.*] Rather, *with perseverance*. The good ground, because it is good, strong, and vigorous, continues to bear: bad or poor ground cannot produce a good crop, and besides, it is very soon exhausted. From this we may learn that the *perseverance* of the saints, as it is termed, necessarily implies that they continue to bring forth fruit to the glory of God. Those who are not fruitful are not in a state of perseverance.

Verse 17. *For nothing is secret, &c.*] Whatever I teach you in private, ye shall teach publicly.

Verse 18. *Even that which he seemeth to have.*] Or rather, *even what ye have*. The common version seems to me to contradict itself. To seem to have a thing, is only to have it in appearance, and not in reality: but what is possessed in appearance only, can only be taken away in appearance; therefore on the one side there is no gain, and on the other side no loss. It is evident that what he seemeth to have, here is equivalent to what he hath, in the parallel places, Mark iv. 25; Matt. xiii. 12, xxv. 29; and in Luke xix. 26. It is evident, also, that these persons had something which might be taken away from them. For the divine seed was planted in their hearts, and had already produced some good effects. The original word is often used as an *emphatic*: and it often *strengthens* the sense, and is thus used by the

26 * And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him; and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out ^b into the deep.

32 And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it*, told them by what means he that was possessed of the devils was healed.

37 * Then the whole multitude of the country of the Gadarenes round about, ^d besought him to depart from them; for they were taken with great fear; and he went up into the ship, and returned back again.

38 Now * the man out of whom the devils were departed, besought him that he might be with him; but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city, how great things Jesus had done unto him.

* Matt. viii. 28. Mark v. 1. — ^b Rev. xx. 3. — Matt. viii. 34. — ^d Acts xvi. 39. — Mark v. 18. — Matt. ix. 18. Mark v. 22. — ^e Matt. ix. 20.

very best Greek writers. [The so-called possession was merely the fruits of the imagination. *Lange*.]

Verse 23. *There came down a storm of wind—and they—were in jeopardy.* This a parallel passage to that in Jon. i. 4.

Verse 25. *Where is your faith?* Ye have a power to believe, and yet do not exercise it! Depend on God. Many are looking for more faith without using that which they have. It is as possible to hide this talent as any other.

Verse 26. *The country of the Gadarenes* Or, according to several MSS., *Gerasenes* or *Gergasenes*.

Verse 27. *A certain man* See the parallel places, Matt. viii. 28-34; Mark v. 1-20.

Verse 28. *Jesus, thou Son of God most High* The words *Jesus* and *God* are both omitted here by several MSS. I think it is very likely that the demons did not pronounce names which were of such dreadful import to themselves. [The words appear in the best MSS.]

Verse 31. *And they besought him that he would not command them to go into the deep.* In the Chaldaic philosophy, mention is made of certain material demons, who are permitted to wander about on the earth, and are horribly

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him; for they were all waiting for him.

41 * And, behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 * And a woman, having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *him*, and touched the border of his garment; and immediately her issue of blood stancheth.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me; for I perceive ^b that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 * While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not; believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, ^c but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, ^d arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished; but ^e he charged them that they should tell no man what was done.

—^b Mark v. 30. Ch. vi. 19. — ^c Mark v. 35. — ^d John xi. 11, 13. — ^e Ch. vii. 14. John xi. 43. — ^f Matt. viii. 4. ix. 30. Mark v. 43.

afraid of being sent into abysses and subterranean places.

Verse 33. *Then went the devils out of the man, and entered into the swine* Some critics and commentators would have us to understand all this of the man himself, who they say, was a most outrageous maniac, and that, being permitted by our Lord, he ran after the swine, and drove them all down a precipice into the sea! This is solemn trifling indeed; or, at least, trifling with solemn things.

Verse 34. *They fled, and went and told it* They went, is omitted by every MS. of repute, and by the best of the ancient Versions.

Verse 40. *Gladly received him* Our translators needed not to have put *gladly* in Italics; it is expressed in the text.

Verse 41. *A man named Jairus* See on Matt. ix. 18-26, and Mark v. 22-43.

Verse 42. *The people thronged him* Almost suffocated him—so great was the throng about him.

Verse 46. *I perceive that virtue* This divine emanation did not proceed always from Christ, as necessarily as odours do from plants, for then all who touched him must have been equally partakers of it. Of the many that touched him, this

Woman and none else received this divine virtue ; and why ? Because she came in faith. Faith alone attracts and receives the energetic influence of God at all times. There would be more miracles, at least of spiritual healing, were there more faith among those who are called believers.

Verse 54. *He put them all out*] That is, the pipers and those who made a noise, weeping and lamenting. Pompous funeral ceremonies are ridiculous in themselves, and entirely opposed to the spirit and simplicity of the religion of Christ.

Verse 55. *And he commanded to give her meat.*] Though

she was raised to life by a miracle, she was not to be preserved by a miracle. Nature is God's great instrument, and he delights to work by it ; nor will he do anything by his sovereign power, in the way of miracle, that can be effected by his ordinary providence. Again, God will have us be workers together with him : he provides food for us, but he does not eat for us ; we eat for ourselves, and are thus nourished on the bounty that God has provided. So, God provides salvation for a lost world, and bestows it on every penitent believing soul ; but he neither repents nor believes for any man.

CHAPTER IX.

Christ sends his apostles to preach and work miracles, 1-6. Herod, hearing of the fame of Jesus, is perplexed ; some suppose that John Baptist is risen from the dead ; others, that Elijah or one of the old prophets was come to life, 7-9. The apostles return and relate the success of their mission. He goes to a retired place, and the people follow him, 10, 11. He feeds five thousand men with five loaves and two fishes, 12-17. He asks his disciples what the public think of him, 18-21. Foretels his passion, 22. Shows the necessity of self-denial, and the importance of salvation, 23-25. Threatens those who deny him before men, 26. The transfiguration, 27-36. Cures a demoniac, 37-43. Again foretels his passion, 44, 45. The disciples contend who shall be greatest, 46-48. Of the person who cast out devils in Christ's name, but did not associate with the disciples, 49, 50. Of the Samaritans who would not receive him, 51-56. Of the man who wished to follow Jesus, 57, 58. He calls another disciple, who asks permission first to bury his father, 59. Our Lord's answer, 60-62.

THEN ¹he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And ²he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money ; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

7 Now Herod the tetrarch heard of all that was done by him : and he was perplexed, because that it was said of some, that John was risen from the dead :

8 And of some, that Elias had appeared ; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded : but

^aMatt. x. 1. Mark iii. 13. vi. 7.—^bMatt. x. 7, 8. Mark vi. 12. Ch. x. 1, 9.—^cMatt. x. 9. Mark vi. 8. Ch. x. 4. xxii. 58.—^dMatt. x. 11. Mark vi. 10.—^eMatt. x. 14.—^fActs xiii. 51.—^gMark vi. 12.—

Verse 1. *Power and authority*] The power to work miracles ; and that authority by which the whole demoniac system was to be subjected to them. Luke mentions both *demons and diseases* ; therefore he was either mistaken, or *demons and diseases* are not the same. The treatment of these two was not the same : the demons were to be cast out, the diseases to be healed.

Verse 3. *Neither have two coats*] Show that in all things ye are ambassadors for God ; and go on his charges.

Verse 4. *There abide, and thence depart.*] That is, remain in that lodging till ye depart from that city.

Verse 7. *He was perplexed*] He was greatly perplexed.

who is this, of whom I hear such things ? ¹And he desired to see him.

10 And the apostles, when they were returned, told him all that they had done. ²And he took them, and went aside privately into a desert place belonging to the city called Bethsaida ;

11 And the people, when they knew it, followed him : and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals : for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes ; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

^aMatt. xiv. 1. Mark vi. 14.—^bCh. xxiii. 8.—^cMark vi. 30.—^dMatt. xiv. 13.—^eMatt. xiv. 15. Mark vi. 35. John vi. 1, 5.

It is a metaphor taken from a traveller, who, in his journey, meets with several paths, one only of which leads to the place whither he would go ; and, not knowing which to take, he is distressed with perplexity and doubt.

Verse 11. *The people followed him*] Observe here five grand effects of divine grace. 1. The people are drawn to follow him. 2. He kindly receives them. 3. He instructs them in the things of God. 4. He heals all their diseases. 5. He feeds their bodies and their souls.

Verse 12. *Send the multitude away*] See the parallel places, Matt. xiv. 15-21 ; Mark vi. 36-44.

Verse 16. *Then he took the five loaves*] A minister of the

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them, twelve baskets.

18 * And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering said, ^b John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? * Peter answering said, The Christ of God.

21 * And he straightly charged them, and commanded them to tell no man that thing;

22 Saying, * The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 * And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 * For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 ^b For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

27 * But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 * And it came to pass about an eight days after these * sayings, he took Peter, and John, and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were

heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud:

35 And there came a voice out of the cloud, saying, * This is my beloved Son: * hear him.

36 And when the voice was past, Jesus was found alone. * And they kept it close, and told no man in those days any of those things which they had seen.

37 * And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out: and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 * Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 * But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 * Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, * Whosoever shall receive

* Matt. xvi. 18. Mark viii. 27.—^b Matt. xiv. 2. Ver. 7, 8.—Matt. xvi. 16. John vi. 69.—^c Matt. xvi. 20.—^d Matt. xvi. 21. xvii. 22.—^e Matt. x. 88. xvi. 24. Mark viii. 84. Ch. xiv. 27.—^f Matt. xvi. 28. Mark viii. 86.—^g Matt. x. 88. Mark viii. 33. 2 Tim. ii. 12.—^h Matt. xvi. 28. Mark ix. 1.—ⁱ Matt. xvii. 1. Mark ix. 2.—^j Or, things.—^k Dan.

viii. 18. x. 9.—^m Matt. iii. 17.—ⁿ Acts iii. 22.—^o Matt. xvii. 9.—^p Matt. xvii. 14. Mark ix. 14, 17.—^q Matt. xvii. 23.—^r Mark ix. 32. Ch. ii. 60. xviii. 34.—^s Matt. xviii. 1. Mark ix. 34.—^t Matt. x. 40. xviii. 5. Mark ix. 37. John xii. 44. xiii. 20.

gospel, who is employed to feed souls, should imitate this conduct of Christ.

Verse 18. *Whom say the people*] The common people, i. e., the mass of the people.

Verse 20. *But whom say ye that I am?*] Whom do ye tell the people that I am? What do ye preach concerning me?

The Christ of God.] The Coptic and later Persic read, *Thou art Christ God.*

Verse 23. *If any man will come after me*] See on Matt. xvi. 24, where the nature of *proselytism* among the Jews is explained.

Daily] Omitted by many reputable MSS., Versions, and Fathers.

Verse 25. *Lose himself*] That is, his life or soul.

Or be cast away?] *Or receive spiritual damage.* I have added the word *spiritual* here, which I conceive to be necessarily implied. Because, if a man receive only temporal damage in some respect or other, yet *gaining the whole world* must amply compensate him. But if he should receive *spiritual* damage—hurt to his soul in the smallest degree, the possession of the universe could not indemnify him.

Verse 25. *About an eight days after*] See on Matt. xvii. 1-18.

Verse 31. *His decease*] That going out (or death) of his That peculiar kind of death—its nature, circumstances, and necessity being considered.

Verse 39. *A spirit taketh him, and he suddenly crieth out*] This very phrase is used by heathen writers, when they speak of supernatural influence.

Verse 43. *The mighty power*] They plainly saw that it was a case in which any power inferior to that of God could be of no avail; and they were deeply struck with the majesty of God manifested in the conduct of the blessed Jesus.

Verse 44. *Let these sayings sink down into your ears*] Or, put these words into your ears. To other words, you may lend occasional attention—but to what concerns my sufferings and death you must ever listen.

Verse 46. *There arose a reasoning*] A dialogue took place—one inquired, and another answered, and so on.

Verse 49. *We forbade him*] See Mark ix. 38, &c.

Verse 51. *He steadfastly set his face*] That is, after proper and mature deliberation, he chose now to go up to Jerusalem, and firmly determined to accomplish his design.

this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: *for he that is least among you all, the same shall be great.

49 ^b And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not: for *he that is not against us is for us.

51 And it came to pass, when the time was come that ^a he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face; and they went, and entered into a village of the Samaritans, to make ready for him.

53 And *they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as ^c Elias did?

55 But he turned, and rebuked them, and said,

*Matt. xxiii. 11, 12.—^b Mark ix. 38. See Num. xi. 28.—^c See Matt. xii. 30. Ch. xi. 23.—^d Mark xvi. 19. Acts i. 2.—^e John iv. 4, 9.—^f 2 Kings i. 10, 12.—^g John iii. 17. xii. 47.—^h Matt. viii. 19.

Verse 52. *Sent messengers*] Probably James and John.

Verse 53. *His face was*] They saw he was going up to Jerusalem to keep the feast (it was the feast of tabernacles, John vii. 2); and, knowing him thereby to be a Jew, they would afford nothing for his *entertainment*; for, in religious matters, the Samaritans and Jews had no dealings, see John iv. 9. The Samaritans were a kind of mongrel heathens; they feared Jehovah, and served other gods, 2 Kings xvii. 34. They apostatized from the true religion, and persecuted those who were attached to it, see Matt. xvi. 1. Those only who have deserted the truth of God, or who are uninfluenced by it, hate them who embrace and act by it. When a man has once decidedly taken the road to heaven, he can have but little credit any longer in the world, 1 John iii. 1.

Verse 54. *That we command fire*] Vengeance belongs to the Lord. What we suffer for his sake, should be left to himself to reprove or punish. The insult is offered to him, not to us.

Verse 55. *Ye know not what manner of spirit ye are of.*] Ye do not consider that the present is a dispensation of infinite mercy and love; and that the design of God is not to destroy sinners, but to give them space to repent, that he may save them unto eternal life. And ye do not consider that the zeal which you feel springs from an evil principle,

Ye know not what manner of spirit ye are of.

56 For *the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

57 ^b And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

59 ^c And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, ^d I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man having put his hand to the plough, ^e and looking back, is fit for the kingdom of God.

—^f Matt. viii. 21.—^g See 1 Kings xix. 20, 21.—^h Gen. ix. 17, 21 2 Pet. ii. 21.

being more concerned for your own honour than for the honour of God.

Verse 56. *And they went to another village.*] Which probably did entertain them: being, perhaps, without the Samaritan borders.

Verse 57. *A certain man*] He was a scribe. See on Matt. viii. 19-22. It is probable that this took place when Christ was at Capernaum, as Matthew represents it, and not on the way to Jerusalem through Samaria.

Verse 61. *Another also said*] This circumstance is not mentioned by any of the other Evangelists; and Matthew alone mentions the former case, ver. 57, 58.

Let me first go bid them farewell, which are at home] Permit me to set in order my affairs at home. Those who understand the Greek text will see, at once, that it will bear this translation well; and that this is the most natural.

Verse 62. *Put his hand to the plough*] Can any person properly discharge the work of the ministry who is engaged in secular employments? A farmer and a minister of the gospel are incompatible characters. As a person who holds the plough cannot keep on a straight furrow if he look behind him; so he who is employed in the work of the ministry cannot do the work of an Evangelist, if he turn his desires to worldly profits.

CHAPTER X.

Christ appoints seventy disciples to go before him, two by two, to preach, heal, &c., 1-12. Pronounces woes on Chorazin and Capernaum, 13-16. The seventy return, and give account of their mission, 17-20. Christ rejoices that the things which were hidden from the wise and prudent had been revealed unto babes, and shows the great privileges of the gospel, 21-24. A lawyer inquires how he shall inherit eternal life, and is answered, 25-29. The story of the good Samaritan, 30-37. The account of Martha and Mary, 38-42.

AFTER these things, the Lord appointed other seventy also, and sent them two and two before his face, into every city and place, whither he himself would come.

2 Therefore said he unto them, ^bThe harvest truly is great, but the labourers are few: ^cpray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: ^dbehold, I send you forth as lambs among wolves.

4 ^eCarry neither purse, nor scrip, nor shoes: and ^fsalute no man by the way.

5 ^gAnd into whatsoever house ye enter, first say, Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 ^hAnd in the same house remain, ⁱeating and drinking such things as they give: for ^jthe labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 ^kAnd heal the sick that are therein, and say unto them, ^lThe kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 ^mEven the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

^aMatt. x. 1. Mark vi. 7.—^bMatt. ix. 37, 39. John iv. 35.—^c2 Thess. iii. 1.—^dMatt. x. 16.—^eMatt. x. 9, 10. Mark vi. 8. Ch. ix. 3.—^f2 Kings iv. 29.—^gMatt. x. 12.—^hMatt. x. 11.—ⁱ1 Cor. x. 27.—^jMatt. x. 10. 1 Cor. ix. 4, &c. 1 Tim. v. 18.—^kCh. ix. 2.—^lMatt. iii. 2. iv. 17. x. 7. Ver. 11.—^mMatt. x. 14. Ch. ix. 6. Acts xiii. 51. xviii. 6.—ⁿMatt. x. 15. Mark vi. 11.—^oMatt. xi. 21.—^pEzek. iii. 6.—^qMatt. xi. 23.—^rSee Gen. xi. 4. Deut. i. 28. Isa.

Verse 1. *The Lord appointed other seventy*] Rather, *seventy others*, not *other seventy* as our translation has it, which seems to intimate that he had appointed seventy before this time, though, probably, the word *other* has a reference to the twelve chosen first: he not only chose twelve disciples to be constantly with him; but he chose seventy others to go before him. Our blessed Lord formed everything in his church on the model of the Jewish church, and why? Because it was the pattern shown by God himself, the divine form, which pointed out the heavenly substance which now began to be established in its place. As he before had chosen twelve apostles, in reference to the twelve patriarchs, he now publicly appointed seventy others, as Moses did the seventy elders, whom he associated with himself to assist him in the government of the people. Exod. xviii. 19, xxiv. 1-9. These Christ sent by two and two: 1. To teach them the necessity of concord among the ministers of righteousness. 2. That in the mouths of two witnesses everything might be established. And 3. That they might comfort and support each other in their difficult labour.

Verse 2. *That he would send forth*] There seems to be an allusion here to the case of reapers, who, though the harvest was perfectly ripe, yet were in no hurry to cut it down.

Verse 4. *Salute no man by the way*] According to a canon of the Jews, a man who was about any sacred work was exempted from all civil obligations for the time; forasmuch as obedience to God was of infinitely greater consequence than the cultivation of private friendships, or the returning of civil compliments.

Verse 6. *The Son of peace*] In the Jewish style, a man who has any good or bad quality is called the son of it.

Son of peace in the text not only means a peaceable, quiet man, but one also of good report for his uprightness and benevolence.

Verse 9. *The kingdom of God is come nigh unto you*] Is just upon you. This was the general text on which they were to preach all their sermons.

Verse 15. *To hell*] *To Hades*.

12 But I say unto you, that ^ait shall be more tolerable in that day for Sodom, than for that city.

13 ^bWoe unto thee, Chorazin! woe unto thee, Bethsaida! ^cfor if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 ^dAnd thou, Capernaum, which art ^eexalted to heaven, ^fshalt be thrust down to hell.

16 ^gHe that heareth you, heareth me; and ^hhe that despiseth you, despiseth me; ⁱand he that despiseth me, despiseth him that sent me.

17 And ^jthe seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, ^kI beheld Satan as lightning fall from heaven.

19 Behold, ^lI give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because ^myour names are written in heaven.

21 ⁿIn that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

xiv. 13. Jer. li. 53.—^aSee Ezek. xvi. 20. xxiii. 18.—^bMatt. x. 43. Mark ix. 37. John xiii. 20.—^c1 Thess. iv. 8.—^dJohn v. 23.—^eVer. 1.—^fJohn xii. 31. xvi. 11. Rev. ix. 1. xii. 8, 9.—^gMark xvi. 18. Acts xviii. 5.—^hExod. xxxii. 32. Ps. lxxv. 28. Isa. iv. 3. Dun. xii. 1. Phil. iv. 8. Heb. xii. 23. Rev. xiii. 8. xx. 12. xxi. 27.—ⁱMatt. xi. 25.

Verse 18. *I beheld Satan*] Or, *Satan himself*—the very Satan, the supreme adversary—falling as lightning with the utmost suddenness, as a flash of lightning falls from the clouds, and at the same time in the most observable manner. The fall was both very sudden and very apparent. Thus should the fall of the corrupt Jewish state be, and thus was the fall of idolatry in the Gentile world.

Verse 19. *To tread on serpents, &c.*] It is possible that by *serpents* and *scorpions* our Lord means the scribes and Pharisees, whom he calls *serpents*, and a brood of *vipers*, Matt. xxiii. 33. Because, through the subtlety and venom of the old serpent, the devil, they opposed him and his doctrine; and, by trampling on these, it is likely that he means, they should get a complete victory over such: as it was an ancient custom to trample on the kings and generals who had been taken in battle, to signify the complete conquest which had been gained over them.

Verse 20. *Because your names are written in heaven*] This form of speech is taken from the ancient custom of writing the names of all the citizens in a public register, that the several families might be known, and the inheritances properly preserved. It appears also probable, that when any person died, or behaved improperly, his name was sought out and erased from the book. To this custom of blotting the names out of the public registers, there appear to be allusions, Exod. xxxii. 32; Rev. iii. 5; Deut. ix. 14, xxv. 19, xxix. 20; 2 Kings xiv. 27; Ps. lxxix. 28, cix. 13, and in other places.

Verse 21. *Rejoiced in spirit*] Was truly and heartily joyous: felt an inward triumph.

I thank thee] The thanks are meant to be given to God for revealing them to babes, not for hiding them from the others.

Thou hast hid] That is, thou hast not revealed them to the Scribes and Pharisees, who idolised their own wisdom; but thou hast revealed them to the simple and humble of heart.

Verse 29. *Willing to justify himself*] He imagined that as he had never been deficient in his conduct to any person

22 * All ^b things are delivered to me of my Father: and ^c no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and ^d he to whom the Son will reveal him.

23 And he turned him unto *his* disciples, and said privately, ^e Blessed are the eyes which see the things that ye see:

24 For I tell you, ^f that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

25 And, behold, a certain lawyer stood up, and tempted him, saying, ^g Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering, said, ^h Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and ⁱ thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and ^j thou shalt live.

29 But he, willing to ^k justify himself, said unto Jesus, and who is my neighbour?

30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way: and when he saw him, ^l he passed by on the other side.

32 And likewise a Levite, when he was at the

place, came and looked on *him*, and passed by on the other side.

33 But a certain ^m Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on *him*,

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two ⁿ pence, and gave *them* to the host, and said unto him, Take care of him: whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named ^o Martha received him into her house.

39 And she had a sister, called Mary, ^p which also ^q sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, ^r thou art careful and troubled about many things.

42 But ^s one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

* Matt. xxviii. 18. John iii. 35. v. 27. xvii. 2.—^b Many ancient copies add these words, And turning to his disciples, he said.—^c John i. 18. vi. 44, 45.—^d Matt. xii. 16.—^e 1 Pet. i. 10.—^f Matt. xix. 16. xxii. 35.—^g Deut. vi. 5.—^h Lev. xix. 18.—ⁱ Lev. xviii. 5. Neh. ix. 29. Esek. xx. 11, 13, 21. Rom. x. 5.—^j Ch. xvi. 15.—

of his own nation, he had amply fulfilled the law. This is the sense in which the Jews understood the word *neighbour*, as may be seen from Lev. xxix. 15, 16, 17, and 18. But our Lord shows here, that the acts of kindness which a man is bound to perform to his neighbour when in distress, he should perform to any person, of whatever nation, religion, or kindred, whom he finds in necessity.

Verse 30. And Jesus answering] Rather, Then Jesus took him up. This I believe to be the meaning; he threw out a challenge, and our Lord took him up on his own ground.

A certain man went down from Jerusalem] This was the most public road in all Judea, as it was the grand thoroughfare between these two cities for the courses of priests, twelve thousand of whom are said to have resided at Jericho.

Fell among thieves] At this time the whole land of Judea was much infested with hordes of banditti.

Verse 31. And by chance] The phrase properly means the coincidence of time and circumstance.

Verses 31 and 32. Priest and Levite are mentioned here, partly because they were the most frequent travellers on this road, and partly to show that these were the persons who, from the nature of their office, were most obliged to perform works of mercy; and from whom a person in distress had a right to expect immediate succour and comfort. Deut. xxi. 1-4.

Verse 33. Samaritan is mentioned merely to show that he was a person from whom a Jew had no right to expect any help or relief, because of the enmity which subsisted between the two nations.

Verse 34. Pouring in oil and wine] These, beaten together, appear to have been used formerly as a common medicine for fresh wounds.

Verse 35. Two pence] Two denarii, about fifteen pence English; and which, probably, were at that time of ten times more value there than so much is with us now.

Verse 36. Which—was neighbour] Which fulfilled the duty which one neighbour owes to another?

Verse 37. He that shewed mercy] Or, so much mercy. His prejudices would not permit him to name the Samaritan,

* Ps. xxxviii. 11.—^m John iv. 9.—ⁿ See Matt. xx. 2.—^o John xi. 1. xii. 2, 3.—^p 1 Cor. vii. 39, &c.—^q Ch. viii. 35. Acts xxii. 3.—^r Matt. vii. 21. Ps. xxvii. 1.—^s Matt. vi. 19, 21. xvi. 26. 9 Cor. v. 16.

yet his conscience obliged him to acknowledge that he was the only righteous person of the three.

Go, and do thou likewise.] Be even to thy enemy in distress as kind, humane, and merciful, as this Samaritan was.

Verse 38. A certain village] If this village was Bethany, where Martha and Mary lived, at less than two miles' distance from Jerusalem, see John xi. 1, 18; xii. 2, then this must have happened later than Luke places it; because, in chap. xix. 29, he represents Jesus as having arrived after this at Bethany; and what is said in chap. xiii. 22, and xvii. 11, seems to confirm that this visit of Jesus to Martha and Mary ought to be placed later.

Received him] Kindly received, she received him in a friendly manner, under her roof; and entertained him hospitably. So the word is used in the best Greek writers. Martha is supposed by some to have been a widow, with whom her brother Lazarus and sister Mary lodged.

Verse 39. Sat at Jesus' feet] This was the posture of the Jewish scholars, while listening to the instructions of the Rabbins.

Verse 40. Martha was cumbered] She was harassed with different cares and employments at the same time; one drawing one way, and another, another: a proper description of a worldly mind. But in Martha's favour it may be justly said, that all her anxiety was to provide suitable and timely entertainment for our Lord and his disciples; for this is the sense in which the word *serving* should be taken. And we should not, on the merest supposition, attribute earthly-mindedness to a woman whose character stands unimpeachable in the gospel; and who, by entertaining Christ and his disciples, and providing liberally for them, gave the highest proof that she was influenced by liberality and benevolence, and not by parsimony or covetousness.

Help me.] The idea is taken from two pillars meeting together at the top, exactly over the centre of the distance between their bases, and thus mutually supporting each other.

Verse 41. Thou art careful and troubled] Thou art distracted, thy mind is divided (see on Matt. xiii. 22), in consequence of which, thou art disturbed, thy spirit is thrown into a tumult.

About many things.] Getting a *variety* of things ready for this entertainment, much more than are necessary on such an occasion.

Verse 42. One thing is needful] One single dish, the simplest and plainest possible, is such as best suits me and my disciples, whose meat and drink it is to do the will of our heavenly Father.

Mary hath chosen that good part] That is, of hearing my word, of which she shall not be deprived; it being at present of infinitely greater importance to attend to my teaching than to attend to any domestic concerns. Our Lord both preached and practised the doctrine of self-denial; he and his disciples were contented with a little, and sumptuous entertainments are condemned by the spirit and design of his gospel.

I believe the above to be the true meaning of these verses; but others have taken a somewhat different sense from them: especially when they suppose that by *one thing needful*, our Lord means the *salvation of the soul*. To attend to this is undoubtedly the most necessary of all things, and should be the *first*, the *grand* concern of every human spirit; but in

my opinion it is not the meaning of the words in the text. It is only prejudice from the common use of the words in this way that could make such an interpretation tolerable. [But *scholarship* as well as *prejudice*, leads to the conclusion that the "*one thing*" cannot be anything else than what the Lord himself calls the "*good part*."]

Martha has been blamed, by incautious people, as possessing a carnal, worldly spirit; and as Mary Magdalene has been made the chief of all prostitutes, so has Martha of all the worldly-minded. Through her affectionate respect for our Lord and his disciples, and through that alone she erred. There is not the slightest intimation that she was either worldly-minded or careless about her soul; nor was she at this time improperly employed, only so far as the abundance of her affection led her to make a greater provision than was necessary on the occasion. Nor are our Lord's words to be understood as a reproof; they are a kind and tender expostulation, tending to vindicate the conduct of Mary. The utmost that can be said on the subject is, Martha was *well* employed, but Mary, on this occasion, *better*.

CHAPTER XI.

Christ teaches his disciples to pray, 1-4. Shows the necessity of importunity in prayer, 5-13. Casts out a dumb demon, 14. The Jews ascribe this to the power of Beelzebub; our Lord vindicates his conduct, 15-23. Miserable state of the Jews, 24-26. Who they are that are truly blessed, 27, 28. He preaches to the people, 29-36. A Pharisee invites him to dine with him, who takes offence because he washed not his hands, 37, 38. Our Lord exposes their hypocrisy, 39-44. He denounces woes against the lawyers, 45-52. The Scribes and Pharisees are greatly offended, and strive to entangle him in his words, 53, 54.

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, * Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us ^b day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves:

6 For a friend of mine ^c in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say,

Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, ^d Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 * And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 'If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he ^e offer him a scorpion?

* Matt. vi. 9.—^a Or, for the day.—^b Or, Ch. xviii. 1. &c.

* Matt. vii. 7. xxi. 32. Mark xi. 24. John xv. 7. James i. 6. 1 John iii. 22.—^c Matt. vii. 9.—^d Gr. gives.

Verse 1-5. Teach us to pray] The prayer related here by Luke is not precisely the same as that mentioned by Matthew; and indeed it is not likely that it was given at the same time.

Verse 4. Lead us not into temptation, &c.] Deliver us from evil is a very inadequate rendering of the original, literally, Deliver us from the wicked one.

Verse 6. In his journey is come] Or, perhaps more literally, A friend of mine is come to me out of his way, which renders the case more urgent. This was a strong reason why he should have prompt relief.

Verse 7. My children are with me in bed.] Or, I and my children are in bed; this seems translation.

Verse 9. And (or, therefore) I say unto you, Ask] Be importunate with God, not so much to prevail on him to save you, as to get yourselves brought into a proper disposition to receive that mercy which he is ever disposed to give.

Verse 12. Offer him a scorpion?] Perhaps the word scorpion here may be used for any kind of serpent that proceeds from an egg, or the word egg may be understood: the common snake is oviparous; it brings forth a number of eggs, out of which the young ones are hatched. If he ask an egg, will he, for one that might nourish him, gave him that of a serpent.

Verse 13. The Holy Spirit] Or, as several MSS. have it, the good spirit.

13. If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

14. And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15. But some of them said, ^b He casteth out devils through ^c Beelzebub the chief of the devils.

16. And others, tempting him, ^d sought of him a sign from heaven.

17. But ^e he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

18. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20. But if I ^f with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21. ^g When a strong man armed keepeth his palace, his goods are in peace:

22. But ^h when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23. ⁱ He that is not with me is against me: and he that gathereth not with me scattereth.

24. ^j When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25. And when he cometh, he findeth it swept and garnished.

26. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and ^k the last state of that man is worse than the first.

^a Matt. ix. 32. xii. 22.—^b Matt. ix. 34. xii. 24.—^c Gr. Beelzebub, and so ver. 18, 19.—^d Matt. xii. 38. xvi. 1.—^e Matt. xii. 25. Mark iii. 24.—^f John ii. 25.—^g Exod. viii. 19.—^h Matt. xii. 29. Mark iii. 27.—ⁱ Isa. lili. 12. Col. ii. 15.—^j Matt. xii. 30.—^k Matt. xii. 43.—^l John v. 14. Heb. vi. 4. x. 29. 2 Pet. ii. 20.—^m Ch. i. 28.

Verse 27. *A certain woman—lifted up her voice, and said*] It was very natural for a woman, who was probably a mother, to exclaim thus. True happiness is found in hearing the glad tidings of salvation by Christ Jesus, and keeping them in a holy heart, and practising them in an unblameable life.

Verse 29. *This is an evil generation*] Or, *This is a wicked race of men.*

Verse 33. *No man, when he hath lighted, &c.*] See on Matt. v. 15. Our Lord intimates that if he worked a miracle among such an obstinate people, who were determined to disbelieve every evidence of the Messiahship, he should act as a man who lighted a candle and then covered it with a bushel, which must prevent the accomplishment of the end for which it was lighted.

Verse 34. *The light of the body is the eye*] Or, *the eye is the lamp of the body.*

Verse 36. *The whole shall be full of light*] Or, *altogether enlightened*; i. e., when the eye is perfect, it enlightens the whole body.

When the light of Christ dwells fully in the heart, it extends its influence to every thought, word, and action; and directs its possessor how he is to act in all places and circumstances. The doctrine that is contrary to the gospel may say, *Ignorance is the mother of devotion*; but Christ shows that there can be no devotion without heavenly light. Ignorance is the mother of superstition; but with this the heavenly light has nothing to do.

Verse 37. *To dine*] The word signifies the first eating of

27. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, ^a Blessed is the womb that bare thee, and the paps which thou hast sucked.

28. But he said, Yea, ^b rather, blessed are they that hear the word of God, and keep it.

29. ^c And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30. For as ^d Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31. ^e The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

32. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for ^f they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

33. ^g No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34. ^h The light of the body is the eye: therefore, when thine eye is single, thy whole body also is full of light; but when ⁱ thine eye is evil, thy body also is full of darkness.

35. Take heed therefore that the light which is in thee be not darkness.

36. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when ^j the bright shining of a candle doth give thee light.

37. And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38. And ^k when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39. ^l And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and

^a Matt. vii. 21. Ch. viii. 21. James i. 25.—^b Matt. xii. 39, 40.—^c Jonah i. 17. ii. 10.—^d 1 Kings x. 1.—^e Jonah iii. 5.—^f Matt. v. 15. Mark iv. 21. Ch. viii. 16.—^g See Matt. v. 15.—^h Matt. vi. 22.—ⁱ Gr. a candle by its bright shining.—^j Mark vii. 3.—^k Matt. xliii. 25.

the day. The Jews made but two meals in the day. Their chief meal was their supper, after the heat of the day was over; and the same was the principal meal among the Greeks and Romans.

Verse 40. *Did not he that made that which is without*] God has made you such, both as to your bodies and souls, as he intended should show forth his praise; but can you think that the purpose of God can be accomplished by you, while you only attend to external legal purifications, your hearts being full of rapine and wickedness? How unthinking are you to imagine that God can be pleased with this outward purification, when all within is unholy!

Verse 41. *Give alms of such things as ye have*] Meaning either what was within the dishes spoken of before; or what was within their houses, or power: or what they had at hand, for so the phrase is used by the purest Greek writers.

Verse 43. *Ye love the uppermost seats*] Every one of them affected to be a ruler in the synagogues.

Verse 44. *Ye are as graves which appear not*] Like hidden tombs, graves which were not distinguished by any outward decorations, and were not elevated above the ground, so that those who walked over them did not consider what corruption was within; so they, under the veil of hypocrisy, covered their iniquities, so that those who had any intercourse or connexion with them did not perceive what accomplished knaves they had to do with.

Verse 45. *Thou reproachest us*] He alone who searches the heart could unmask these hypocrites; and he did it so effect-

the platter; but * your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without make that which is within also?

41 ^b But rather give alms ^c of such things as ye have; and, behold, all things are clean unto you.

42 ^d But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 ^e Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 ^f Woe unto you, scribes and Pharisees, hypocrites! ^g for ye are as graves which appear not, and the men that walk over them are not aware of them.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, ye lawyers! ^h for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 ⁱ Woe unto you! for ye build the sepulchres

* Tit. i. 15.—^b Isa. lviii. 7. Dan. iv. 27. Ch. xii. 33.—^c Or, as ye are able.—^d Matt. xxiii. 23.—^e Matt. xxiii. 8. Mark xii. 33, 34.—^f Matt. xxiii. 27.—^g Ps. v. 9.—^h Matt. xxiii. 4.—ⁱ Matt. xxiii. 29.—

ually that their own consciences acknowledged the guilt, and re-echoed their own reproach.

Verse 46. *Ye lade men with burdens*] By insisting on the observance of the traditions of the elders, to which it appears, by the way, they paid no great attention themselves.

Verse 47. *Ye build the sepulchres*] That is, ye rebuild and beautify them.

Verse 48. *Truly ye bear witness*] Ye acknowledge that those of old who killed the prophets were your fathers, and ye are about to show, by your conduct towards me and my apostles, that ye are not degenerated, that ye are as capable of murdering a prophet now as they were of old.

Verse 49. *The wisdom of God*] These seem to be Luke's words, and to mean that Jesus, the wisdom of God (as he is called, 1 Cor. i. 24), added the words which follow here, on that occasion; and this interpretation of the words is agreeable to that of Matthew, who makes Jesus speak in his own person: *Wherefore, behold, I send you prophets, &c.*, Matt. xxiii. 34. [Alford refers the word to 2 Chron. xxiv. 18-22. This is doubtful, but Dr Clarke's note is not less so.]

Verse 50. *That the blood*] The particle may be translated so that, pointing out the event only, not the design or intention.

Verse 51. *From the blood of Abel*] See on Matt. xxiii. 34.

of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, ^j I will send them prophets and apostles, and some of them they shall slay and persecute:

50 That the blood of all the prophets which was shed from the foundation of the world, may be required of this generation;

51 ^k From the blood of Abel unto ^l the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 ^m Woe unto you, lawyers! for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye ⁿ hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and ^o seeking to catch something out of his mouth, that they might accuse him.

^j Matt. xxiii. 34.—^k Gen. iv. 8.—^l 2 Chron. xxiv. 20, 21.—^m Matt. xxiii. 13.—ⁿ Or, forbade.—^o Mark xii. 13.

Required] They are here represented as having this blood among them; and it is intimated that God will come by and by to require it, and to inquire how it was shed, and to punish those who shed it.

Verse 52. *Ye have taken away the key of knowledge*] By your traditions ye have taken away the true method of interpreting the prophecies.

Verse 53. *Began to urge him vehemently*] They began to be furious. They found themselves completely unmasked in the presence of a vast concourse of people. They therefore question him on a variety of points, and hope, by the multitude and impertinence of their questions, to puzzle or irritate him, so as to induce him to speak rashly (for this is the import of the word), that they might find some subject of accusation against him.

A minister of the gospel of God should, above all men, be continent of his tongue; his enemies, in certain cases, will crowd question upon question, in order so to puzzle and confound him that he may speak unadvisedly with his lips, and thus prejudice the truth he was labouring to promote and defend. The following advice of one of the ancients is good: "Stand thou firm as a beaten anvil; for it is the part of a good soldier to be flayed alive, and yet conquer."

CHAPTER XII

Christ preaches to his disciples against hypocrisy, and against timidity in publishing the gospel, 1-5. Excites them to have confidence in Divine Providence, 6, 7. Warns them against denying him, or betraying his cause, 8, 9. Of the blasphemy against the Holy Ghost, 10. Promises direction and support in persecution, 11, 12. Warns the people against covetousness, 13-15. Parable of the rich man who pulled down his granaries to build greater, 16-21. Cautions against caring cares and anxieties, 22-32. The necessity of living to God, and in reference to eternity, 33-40. At the request of Peter, he further explains the preceding discourses, 41-48. The effects that should be produced by the preaching of the gospel, 49-53. The signs of the times, 54-57. The necessity of being prepared to appear before the judgment seat of God, 58, 59.

IN 'the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, 'Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 'For there is nothing covered that shall not be revealed; neither hid that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the housetops.

4 'And I say unto you, 'my friends, 'Be not afraid of them that kill the body, and after that have no more that they can do:

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two 'farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 'Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men, shall be denied before the angels of God.

10 And 'whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.

11 'And when they bring you into the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

* Matt. xvi. 6. Mark viii. 15.—^b Matt. xvi. 12.—^c Matt. x. 28. Mark iv. 22. Ch. viii. 17.—^d Matt. x. 28. Isa. li. 7, 8, 12, 13. Jer. i. 8.—^e John xv. 14, 15.—^f See Matt. x. 29.—^g Matt. x. 32. Mark viii. 38. 2 Tim. ii. 12. 1 John ii. 23.—^h Matt. xii. 31, 32. Mark iii. 28. 1 John v. 16.—ⁱ Matt. x. 19. Mark xiii. 11. Ch. xxi. 14.—

Verse 1. *An innumerable multitude of people*] *Myriads of people*. A myriad is ten thousand, and myriads must, at the very lowest, mean twenty thousand. But the word is often used to signify a crowd or multitude which cannot be readily numbered.

Which is hypocrisy.] These words are supposed by some to be an addition to the text, because it does not appear that it is their hypocrisy which Christ alludes to, but their false doctrines. They had, however, a large proportion of both.

Verse 5. *Fear him*] Even the friends of God are commanded to fear God, as a being who has authority to send both body and soul into hell. Therefore it is proper even for the most holy persons to maintain a fear of God, as the punisher of all unrighteousness.

Verse 6. *Are not five sparrows sold for two farthings?*] See this explained on Matt. x. 29.

Verse 7. *Fear not therefore*] Want of faith in the providence and goodness of God is the source of all human inquietudes and fears. He has undertaken to save and defend those to the uttermost who trust in him. His wisdom cannot be surprised, his power cannot be forced, his love cannot forget itself. Man distrusts God, and fears that he is forgotten by him, because he judges of God by himself; and he knows that he is apt to forget his Maker, and be unfaithful to him.

Verse 10. *Him that blasphemeth*] See the sin against the Holy Ghost explained, Matt. xii. 32.

Verse 13. *Speak to my brother, that he divide*] Among the Jews, the children had the inheritance of their fathers divided among them: the eldest had a double portion, but all the rest had equal parts.

Verse 14. *A judge*] A minister of Christ ought not to concern himself with secular affairs, any farther than charity and the order of discipline require it. Our Lord could have decided this difference in a moment; but the example of a

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, 'Man, who made me a judge or a divider over you?

15 And he said unto them, 'Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully;

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, *Thou fool*, this night 'thy 'soul shall be required of thee: 'then whose shall those things be which thou hast provided?

21 So is he that layeth up treasure for himself, 'and is not rich toward God.

22 And he said unto his disciples, Therefore I say unto you, 'Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body is more than raiment.

24 Consider the ravens, for they neither sow nor reap; which neither have storehouse nor barn; and

1 John xviii. 36.—¹ 1 Tim. vi. 7, &c.—² Eccles. xi. 9. Eccles. xi. 19. 1 Cor. xv. 32. James v. 6.—³ Or, *do they require thy soul.*—⁴ Job xx. 22. xxvii. 8. Ps. lli. 7. James iv. 14.—⁵ Ps. xxxix. 6. Jer. xvii. 11.—⁶ Matt. vi. 20. Ver. 33. 1 Tim. vi. 18, 19. James ii. 6.—⁷ Matt. vi. 25.

perfect disengagement from worldly things was more necessary for the ministers of his church than that of a charity applying itself to temporal concerns.

Verse 15. *Beware of covetousness*] Or rather, *Beware of all inordinate desires.*

Consisteth not in the abundance] That is, *dependeth not on the abundance*. It is not *superfluities* that support man's life, but *necessaries*. What is necessary, God gives liberally; what is *superfluous*, he has not promised. Nor can a man's life be preserved by the abundance of his possessions: to prove this, he spoke the following parable:

Verse 16. *The ground of a certain rich man, &c.*] He had generally what is called good luck in his farm, and this was a remarkably plentiful year.

Verse 17. *He thought within himself*] *Riches*, though ever so well acquired, produce nothing but vexation and embarrassment.

Verse 18. *I will pull down, &c.*] The rich are full of designs concerning this life, but in general take no thought about eternity till the time that their goods and their lives are both taken away.

Verse 19. *Soul, thou hast much goods*] Moderate poverty is a great labour in order to salvation; but it is one which nobody desires.

Take thine ease, eat, drink, and be merry.] This was exactly the creed of the ancient Atheists and Epicureans. What a wretched portion for an immortal spirit! and yet those who know not God have no other, and many of them not even this.

Verse 20. *Thou fool*] To imagine that a man's comfort and peace can depend upon temporal things; or to suppose that these can satisfy the wishes of an immortal spirit.

This night] How awful was this saying! In the very night in which he had finally settled all his plans, his soul was called into the eternal world! What a dreadful awaken-

*God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith!

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 *But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 *Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 *Let your loins be girded about, and your lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding;

*Job xxxviii. 41. Ps. cxlviii. 9.—Or, Live not in careful suspense.—Matt. vi. 33.—Matt. xi. 25, 26.—Matt. xix. 21. Acts ii. 45. iv. 34.—Matt. vi. 30. Ch. xvi. 9. 1 Tim. vi. 19.—Eph. vi. 14. 1 Pet. i. 13.—Matt. xxv. 1, &c.—Matt. xxiv. 46.—Matt. xxiv.

ing of a soul, long asleep in sin! He is now hurried into the presence of his Maker; none of his worldly goods can accompany him, and he has not a particle of heavenly treasure!

Verse 21. *So is he*] That is, *thus will it be*. This is not an individual case; all who make this life their portion, and who are destitute of the peace and salvation of God, shall sooner or later be surprised in the same way.

Layeth up treasure for himself] This is the essential characteristic of a covetous man: he desires riches; he gets them; he lays them up, not for the necessary uses to which they might be devoted, but for himself; to please himself, and to gratify his avaricious soul. Such a person is commonly called a miser, i. e., literally, a wretched, miserable man.

Verse 22. *Take no thought*] Be not anxiously careful.

Verse 23. *Neither be ye of doubtful mind.*] Or, in anxious suspense.

Verse 30. *The nations of the world seek after*] Or, earnestly seek. It is the essence of Heathenism to live only for this life; and it is the property of Christianity to lead men to live here in reference to another and better world.

Verse 32. *Fear not, little flock*] Or, very little flock. A double diminutive. Though this refers solely to the apostles and first believers, of whom it was literally true, yet we may say that the number of genuine believers has been, and is still, small, in comparison of Heathens and false Christians.

It is your Father's good pleasure] It hath pleased, &c., though this tense, joined with an infinitive, has often the force of the present. Our Lord intimates, God has already given you that kingdom which consists in righteousness, peace, and joy in the Holy Ghost; therefore, fear not; omnipotence itself has undertaken your cause.

Verse 33. *Sell that ye have*] Turn the fruits of your fields (which are beyond what you need for your own support) into money, and give it in alms; and the treasure thus laid out, shall be as laid up for yourselves and families in heaven. This purse shall not grow old, and this treasure shall not decay.

Verse 34. *Where your treasure is*] Let God be the treasure of your soul, and let your heart go frequently to the place where his honour dwelleth.

that when he cometh and knocketh, they may open unto him immediately.

37 *Blessed are those servants, whom the lord, when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39 *And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 *Be ye therefore ready also: for the Son of man cometh at an hour when ye thinketh not.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

43 Blessed is that servant, whom his Lord, when he cometh, shall find so doing.

44 *Of a truth I say unto you, that he will make him ruler over all that he hath.

45 *But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and

43. 1 Thess. v. 2. 2 Pet. iii. 10. Rev. iii. 3. xvi. 15.—Matt. xxiv. 44. xxv. 13. Mark xiii. 33. Ch. xxi. 34, 36. 1 Thess. v. 6. 2 Pet. iii. 12.—Matt. xxiv. 45. xxv. 21. 1 Cor. iv. 2.—Matt. xxiv. 47.—Matt. xxiv. 48.—Or, cut him off, Matt. xxiv. 51.

Verse 35. *Let your loins*] Be active, diligent, determined, ready; let all hindrances be removed out of the way; and let the candle of the Lord be always found burning brightly in your hand.

The wedding] How the Jewish weddings were celebrated, see on Matt. viii. 12, xxii. 13.

Verse 37. *He shall gird himself*] Alluding to the long garments which were worn in the eastern countries; and which, in travelling and serving, were tucked up in their belts. From this verse we may gather likewise, that it was the custom of those days, as it was, not long since, among us, for the bridegroom, at the wedding supper, to wait as a servant upon the company.

Verse 40. *Be ye therefore ready also*] It is pretty evident that what is related here, from verse 35 to 40, was spoken by our Lord at another time.

Verse 42. *Faithful and wise steward*] See on Matt. xxiv. 45; where the several parts of the steward's office are mentioned and explained.

Verse 46. *With the unbelievers.*] Or, rather, the unfaithful. Persons who had the light and knowledge of God's word, but made an improper use of the privileges they received.

Verse 47. *Shall be beaten with many stripes.*] Criminals among the Jews could not be beaten with more than forty stripes; and as this was the sum of the severity to which a whipping could extend, it may be all that our Lord here means.

Verse 48. *Shall be beaten with few*] For petty offences the Jews in many cases inflicted so few as four, five, and six stripes.

From this and the preceding verse we find that it is a crime to be ignorant of God's will; because to every one God has given less or more of the means of instruction. Those who have had much light, and have not improved it, shall have punishment proportioned to the light they have abused. Those who have had little light, and few means of improvement, shall be punished only for the abuse of the knowledge they possessed.

Verse 49. *I am come to send fire*] See the subject largely explained on Matt. x. 34, &c.

will appoint him his portion with the unbelievers.

47 And ^athat servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes.

48 ^bBut he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 ^cI am come to send fire on the earth; and what will I, if it be already kindled?

50 But ^dI have a baptism to be baptised with; and how am I ^estraitened till it be accomplished!

51 ^fSuppose ye that I am come to give peace on earth? I tell you, Nay; ^gbut rather division:

52 ^hFor from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother;

the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 And he said also to the people, ⁱWhen ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 ^jWhen thou goest with thine adversary to the magistrate, ^kas thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last ^lmite.

^aNum. xv. 30. Deut. xxv. 2. John ix. 41, xv. 22. Acts xviii. 30. James iv. 17.—^bLev. v. 17. 1 Tim. i. 13.—^cVer. 51.—^dMatt. xx. 22. Mark x. 38.—^eOr, *pained*.—^fMatt. x. 34. Ver. 49.—^gMic.

vii. 6. John vii. 43. ix. 16. x. 19.—^hMatt. x. 35.—ⁱMatt. xvi. 2.—^jProv. xxv. 8. Matt. v. 25.—^kSee Ps. xxxii. 6. Isa. lv. 8.—^lSee Mark xii. 42.

Verse 50. *But I have a baptism*] The fire, though already kindled, cannot burn up till after the Jews have put me to death: then the Roman sword shall come, and the Spirit of judgment, burning, and purification shall be poured out.

Verse 56. *This time?*] Can ye not discover from the writings of the prophets, and from the events which now take place, that this is the time of the Messiah, and that I am the very person foretold by them?

Verse 57. *And why—judge ye*] Even without the express declarations of the prophets, ye might, from what ye see and hear yourselves, discern that God has now visited his people in such a manner as he never did before.

Verse 58. *When thou goest with thine adversary*] This and the next verse are a part of our Lord's sermon upon the mount.

Give diligence] Give labour, do everything in thy power to get free before a suit commences.

The officers] Such an officer as was appointed to levy the fines imposed by the law for a violation of any of its precepts.

Verse 59. *Till thou hast paid the very last mite.*] And when can this be, if we understand the text spiritually? Can weeping, wailing, and gnashing of teeth, pay to divine justice the debt a sinner has contracted?

CHAPTER XIII.

Christ preaches the necessity of repentance, from the punishment of the Galileans massacred by Pilate, 1-3. And by the death of those on whom the tower in Siloam fell, 4, 5. The parable of the barren fig-tree, 6-9. Christ cures a woman who had been afflicted eighteen years, 10-13. The ruler of the synagogue is incensed, and is reproved by our Lord, 14-17. The parable of the mustard seed, 18, 19; of the leaven, 20, 21. He journeys towards Jerusalem, and preaches, 22. The question, Are there few saved? and our Lord's answer, with the discourse thereon, 23-30. He is informed that Herod purposes to kill him, 31, 32. Predicts his own death at Jerusalem, and denounces judgments on that impenitent city, 33-35.

THERE were present at that season some that told him of the ^aGalileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose

^aActs v. 37. Ch. xxiii. 6, 12.—^bJohn ix. 2. Acts xxviii. 4.

Verse 1. *At that season*] At what time this happened is not easy to determine.

Whose blood Pilate had mingled] This piece of history is not recorded by Josephus: however, he states that the Galileans were the most seditious people in the land: they belonged properly to Herod's jurisdiction; but, as they kept the great feasts at Jerusalem, they probably, by their tumultuous behaviour at some one of them, gave Pilate, who was a mortal enemy to Herod, a pretext to fall upon and slay many of them; and thus, perhaps, sacrifice the people to the resentment he had against the prince.

ye that these Galileans were ^bsinners above all the Galileans, because they suffered such things?

3 I tell you, ^cNay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in

^bEccles. ix. 2. Rom. ii. 9, 21. 22.

tions behaviour at some one of them, gave Pilate, who was a mortal enemy to Herod, a pretext to fall upon and slay many of them; and thus, perhaps, sacrifice the people to the resentment he had against the prince.

Verse 4. *The tower in Siloam*] This tower was probably built over one of the porticoes near the pool, which is mentioned, John ix. 7. See also Neh. iii. 15.

Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 He spake also this parable; ^b A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 ^c And he laid his hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, ^d There are six days in which men ought to work: in them therefore come and be healed, and ^e not on the sabbath day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And ought not this woman, ^f being a daughter

^a Or, debtors, Matt. xviii. 24. Ch. xi. 4.—^b Isa. v. 2. Matt. xxi. 19.—^c Mark xvi. 18. Acts ix. 17.—^d Exod. xx. 9.—^e Matt. xii. 10. Mark iii. 2. Ch. vi. 7. xiv. 3.—^f Ch. xiv. 5.—^g Ch. xix. 9. ^h Matt. xli. 31. Mark iv. 80.—ⁱ See Matt. xiii. 33.—^j Matt. ix. 35. Mark vi. 6.—^k 2 Eadr. lvi. 1, 3.—^l Matt. vii. 13.—^m See John vii.

Debtors, according to the original, a Jewish phrase for sinners. Persons professing to be under the law are bound by the law to be obedient to all its precepts; those who obey not are reckoned debtors to the law, or rather to that divine justice from which the law came. A different word is used when speaking of the Galileans: one which is often used to signify heathens, see the notes on chap. vii. 87; it is probably used here in nearly a similar sense.

Verse 5. *Ye shall all likewise perish.* In a like way, in the same manner. This prediction of our Lord was literally fulfilled. When the city was taken by the Romans, multitudes of the priests, &c., who were going on with their sacrifices, were slain, and their blood mingled with the blood of their victims; and multitudes were buried under the ruins of the walls, houses, and temple.

Verse 6. *A certain man*] The sense which our Lord designed to convey by it appears to be the following:

1. *A person*, God Almighty. 2. *Had a fig-tree*, the Jewish church. 3. *Planted in his vineyard*—established in the land of Judea. 4. *He came seeking fruit*—he required that the Jewish people should walk in righteousness, in proportion to the spiritual culture he bestowed on them. 5. *The vine-dresser*—the Lord Jesus, for God hath committed all judgment to the Son, John v. 22. 6. *Cut it down*—let the Roman sword be unsheathed against it. 7. *Let it alone*—Christ is represented as intercessor for sinners, for whose sake the day of their probation is often lengthened; during which time he is constantly employed in doing everything that has a tendency to promote their salvation. 8. *Thou shalt cut it down*—a time will come that those who have not turned at God's invitations and reproofs shall be cut off, and numbered with the transgressors.

Verse 7. *Behold these three years*] From this circumstance in the parable, it may reasonably be concluded that

of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbathday?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 ^b Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 ^c And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him, Lord, ^d are there few that be saved? And he said unto them,

24 ^e Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 ^f When once the master of the house is risen up, and ^g hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 ^h But he shall say, I tell you, I know you not whence ye are; ⁱ depart from me, all ye workers of iniquity.

28 ^j There shall be weeping and gnashing of teeth,

34. viii. 21. xiii. 33. Rom. ix. 31.—^a Ps. xxxiii. 6. Isa. lv. 6.—^b Matt. xxv. 10.—^c Ch. vi. 46.—^d Matt. vii. 23. xxv. 12.—^e Matt. vii. 23. xxv. 41. ^f Ver. 25.—^g Ps. vi. 8. Matt. xxv. 41.—^h Matt. vii. 12. xiii. 42. xxv. 51.

Jesus had been, at the time of saying this, exercising his ministry for three years past; and, from what is said in ver. 8, of letting it alone this year also, it may be concluded likewise that this parable was spoken about a year before Christ's crucifixion; and, if both these conclusions are reasonable, we may thence infer that this parable was not spoken at the time which appears to be assigned to it, and that the whole time of Christ's public ministry was about four years.

Why cumbereth it the ground? Or, *Why should the ground be also useless?* The tree itself brings forth no fruit; let it be cut down, that a more profitable one may be planted in its place. [Better still: "Why does it impoverish the soil?"]

Verse 22. *Journeying toward Jerusalem.*] Luke represents all that is said, from chap. ix. 51, as having been done and spoken while Christ was on his last journey to Jerusalem.

Verse 23. *Are there few that be saved?*] A question either of impertinence or curiosity, the answer to which can profit no man. The grand question is, *Can I be saved?* Yes. How? *Strive earnestly to enter in through the strait gate*—agonise—exert every power of body and soul—let your salvation be the grand business of your whole life.

Verse 24. *Many—will seek*] They seek—wish and desire; but they do not strive: therefore, because they will not agonise—will not be in earnest, they shall not get in.

Verse 29. *They shall come*] That is, the Gentiles in every part of the world, shall receive the gospel of the grace of God, when the Jews shall have rejected it.

Verse 31. *Depart hence, &c.*] It is probable that the place from which Christ was desired to depart was Galilee or Perea; for beyond this Herod had no jurisdiction. It can scarcely mean Jerusalem, though it appears from chap. xiii. 7, that Herod Antipas was there at the time of our Lord's crucifixion.

* when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30^b And, behold, there are last which shall be first, and there are first which shall be last.

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence : for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day,

^a Matt. viii. 11.—^b Matt. xix. 30. xx. 16. Mark x. 31.—^c Heb. ii. 10.—^d Matt. xxiii. 37.—^e Lev. xxvi. 31, 32. Ps. lxi. 25. Isa.

Verse 32. *Tell that fox*] Herod was a very vicious prince, and lived in public incest with his sister-in-law, Mark vi. 17. If our Lord meant him here, it is hard to say why the character of *fox*, which implies *cunning, design, and artifice*, to hide evil intentions, should be attributed to him, who never seemed studious to conceal his vices. But we may suppose that Christ saw that he covered a desire for the destruction of our Lord, under the pretence of zeal for the law and welfare of the Jewish people.

To-day and to-morrow] It is probable that this phrase only means that he had but a short time to live, without specifying its duration.

Perfect] I shall then have accomplished the purpose for which I came into the world, leaving nothing undone which the counsel of God designed me to complete. Hence in reference to our Lord, the word implies his *dying*; as the plan of human redemption was not *finished*, till he bowed his head and gave up the ghost on the cross, see John xix. 30, where the same word is used. It is used also in reference

and to-morrow, and the third day^a I shall be perfected.

33 Nevertheless I must walk to-day, and to-morrow, and the day following : for it cannot be that a prophet perish out of Jerusalem.

34^d O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee! how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, 'Blessed is he that cometh in the name of the Lord.

i. 7. Dan. ix. 27. Mic. iii. 12.—^f Ps. cxviii. 26. Matt. xxi. 9. Mark xi. 10. Ch. xix. 38. John xii. 13.

to Christ's death, Heb. ii. 10, v. 9; see also Acts xx. 24, and Heb. xii. 23.

Verse 33. *I must walk, &c.*] I must continue to work miracles and teach for a short time yet, and then I shall die in Jerusalem; therefore I cannot depart, according to the advice given me (ver. 31), nor can a hair of my head fall to the ground till my work be all done.

Perish out of Jerusalem.] A man who professes to be a prophet can be tried on that ground only by the grand Sanhedrin, which always resides at Jerusalem; and as the Jews are about to put me to death, under the pretence of my being a false prophet, therefore my sentence must come from this city, and my death take place in it. [The reference is not so much local as it is symbolical.]

Verse 35. *Your house*] The temple—called here *your house*, not *my house*—I acknowledge it no longer; I have abandoned it, and will dwell in it no more for ever. But some think that our Lord means, not the temple, but the whole commonwealth of the Jews.

CHAPTER XIV.

Christ heals a man ill of the dropsy on a sabbath day, 1-6. He inculcates humility by a parable, 7-11. The poor to be fed and not the rich, 12-14. The parable of the great supper, 15-24. How men must become disciples of Christ, 25-27. The parable of the prudent builder, who estimates the cost before he commences his work, 28-30. And of the provident king, 31, 32. The use of these parables, 33. The utility of salt while in its strength and perfection; and its total uselessness when it has lost its savour, 34, 35.

AND it came to pass, * as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

^a Job v. 13, 15. Ps. xxxvii. 32. xli. 5. Jer. xx. 10. Mark iii. 2. Ch. vi. 7. xi. 37.

Verse 1. *Chief Pharisees*] A man who was of the sect of the Pharisees, and one of the rulers of the people.

To eat bread on the sabbath day] But why is it that there should be an invitation or dinner given on the sabbath day? The Jews purchased and prepared the best viands they could procure for the sabbath day, in order to do it honour. As the sabbath is intended for the benefit both of the body and soul of man, it should not be a day of austerity or fasting, especially among the labouring poor. The most wholesome and nutritive food should be then procured if possible; that both body and soul may feel the influence of

3 And Jesus answering spake unto the lawyers and Pharisees, saying, ^b Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took him, and healed him, and let him go;

5 And answered them, saying, ^c Which of you

^b Matt. xii. 10.—^c Exod. xxiii. 5. Deut. xxii. 4. Ch. xii. 15.

this divine appointment, and give God the glory of his grace. On this blessed day, let every man eat his bread with gladness and singleness of heart, praising God.

They watched him.] Or, *were maliciously watching*. The context plainly proves that this is the sense in which it is to be taken here. The conduct of this Pharisee was most execrable. Professing friendship and affection, he invited our blessed Lord to his table, merely that he might have a more favourable opportunity of watching his conduct, that he might accuse him, and take away his life.

Verse 2. *The dropsy.*] Probably the insidious Pharisee

shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 *But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 ^bFor whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call * the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, * Blessed is he that shall eat bread in the kingdom of God.

16 *Then said he unto him, A certain man made a great supper, and bade many:

17 And ^csent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

* Prov. xxv. 6, 7.—^b Job xxii. 29. Ps. xviii. 27. Prov. xxix. 28. Matt. xxiii. 12. Ch. xviii. 14. James iv. 6. 1 Pet. v. 5.—^c Neh. viii. 10, 12. Tob. ii. 2. iv. 7.—^d Rev. xix. 9.—^e Matt. xxii. 2.—^f Prov. ix. 2, 5.—^g Matt. xxi. 43. xlii. 8. Acts xlii. 46.—^h Deut.

had brought this dropsical man to the place, not doubting that our Lord's eye would affect his heart, and that he would instantly cure him; and then he could most plausibly accuse him for a breach of the sabbath.

Verse 4. *They held their peace.*] They could not answer the question but in the affirmative; therefore they were silent.

Verse 7. *They chose out the chief rooms*] In this parable our Lord only repeats advices which the Rabbins had given to their pupils, but were too proud to conform to themselves.

Verse 11. *For whosoever exalteth himself, &c.*] This is the unchangeable conduct of God: he is ever abasing the proud, and giving grace, honour, and glory to the humble.

Verse 12. *Call not thy friends, &c.*] Our Lord certainly does not mean that a man should not entertain, at particular times, his friends, &c.; but what he inculcates here is *charity to the poor*; and what he condemns is those entertainments which are given to the rich, either to flatter them, or to procure a similar return; because the money that is thus criminally laid out properly belongs to the poor.

Verse 14. *For they cannot recompense thee*] Because you have done it for God's sake only, and they cannot make you

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, * That none of those men which were bidden shall taste of my supper.

25 And there went great multitudes with him: and he turned, and said unto them,

26 ^aIf any man come to me, ^band hate not his father, and mother, and wife, and children, and brethren, and sisters, ^cyea, and his own life also, he cannot be my disciple.

27 And ^dwhosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For ^ewhich of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 * Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill: but men cast it out. He that hath ears to hear, let him hear.

xlii. 6. xxxiii. 9. Matt. x. 37.—¹ Rom. ix. 13.—² Rev. xii. 11.—³ Matt. xvi. 24. Mark viii. 34. Ch. ix. 23. 2 Tim. iii. 12.—⁴ Prov. xxiv. 27.—⁵ Matt. v. 13. Mark ix. 50.

a recompense, therefore God will consider himself your debtor, and will recompense you in the resurrection of the righteous.

Verse 15. *That shall eat bread in the kingdom of God.*] Instead of bread, many MSS., with some Versions and Fathers, read a dinner. This is probably the best reading, as it is likely it was a dinner at which they now sat; and it would be natural for the person to say, *Happy is he who shall dine in the kingdom of God.*

Verses 16-24. *A certain man made a great supper, &c.*] See a similar parable, Matt. xxii. 1-14.

Verse 23. *Compel them to come in*] Prevail on them by the most earnest entreaties. The word is used by Matthew, chap. xiv. 22, and by Mark, chap. vi. 45; in both which places, when Christ is said to constrain his disciples to get into the vessel, nothing but his commanding or persuading them to do it can be reasonably understood. No other kind of constraint is ever recommended in the gospel of Christ; every other kind of compulsion is antichristian, can only be submitted to by cowards and knaves, and can produce nothing but hypocrites.

Verse 26. *And hate not*] Matthew, chap. x. 37, expressed the true meaning of this word, when he says, *He who loveth*

his father and mother MORE than me. In chap. vi. 24, he uses the word *hate* in the same sense

Verse 28. To build a tower] Probably this means no more than a dwelling house, on the top of which, according to the Asiatic manner, battlements were built, both to take the fresh air on, and to serve for refuge from, and defence

against, an enemy. It was also used for prayer and meditation.

Verse 33. Whosoever he be of you] This seems to be addressed particularly to those who were *then*, and who were to be, preachers of his gospel; and who were to travel over all countries, publishing salvation to a lost world.

CHAPTER XV.

Publicans and sinners draw near to hear our Lord, at which the Pharisees are offended, 1, 2. Christ vindicates his conduct in receiving them by the parable of the lost sheep, 3-7. The parable of the lost piece of money, 8-10; and the affecting parable of the prodigal son, 11-32.

THEN ^adrew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, ^band eateth with them.

3 And he spake this parable unto them, saying,

4 ^cWhat man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep ^dwhich was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, ^emore than over ninety and nine just persons, which need no repentance.

8 Either what woman having ten ^fpieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

^aMatt. ix. 10.—^bActs xi. 8. Gal. ii. 12.—^cMatt. xviii. 12.—^d1 Pet. ii. 10, 25.—^eCh. v. 32.—^fDrachma, here translated, a piece of silver, is the eighth part of an ounce, which cometh to

Verse 1. Publicans and sinners] Tax-gatherers and heathens; persons who neither believed in Christ nor in Moses.

Verse 2. Receiveth sinners] He receives them cordially, affectionately—takes them to his bosom; for so the word implies. What mercy! Jesus receives sinners in the most loving, affectionate manner, and saves them unto eternal life!

Verse 4. A hundred sheep] The whole flock of mankind, both Jews and Gentiles, belongs unto this divine Shepherd; and it is but reasonable to expect, that the gracious proprietor will look after those who have gone astray, and bring them back to the flock. The lost sheep is an emblem of a heedless, thoughtless sinner: one who follows the corrupt dictates of his own heart, without ever reflecting upon his conduct, or considering what will be the issue of his unholy course of life. No creature strays more easily than a sheep; none is more heedless; and none so incapable of finding its way back to the flock, when once gone astray. No creature is more defenceless than a sheep, and more exposed to be devoured by dogs and wild beasts. Who but a Pharisee or a devil would find fault with the shepherd who endeavours to rescue his sheep from so much danger and ruin!

Verse 7. Just persons, which need no repentance.] Who do not require such a change of mind and purpose as these

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 And he said, A certain man had two sons:

12 And the younger of them said to his father, Father, ^agive me the portion of goods that falleth to me. And he divided unto them ^bhis living.

13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there ^cwasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

sevenpence halfpenny, and is equal to the Roman penny. Matt. xviii. 28.—^aDeut. xxi. 16. Ps. xvii. 14. Prov. xix. 13, 14.—^bMark xii. 44.—^cPs. lxxiii. 27. Prov. xix. 3. 1 Pet. iv. 3.

do—who are not so profligate, and cannot repent of sins they have never committed. On this ground, the owner is represented as feeling more joy in consequence of finding one sheep that was lost, there having been almost no hope of its recovery, than he feels at seeing ninety and nine sheep still safe under his care. There are some, and their opinion need not be hastily rejected, who imagine that by the ninety and nine just persons, our Lord means the angels—that they are in proportion to men, as ninety-nine are to one, and that the Lord takes more pleasure in the return and salvation of one sinner, than in the uninterrupted obedience of ninety-nine holy angels; and that it was through his superior love to fallen man that he took upon him his nature, and not the nature of angels.

Verse 8. Ten pieces of silver] Ten drachmas. I think it always best to retain the names of these ancient coins, and to state their value in English money. The Grecian drachma was worth about sevenpence three farthings of our money; being about the same value as the Roman denarius.

The drachma that was lost is a very expressive emblem of a sinner who is estranged from God. The longer a piece of money is lost, the less probability is there of its being again found; as it may not only lose its colour, and not be easily observed, but will continue to be more and more covered with

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

* Acts ii. 39. Eph. ii. 13, 17.—^b Ps. li. 4.—^c Ver. 32. Eph. ii. 1. v. 14. Rev. lii. 1.—^d Matt. xx. 15. Acts xlii. 46. Rom. xi. 18, 31. —^e Gen. xxxi. 38, 41.—^f Matt. vi. 2. xv. 8. Ch. xvi. 15. xviii. 11.

dust and dirt: or its value may be vastly lessened by being so trampled on that a part of the substance, together with the image and superscription, may be worn off. So the sinner sinks deeper and deeper into the impurities of sin, loses even his character among men, and gets the image and superscription of his Maker defaced from his heart.

Verse 12. *Give me the portion of goods*] This matter will appear plain, when it is considered, that it has been an immemorial custom in the East for sons to demand and receive their portion of the inheritance during their father's lifetime; and the parent, however aware of the dissipated inclinations of the child, could not legally refuse to comply with the application.

Verse 13. *Riotous living*.] In a course of life that led him to spend all. And this we are informed, ver. 30, was among harlots; the readiest way in the world to exhaust the body, debase the mind, ruin the soul, and destroy the substance.

Verse 14. *A mighty famine in that land*] As he was of a profligate turn of mind himself, it is likely he sought out a place where riot and excess were the ruling characteristics of the inhabitants; and, as poverty is the sure consequence of prodigality, it is no wonder that famine preyed on the whole country.

Verse 15. *To feed swine*.] The basest and vilest of all employments; and, to a Jew, peculiarly degrading. Shame, contempt, and distress are wedded to sin, and can never be divorced. No character could be meaner in the sight of a Jew than that of a swine-herd.

Verse 16. *With the husks*] The original word means the fruit of the charub tree, which grows plentifully in Syria; a kind of pulse made use of to feed swine.

Verse 17. *When he came to himself*] A state of sin is represented in the Sacred Writings as a course of folly and madness; and repentance is represented as a restoration to sound sense.

Verse 18. *Against heaven*] That is, against God. The Jews often make use of this periphrasis in order to avoid mentioning the name of God, which they have ever treated with the utmost reverence. But some contend that it should be translated, *even unto heaven*; a Hebraism for, I have sinned exceedingly—beyond all description.

Verse 20. *And kissed him*] Or, *kissed him again and again*; the proper import of the word. The father thus showed his great tenderness towards him, and his great affection for him.

Verse 22. *Bring forth the best robe*] Bring out that chief garment, the garment which was laid by, to be used only on birth-days or festival times. Such as that which Rebecca had laid by for Esau, and which she put on Jacob when she made him personate his brother.

Put a ring on his hand] Giving a ring was in ancient times

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and entreated him.

29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

—^a Isa. v. 4. Matt. xx. 12.—^b Ver. 24. Ps. cxix. 178. Matt. xviii. 12.

a mark of honour and dignity. See Gen. xli. 42; 1 Kings xxi. 8; Esth. viii. 2; Dan. vi. 17; Jam. ii. 2.

Shoes on his feet] Formerly those who were captivated had their shoes taken off, Isai. xx. 1; and when they were restored to liberty, their shoes were restored. See 2 Chron. xxviii. 15.

Verse 23. *The fatted calf, and kill it*] Sacrifice it. In ancient times the animals provided for public feasts were first sacrificed to God. The blood of the beast being poured out before God, by way of atonement for sin, the flesh was considered as consecrated, and the guests were considered as feeding on divine food.

Verse 24. *Was dead*] Lost to all good—given up to all evil.

Verse 25. *His elder son*] Meaning probably persons of a regular moral life, who needed no repentance in comparison of the prodigal already described.

In the field] Attending the concerns of the farm.

He heard music] A number of sounds mingled together, as in a concert.

Dancing.] But Le Clerc denies that the word means dancing at all, as it properly means a choir of singers.

Verse 28. *He was angry*] This refers to the indignation of the scribes and Pharisees, mentioned ver. 1, 2. In every point of view, the anger of the elder son was improper and unreasonable. He had already received his part of the inheritance, see ver. 12, and his profligate brother had received no more than what was his just dividend. Besides, what the father had acquired since that division he had a right to dispose of as he pleased, even to give it all to one son; nor did the ancient customs of the Asiatic countries permit the other children to claim any share in such property thus disposed of.

Verse 29. *Never—a kid*] It is evident from ver. 12, that the father gave him his portion when his profligate brother claimed his; for he divided his whole substance between them. And though he had not claimed it, so as to separate from, and live independently of, his father, yet he might have done so whenever he chose; and therefore his complaining was both undutiful and unjust.

Verse 30. *This thy son*] This son of THINE—words expressive of supreme contempt: THIS son—he would not condescend to call him by his name, or to acknowledge him for his brother; and, at the same time, bitterly reproaches his amiable father for his affectionate tenderness, and readiness to receive his once undutiful, but now penitent, child!

For him] I have marked those words in small capitals which should be strongly accented in the pronunciation: this last word shows how supremely he despised his poor unfortunate brother.

Verse 31. *All that I have is thine*] See on ver. 28.

Verse 32. *This thy brother*] Or, *this brother of thine*. To awaken this ill-natured, angry, inhumane man to a proper sense of his duty, both to his parent and brother, this amiable father returns him his *own unkind words*, but in a widely different spirit. *This son of mine* to whom I show mercy, is *thy brother*, to whom thou shouldst show bowels of tender-

ness and affection; especially as he is no longer the *person he was*: he *was dead* in sin—he is *quickened* by the power of God; he *was lost* to thee, to me, to himself, and to our God; but now he is *found*: and he will be a comfort to me, a help to thee, and a standing proof, to the honour of the Most High, that God receiveth sinners.

CHAPTER XVI.

The parable of the unjust steward, 1-8. Christ applies this to his hearers, 9-13. The Pharisees take offence, 14. Our Lord reproves them, and shows the immutability of the law, 15-17. Counsels against divorce, 18. The story of the rich man and the beggar, commonly called Dives and Lazarus, 19-31.

AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

* Gen. xviii. 20.—^b Ps. l. 10. Eccles. xii. 14.—^c The word *Batus* in the original containeth nine gallons three quarts: See Ezek. xlv. 10, 11, 14.—^d The word here interpreted a *measure* in the original, containeth about fourteen bushels and a pottle.—^e John

Verse 1. *A steward*] One who superintends domestic concerns, and ministers to the support of the family, having the products of the field, business, &c., put into his hands for this very purpose.

Wasted his goods.] Had been profuse and profligate; and had embezzled his master's substance.

Verse 2. *Give an account of thy, &c.*] Produce thy books of receipts and disbursements, that I may see whether the accusation against thee be true or false. The original may be translated, *Give up the business of the stewardship*.

Verse 3. *I cannot dig*] He could not submit to become a common day-labourer, which was both a *severe* and *base* employment; *To beg I am ashamed*. And as these were the only *honest* ways left him to procure a morsel of bread, and he would not submit to either, he found he must continue the system of *knavery*, in order to provide for his idleness and luxury, or else starve. Woe to the man who gets his bread in this way! The curse of the Lord must be on his head, and on his heart; in his basket, and in his store.

Verse 4. *They may receive me*] That is, the debtors and tenants, who paid their debts and rents, not in money, but in *kind*; such as wheat, oil, and other produce of their lands.

Verse 5. *A hundred measures of oil.*] *A hundred baths*. The *bath* was the largest measure of capacity among the Hebrews, except the *homer*, of which it was the tenth part, see Ezek. xiv. 11, 14. It is equal to the *ephah*, i. e., to seven gallons and a half of our measure.

Take thy bill] *Thy account*. The writing in which the debt was specified, together with the obligation to pay so much, at such and such times.

Verse 7. *A hundred measures of wheat.*] *A hundred cors*. As the *bath* was equal to the *ephah*, so the *cor* was equal to

6 And he said, A hundred ^c measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, A hundred ^d measures of wheat. And he said unto him, Take thy bill, and write four-score.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are, in their generation, wiser than ^e the children of light.

9 And I say unto you, 'Make to yourselves friends of the ^f mammon of unrighteousness: that, when ye fail, they may receive you into everlasting habitations.

10 ^h He that is faithful in that which is least, is

xli. 36. Eph. v. 8. 1 Thess. v. 5.—^f Dan. iv. 27. Matt. vi. 19. xix. 21. Ch. xi. 41. 1 Tim. vi. 17, 18, 19.—^g Or, *riches*.—^h Matt. xxv. 21. Ch. xix. 17.

the *homer*. It contained about seventy-five gallons and five pints English.

Verse 8. *The lord commended*] He spoke highly of the *address* and *cunning* of his iniquitous servant. He had, on his own principles, made a very prudent provision for his support; but his master no more *approved* of his conduct in *this*, than he did in his *wasting* his substance *before*. From the ambiguous and improper manner in which this is expressed in the common English translation, it has been supposed that our *blessed Lord commended* the conduct of this wicked man: but the word translated *lord*, simply means the *master* of the unjust steward.

The children of this world] Such as mind worldly things only, without regarding God or their souls. A phrase by which the Jews always designate the *Gentiles*.

Children of light.] Such as are illuminated by the Spirit of God, and regard worldly things only as far as they may *subserve* the great purposes of their salvation, and become the instruments of good to others. But ordinarily the *former* evidence more carelessness and prudence in providing for the support and comfort of this life, than the *latter* do in providing for another world.

Verse 9. *The mammon of unrighteousness*] Literally, the *mammon*, or *riches*, of *injustice*. Riches promise much, and perform NOTHING: they excite *hope* and *confidence*, and *deceive* both: in making a man *depend* on them for *happiness*, they rob him of the salvation of God and of eternal glory. For these reasons, they are represented as *unjust* and *deceitful*. It is evident that this must be the meaning of the words, because the *false* or *deceitful riches*, here are put in opposition to the *true riches*, ver. 11; i. e., those divine graces and blessings which promise *all good*, and give what they promise; never *deceiving* the expectation of

faithful also in much: and he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous ^a mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 ^b No servant can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, ^c who were covetous, heard all these things; and they derided him.

15 And he said unto them, Ye are they which ^d justify yourselves before men; but ^e God knoweth your hearts; for ^f that which is highly esteemed among men is abomination in the sight of God.

16 ^g The law and the prophets were until John: since that time, the kingdom of God is preached, and every man presseth into it.

17 ^h And it is easier for heaven and earth to pass, than one tittle of the law to fail.

^a Or, riches.—^b Matt. vi. 24.—^c Matt. xxiii. 14.—^d Ch. x. 29.—^e Ps. vii. 9.—^f 1 Sam. xvi. 7.—^g Matt. iv. 17. xi. 12, 13. Luke vii. 29.—^h Ps. cii. 26, 27. Isa. xl. 8. ii. 6. Matt. v. 18. 1 Pet. i. 25.—ⁱ Matt. v. 32. xix. 9. Mark x. 11. 1 Cor. vii. 10, 11.—^j Prov.

any man. To insinuate that, if a man have acquired riches by unjust means, he is to sanctify them, and provide himself a passport to the kingdom of God, by giving them to the poor, is a most horrid and blasphemous perversion of our Lord's words.

When ye fail? That is, when ye die.

They may receive you? It does not appear that the poor are meant; because those who have relieved them may die a long time before them; and many poor persons may be relieved, who will live and die in their sins, and consequently never enter into heaven themselves. The expression seems to be a mere Hebraism:—they may receive you, for, ye shall be received; i. e., God shall admit you, if you make a faithful use of his gifts and graces. He who does not make a faithful use of what he has received from his Maker has no reason to hope for eternal felicity. [The reference is clearly to "friends."] ^j

Verse 10. He that is faithful in that which is least, &c.] He who has the genuine principles of fidelity in him will make a point of conscience of carefully attending to even the smallest things; on the contrary, he who does not act uprightly in small matters will seldom feel himself bound to pay much attention to the dictates of honour and conscience, in cases of high importance.

Verse 12. That which is another man's? That is, worldly riches, called another's: 1. Because they belong to God, and he has not designed that they should be any man's portion. 2. Because they are continually changing their possessors, being in the way of commerce, and in providence going from one to another.

That which is your own? Grace and glory, which God has particularly designed for you; which are the only proper satisfying portion for the soul; and which no man can enjoy in their plenitude, unless he be faithful to the first small motions and influences of the divine Spirit.

Verse 13. No servant can serve two masters? The heart will be either wholly taken up with God, or wholly engrossed with the world.

Verse 14. They derided him.] They treated him with the utmost contempt; and why? Because they were lovers of money, and he showed them that all such were in danger of perdition.

Verse 15. Ye—justify yourselves? Ye declare yourselves to be just. Ye endeavour to make it appear to men that ye can still feel an insatiable thirst after the present world, and yet secure the blessings of another; but God knoweth your hearts; and he knoweth that ye are alive to the world, and dead to God and goodness.

Verse 16. The law and the prophets were until John? The law and the prophets continued to be the sole teachers till John came, who first began to proclaim the glad tidings of

18 ⁱ Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband, committeth adultery.

19 There was a certain rich man, ^j which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a ^k certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom:

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and ^l cool my tongue; for I ^m am tormented in this flame.

25 But Abraham said, Son, ⁿ remember that thou

xxi. 22. 1 Mac. x. 62. 1 Pet. iii. 3, 4.—^k Job ii. 7. Eccles. ix. 2. Acts iii. 2. 1 Pet. iv. 17.—^l Zech. xiv. 12.—^m Isa. lxi. 24. Mark ix. 44, &c.—ⁿ Job xii. 13. Ch. vi. 24.

the kingdom of God: and now, he who wishes to be made a partaker of the blessings of that kingdom must *rush speedily* into it; as there will be but a short time before an utter destruction shall fall upon this ungodly race.

Verse 18. Putteth away (or divorceth) his wife? See on Matt. v. 31, 32; xix. 9, 10; Mark x. 12; where the question concerning divorce is considered at large.

Verse 19. There was a certain rich man? This account of the rich man and Lazarus is either a *parable* or a *real history*. If it be a *parable*, it is what *may be*: if it be a *history*, it is that which *has been*. Either a man may live as is here described, and go to perdition when he dies; or, some have lived in this way, and are now suffering the torments of an eternal fire. The account is equally instructive in whichsoever of these lights it is viewed.

Verse 20. There was a certain beggar named Lazarus? His name is mentioned, because his character was good, and his end glorious; and because it is the purpose of God that the righteous shall be had in everlasting remembrance. Lazarus is a contraction of the word *Eliezar*, which signifies the help or assistance of God—a name properly given to a man who was both poor and afflicted, and had no help but that which came from heaven.

Verse 21. And desiring to be fed with the crumbs? And it is likely this desire was complied with, for it is not intimated that he spurned away the poor man from the gate, or that his suit was rejected. And as we find, ver. 24, that the rich man desired that Lazarus should be sent with a little water to him, it is a strong intimation that he considered him under some kind of obligation to him; for, had he refused him a few crumbs in his life-time, it is not reasonable that he would now have requested such a favour from him; nor does Abraham glance at any such uncharitable conduct on the part of the rich man.

Verse 22. The rich man also died, and was buried? There is no mention of this latter circumstance in the case of Lazarus; he was buried, no doubt—necessity required this: but he had the burial of a pauper, while the pomp and pride of the other followed him to the tomb.

Verse 23. They have Moses and the prophets? This plainly supposes they were all Jewish believers: they had these writings in their hands, but they did not permit them to influence their lives.

Verse 30. If one went to them from the dead, &c.] Many are desirous to see an inhabitant of the other world, and converse with him, in order to know what passes there. Make way! Here is a damned soul, which Jesus Christ has evoked from the hell of fire! Hear him! Hear him tell of his torments! Hear him utter his regrets!

Verse 31. If they hear not Moses, &c.] The answer of Abraham shows the sufficiency and perfection of the Sacred

in thy lifetime receivedst thy good things, and likewise Lazarus evils things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come from thence*.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify

^a Isa. viii. 20, xxxiv. 16. John v. 39, 45. Acts xv. 21. xvii. 11.

Writings. What influence could the personal appearance of a spirit have on an unbelieving and corrupted heart? None, except to terrify it for the moment, and afterwards to leave it ten thousand reasons for *uncertainty and doubt*. Christ caused this to be exemplified in the most literal man-

unto them, lest they also come into this place of torment.

29 Abraham saith unto him, ^a They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, ^b neither will they be persuaded, though one rose from the dead.

^b John xii. 10, 11.

ner, by raising Lazarus from the dead. And did this convince the unbelieving Jews? No. They were so much the more enraged; and from that moment conspired both the death of Lazarus and of Christ! Faith is satisfied with such proofs as God is pleased to afford. Infidelity never has enow.

CHAPTER XVII.

Christ teaches the necessity of avoiding offences, 1, 2. How to treat an offending brother, 3, 4. The efficacy of faith, 5, 6. No man by his services or obedience can profit his Maker, 7-10. He cleanses ten lepers, 11-19. The Pharisees inquire when the kingdom of God shall commence; Christ answers them, and corrects their improper views of the subject, 20-37.

THEN said he unto his disciples, ^a It is impossible but that offences will come: but woe unto him, through whom they come!

2 It were better for him that a mill-stone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 Take heed to yourselves: ^b If thy brother trespass against thee, ^c rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day return again to thee, saying, I repent; thou shalt forgive him.

5 And the Apostles said unto the Lord, Increase our faith.

6 ^d And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

^a Matt. xviii. 6, 7. Mark ix. 42. 1 Cor. xi. 19.—^b Matt. xviii. 15, 21.—^c Lev. xix. 17. Prov. xvii. 10. James v. 19.—^d Matt. xvii. 20. xxi. 21. Mark ix. 23. xi. 23.—^e Ch. xii. 37.—^f Job xxii. 3.

Verse 1. *It is impossible but that offences will come*] Such is the corrupt state of the human heart that, notwithstanding all the influences of grace, and the promises of glory, men will continue to sin against God; and his justice must continue to punish.

Verse 2. *A mill-stone*] See the note on Matt. xviii. 6, 7. To have a mill-stone hanged about the neck, was a common proverb.

Verse 5. *Increase our faith.*] This work of pardoning every offence, of every man, and that continually, seemed so difficult, even to the disciples themselves, that they saw, without an extraordinary degree of faith, they should never be able to keep this command.

Verse 6. *As a grain of mustard seed*] A faith that increases and thrives as that is described to do, Matt. xiii. 32, where see the note.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, ^a and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant, because he did these things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are *unprofitable servants*: we have done that which was our duty to do.

11 And it came to pass, ^a as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, ^b which stood afar off:

xxxv. 7. Ps. xvi. 2. Matt. xxv. 30. Rom. iii. 19. xi. 35. 1 Cor. ix. 16, 17. Philomob 11.—^c Ch. ix. 51, 52. John iv. 4.—^d Lev. xiii. 46.

This sycamore] The sycamore is probably the same as the sycamore. The true sycamore is the *figs Pharaonis* or *Ægyptia*; called also, from its similitude in leaves and fruit, *morosycus*, or mulberry fig-tree.

Be thou plucked up by the root] This mode of speech refers to the accomplishment of things very difficult, but not impossible.

Verses 7-9. *Which of you, having a servant*] The servant is bound to wait on his master, and to do everything for him to the uttermost of his power: nor does the former expect thanks for it, for he is bound by his agreement to act thus, because of the stipulated reward, which is considered as being equal in value to all the service that he can perform.

Verse 10. *We are unprofitable servants*] This text has often been produced to prove that no man can live without committing sin against God. But the text says *unprofitable*,

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them* he said unto them, *Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks; and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 ^b And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not ^c with observation:

21 ^a Neither shall they say, Lo here! or, lo there! for, behold, ^e the kingdom of God is ^f within you.

22 And he said unto the disciples, ^g The days will come, when ye shall desire to see one of the

^a Lev. xlii. 2. xiv. 9. Matt. viii. 4. Ch. v. 14.—^b Matt. ix. 22. Mark v. 34. x. 52. Ch. vii. 50. viii. 48. xviii. 42.—^c Or, with outward show.—^d Rom. xiv. 17.—^e Or, among you John i. 26.—^f See Matt. ix. 15. John xvii. 12.—^g Matt. xxiv. 23.

not sinful servants. If this could be fairly construed to countenance *sinful* imperfection, it would be easy to demonstrate that there is not one of the spirits of just men made perfect in paradise, nor a ministering angel at the throne of God, but is *sinfully* imperfect: for none of these can work righteousness, in the smallest degree, beyond those powers which God has given them; and justice and equity require that they should exert those powers to the uttermost in the service of *their Maker*; and, after having acted thus, it may be justly said, *They have done only what it was their duty to do*.

Verse 11. *He passed through the midst of Samaria and Galilee.* All who went from Galilee to Jerusalem must have necessarily passed through Samaria, unless they had gone to the westward, a very great way about. Therefore John tells us, chap. iv. 4, that when Jesus left Judea to go into Galilee, it was necessary for him to pass through Samaria; for this plain reason, because it was the only proper road.

Verse 12. *Which stood afar off*] They kept at a distance, because forbidden by law and custom to come near to those who were sound, for fear of infecting them.

Verse 13. *They lifted up their voices*] As they were companions in suffering, they were also companions in prayer. Prayer should be strong and earnest, when the disease is great and inveterate.

Verse 14. *Shew yourselves unto the priests.*] According to the direction, Lev. xiii. 2, &c., xiv. 2, &c. Our Lord intended that their cure should be received by *faith*: they depended on his goodness and power; and though they had no promise, yet they went at his command to do that which those only were required by the law to do who were already healed.

And—as they went] In this spirit of implicit faith *they were cleansed*. God highly honours this kind of faith, and makes it the instrument in his hand of working many miracles. He who will not believe till he receives what he calls a reason for it, is never likely to get his soul saved. The highest, the most sovereign reason, that can be given for believing, is that God has commanded it.

Verse 15. *One of them, when he saw that he was healed, &c.*] It seems that he did not wait to go first to the priest, but turned immediately back.

Verse 16. *He was a Samaritan.*] One who professed a very corrupt religion; and from whom much less was to be expected than from the other nine, who probably were Jews.

Verse 17. *Where are the nine?*] Where are the numbers that from time to time have been converted to God?

Verse 18. *This stranger.*] Often God receives more praise and affectionate obedience from those who had long lived

days of the Son of man, and ye shall not see it.

23 ^b And they shall say to you, See here! or, see there! go not after *them*, nor follow *them*.

24 ^c For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

25 ^d But first must he suffer many things, and be rejected of this generation.

26 ^e And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 ^f Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But ^g the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man ^h is revealed.

31 In that day, he ⁱ which shall be upon the

Mark xlii. 21. Ch. xxi. 8.—^a Matt. xxiv. 27.—^b Mark viii. 31. ix. 31. x. 83. Ch. ix. 22.—^c Gen. vii. Matt. xxiv. 37.—^d Gen. x. x.—^e Gen. xii. 16, 24.—^f 2 Thess. i. 7.—^g Matt. xxiv. 17. Mark xlii. 15.

without his knowledge and fear, than from those who were bred up among his people, and who profess to be called by his name.

Verse 19. *Thy faith hath made thee whole.*] Thy faith hath been the means of receiving that influence by which thou hast been cleansed.

Verse 20. *Cometh not with observation*] *With scrupulous observation.* This is the proper meaning of the original, "The kingdom of God does not come in such a way as to be discerned only by sagacious critics, or is only to be seen by those who are scrupulously watching for it."

Verse 21. *Lo here! or, lo there!*] Perhaps those Pharisees thought that the Messiah was kept secret, in some private place, known only to some of their rulers; and that by and by he should be proclaimed in a similar way to that in which *Joash* was by Jehoiada the priest. See the account, 2 Chron. xxiii. 1-11.

Verse 22. *When ye shall desire to see one of the days*] He either means, *ye* is this nation, *ye* Jews, and addresses his disciples as if they should bear witness to the truth of the declaration, intimating that heavy calamities were about to fall upon them, and that they should desire *in vain* to have those opportunities of returning to God which now they rejected; or, he means that such should the distressed state of this people be, that the disciples would, through pity and tenderness, desire the removal of those punishments from them, which could not be removed because the cup of their iniquity was full. But the former is more likely to be the sense of the place.

Verse 23. *And they shall say*] Or, *And if they shall say.* See here! Some MSS. have, Behold the Christ is here. This is undoubtedly the meaning of the place.

Verse 25. *But first must he suffer many things*] As the cup of the iniquity of this people shall not be full till they have finally rejected and crucified the Lord of life and glory, so this desolation cannot take place till after my death.

Verse 27. *They did eat, they drank, &c.*] So it was when the Romans came to destroy Judea; there was a universal carelessness, and no one seemed to regard the warnings given by the Son of God.

Verse 29. *It rained fire and brimstone*] Instead of it rained, Gen. xix. 24, justifies the insertion of the pronoun *he*; for it is there said that *Jehovah* rained fire and brimstone from *Jehovah* out of heaven.

Verse 32. *Remember Lot's wife.*] Relinquish everything rather than lose your souls. *She looked back*, probably turned back also to carry some of her goods away—for so much the preceding verse seems to intimate—and became a monument of the divine displeasure, and of her own folly and sin. It is a proof that we have looked with a criminal

housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back.

32 ^a Remember Lot's wife.

33 ^b Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 ^c I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

^a Gen. xix. 26. ^b Matt. x. 39. xvi. 25. Mark viii. 35. Ch. ix. 24. John xii. 25.—^c Matt. xxiv. 40, 41. 1 Thess. iv. 17.—

affection on that which we leave with grief and anxiety, though commanded by the Lord to abandon it.

Verse 37. *Where, Lord?* In what place shall all these dreadful evils fall? The answer our Lord gives in a figure, the application of which they are to make themselves. Where the dead carcass is, there will be the birds of prey—where the sin is, there will the punishment be.

35 Two women shall be grinding together; the one shall be taken, and the other left.

36 [^d Two men shall be in the field; the one shall be taken, and the other left.]

37 And they answered and said unto him, ^e Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

^d This 36th verse is wanting in most of the Greek copies.—
^e Job. xxxix. 30. Matt. xxiv. 28.

Thither will the eagles (or vultures) be gathered together. The jackal is a devourer of dead bodies; and the vulture is not less so: it is very remarkable how suddenly these birds appear after the death of an animal in the open field, though a single one may not have been seen on the spot for a long period before.

CHAPTER XVIII.

The parable of the importunate widow, 1-8. Of the Pharisee and the Publican, 9-14. Infants brought to Christ, 15-17. The ruler who wished to know how he might inherit eternal life, 18-23. Our Lord's reflections on his case, 24-27. What they shall receive who follow Christ, 28-30. He foretels his approaching passion and death, 31-34. He restores a blind man to sight at Jericho, 35-43.

AND he spake a parable unto them to this end, that men ought ^a always to pray, and not to faint;

2 Saying, There was ^b in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward, he said within himself, Though I fear not God, nor regard man;

5 ^c Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

^a Ch. xi. 5. xxi. 36. Rom. xii. 12. Eph. vi. 18. Col. iv. 2. 1 Thess. v. 17.—^b Gr. in a certain city.—^c Ch. xi. 8.—^d Rev. vi. 10.

Verse 1. *Men ought always to pray*] As afflictions and desolations were coming on the land, and they would have need of much patience and continual fortitude, and the constant influence and protection of the Almighty, therefore they should be instant in prayer.

Verse 2. *A judge, which feared not God, neither regarded man*] No person is worthy to be put in the sacred office of a judge who does not deeply fear God, and tenderly respect his fellow creatures. Because this person feared not God, he paid no attention to the calls of justice; and because he respected not man, he was unmoved at the complaint of the widow.

Verse 3. *Avenge me of mine adversary*] Do me justice against, or vindicate me from, mine adversary. If the woman had come to get revenge, I think our blessed Lord would never have permitted her to have the honour of a place in the sacred records. She desired to have justice, and that only; and by her importunity she got that which the unrighteous judge had no inclination to give, but merely for his own ease.

6 And the Lord said, Hear what the unjust judge saith.

7 And ^d shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you ^e that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

9 And he spake this parable unto certain ^f which trusted in themselves ^g that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee ^h stood and prayed thus with

—^d Heb. x. 37. 2 Pet. iii. 8, 9.—^e Ch. x. 29. xvi. 15.—^f Or, as being righteous.—^g Ps. cxxxv. 2.

Verse 4. *He said within himself*] How many actions which appear good have neither the love of God, nor that of our neighbour, but only self-love of the basest kind, for their principle and motive!

Verse 5. *She weary me*] *Shun me*. A metaphor taken from boxers, who bruise each other, and by beating each other about the face blacken the eyes.

Verse 6. *Hear what the unjust judge saith*] If a person of such an infamous character as this judge was, could yield to the pressing solicitations of a poor widow, for whom he felt nothing but contempt, how much more ready must God be, who loves his creatures in the tenderest manner, to give his utmost salvation to all them who diligently seek it!

Verse 7. *And shall not God avenge his own elect*] Do justice for his chosen. Probably this may refer to the cruel usage which his disciples had met with from the Jews; and which should be finally visited upon them. But the text may have a more extensive meaning. As God has graciously promised to give salvation to every soul that comes unto him through his Son, and has put his Spirit in their hearts,

himself, * God, I thank thee that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other : * for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

15 * And they brought unto him also infants, that he would touch them : but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not : for * of such is the kingdom of God.

17 * Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

18 * And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life ?

19 And Jesus said unto him, Why callest thou me good ? none *is* good, save one, *that is* God.

20 Thou knowest the commandments, * Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, * Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

* Isa. i. 15. lviii. 2. Rev. iii. 17. — Job xxii. 29. Matt. xxiii. 12. Ch. xiv. 11. James iv. 6. 1 Pet. v. 5, 6. — Matt. xix. 13. Mark x. 13. — 1 Cor. xiv. 20. 1 Pet. ii. 2. — Mark x. 15. — Matt. xix. 16. Mark x. 17. — Exod. xx. 12, 16. Deut. v. 16-20. Rom. xiii. 9. — Eph. vi. 2. Col. iii. 20. — Matt. vi. 19, 20. xix. 21. 1

inducing them to cry unto him incessantly for it ; the *goodness* of his *nature* and the *promise* of his *grace* bind him to bear their prayers and to grant them all that salvation which he has led them to require.

Which cry day and night unto him, &c.] This is a genuine characteristic of the true elect or disciples of Christ.

Though he bear long with them.] Rather, and *he is* compassionate towards *them*, and consequently not at all like to the unrighteous judge. This *reading* is supported by several MSS. The common translation is so embarrassed as to be almost unintelligible ; while this is as plain as possible, and shows this beautiful parable to be one of the most invaluable pieces in the word of God.

Verse 8. *He will avenge them speedily.*] Instantly, in a trice.

When the Son of man cometh] To require the produce of the seed of the kingdom sown among this people.

Shall he find faith on the earth ?] Or rather, *Shall he find fidelity in this land ?* Shall he find that the soil has brought forth a harvest proportioned to the culture bestowed on it ? No. And therefore he destroyed that land.

Verse 9. *Despised*] *Disdained, made nothing of others, treated them with sovereign contempt.*

Verse 10. *Publican.*] Both these persons *went to the temple to pray*, i. e., to worship God : they were probably both *Jews*, and felt themselves led by different motives to attend at the temple, at the *hour of prayer* : the one to return *thanks* for the mercies he had received ; the other to implore that *grace* which alone could redeem him from his sins.

Verse 11. *Stood and prayed thus with himself*] Or, *stood by himself and prayed*, as some would translate the words. He seems not only to have *stood by himself*, but also to have *prayed by himself* ; neither associating in person nor in petitions with his poor guilty neighbour.

God, I thank thee, &c.] The righteousness of the scribes and Pharisees is described here by a Pharisee himself. It consisted first in doing no harm to others ; and second, in attending all the ordinances of God, then established in the Jewish economy.

Verse 12. *I give tithes of all that I possess.*] Or, of all I

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing : * sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven : and come, follow me.

23 And when he heard this, he was very sorrowful : for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, * How hardly shall they that have riches enter into the kingdom of God !

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved ?

27 And he said, * The things which are impossible with men, are possible with God.

28 * Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily, I say unto you, * There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 * Who shall not receive manifold more in this present time, and in the world to come, life everlasting.

31 * Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things * that are written by the prophets concerning the Son of man shall be accomplished.

32 For * he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on :

Tim. vi. 19. 1 Prov. xi. 28. Matt. xix. 23. Mark x. 23. — * Jer. xxxii. 17. Zech. viii. 6. Matt. xix. 26. Ch. i. 37. — Matt. x. 27. — Deut. xxxiii. 9. — Job xlii. 10. — Matt. xvi. 21. xvii. 22. xx. 17. Mark x. 32. — Ps. xxii. Isa. liii. — Matt. xxvii. 2. Ch. xxiii. 1. John xviii. 28. Acts iii. 13.

acquire. " As fast as I gain any thing, I give the tenth part of it to the house of God and to the poor." Those who dedicate a certain part of their earnings to the Lord should never let it rest with themselves, lest *possession* should produce *covetousness*.

Verse 13. *The publican, standing afar off*] Not because he was a *heathen*, and dared not approach the *holy place* (for it is likely he was a *Jew*) ; but because he was a *true penitent*, and felt himself utterly unworthy to appear before God.

Would not lift up—his eyes] Holding down the head, with the eyes fixed upon the earth, was, 1. A sign of deep distress. 2. Of a consciousness and confession of guilt. And, 3. It was the very *posture* that the Jewish Rabbins required in those who prayed to God. So the Pharisee appears to have forgotten one of his own precepts.

But smote upon his breast] Smiting the breast was a token of excessive grief, commonly practised in all nations.

God be merciful to me] *Be propitious toward me through sacrifice*—or, let an *atonement* be made for me. I am a *sinner*, and cannot be saved but in this way. The Greek word often signifies to make expiation for sin ; and is used by the *Septuagint*, Ps. lxxv. 4, lxxviii. 88, lxxxix. 9, for *kipper*, *he made an atonement*. We see then, at once, the reason why our blessed Lord said that the *tax-gatherer went down to his house justified rather than the other* :—he sought for mercy through an *atonement for sin*, which was the only way in which God had from the beginning purposed to save sinners. As the Pharisee depended on *his doing no harm*, and observing the ordinances of religion for his *acceptance* with God, according to the economy of *grace* and *justice*, he must be rejected : for as all had sinned and come short of the glory of God, and no man could make an atonement for his sins, so he who did not take refuge in that which God's mercy had provided, must be excluded from the kingdom of heaven. This was no *new doctrine* : it was the doctrine publicly and solemnly preached by every sacrifice offered under the Jewish law. *Without shedding of blood there is no remission*, was the loud and constant cry of the whole Mosaic economy. We must *humble ourselves* before God,

33 And they shall scourge him, and put him to death : and the third day he shall rise again.

34 ^a And they understood none of these things : and this saying was hid from them, neither knew they the things which were spoken.

35 ^b And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging :

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, thou son of David, have mercy on me.

^a Mark ix. 32. Ch. ii. 50. ix. 45. John x. 6. xii. 16.—
^b Matt. xx. 29. Mark x. 46.

which they did not : we must take refuge in the blood of the cross, which they would not ; and be meek and humble of heart, which they were not.

Verse 14. *Went down to his house justified*] His sin blotted out, and himself accepted.

Rather than the other] That is, the other was not accepted, because he exalted himself—he made use of the mercies which he acknowledged he owed to God, to make claims on the divine approbation, and to monopolise the salvation of the Most High ! He was abased, because he vainly trusted that he was righteous, and depended on what he had been enabled to do, and looked not for a change of heart, nor for reconciliation to God.

Verse 25. *It is easier for a camel*] Instead of a camel, some MSS., read a cable.

39 And they which went before rebuked him, that he should hold his peace : but he cried so much the more, *Thou son of David, have mercy on me.*

40 And Jesus stood, and commanded him to be brought unto him : and when he was come near, he asked him,

41 Saying, what wilt thou that I shall do unto thee ? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight : thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God : and all the people, when they saw it, gave praise unto God.

^a Ch. xvii. 19.—^d Ch. v. 26. Acts iv. 21. xi. 18.

Verse 33. *And the third day he shall rise again.*] See Hos. vi. 2 ; the passage should be read thus : *In the third day he will raise HIM up, and we shall live before him* : his resurrection shall be the pledge, token, and cause of ours.

Verse 34. *They understood none of these things*] They could not as yet fully comprehend how the Messiah should suffer ; or how their Master should permit the Jews and Gentiles to torment and slay him as he here intimates they would.

Verse 43. *And all the people—gave praise unto God.*] The common people are often better judges of the work of God, than the Doctors themselves. They are more simple, are not puffed up with the pride of learning, and are less liable to be warped by prejudice or self-interest.

CHAPTER XIX.

The conversion of Zaccheus, 1-10. The parable of the nobleman, his ten servants, and the ten pounds, 11-27. Christ sends his disciples for a colt, on which he rides into Jerusalem, 28-40. He weeps over the city, and foretells its destruction, 41-44. Goes into the temple, and casts out the buyers and sellers, 45, 46. The chief priests and the scribes seek to destroy him, but are afraid of the people, who hear him attentively, 47, 48.

AND Jesus entered and passed through Jericho. 2 And, behold, there was a man named ^a Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus, ^b who he was ; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him : for he was to pass that way.

^a Ezra ii. 9.—^b Ch. xiii. 8.

Verse 1. *Entered and passed through*] Was passing through ; for the house of Zaccheus, in which he was to lodge, ver. 5, was in it.

Verse 2. *Zaccheus*] It is not unlikely that this person was a Jew by birth, see ver. 9 ; but because he had engaged in a business so infamous, in the eyes of the Jews, he was considered as a mere heathen, ver. 7.

Chief among the publicans] Either a farmer-general of the taxes, who had subordinate collectors under him : or else the most respectable and honourable man among that class at Jericho.

Verse 3. *And he sought to see Jesus who he was*] So the mere principle of curiosity in him led to his conversion and

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste and come down ; for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, ^c That he was gone to be guest with a man that is a sinner.

^c Matt. ix. 11. Ch. v. 30.

salvation, and to that of his whole family, ver. 9. [There seems to have been more than a mere curiosity. His case was like that of the Greeks, John xii. 21.]

Verse 4. *He ran before*] The shortness of his stature was amply compensated by his agility and invention. Even the imperfections of our persons may become subservient to the grace of God in our eternal salvation.

Verse 5. *Make haste, and come down*] With this invitation, our blessed Lord conveyed heavenly influence to his heart ; hence he was disposed to pay the most implicit and cheerful obedience to the call, and thus he received not the grace of God in vain.

Verse 6. *Received him joyfully.*] How often does Christ

8 And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by ^a false accusation, ^b I restore him fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as ^c he also is ^d a son of Abraham.

10 ^e For the Son of man is come to seek and to save that which was lost.

11 And as they heard these things, he added and spake a parable because he was nigh to Jerusalem, and because ^f they thought that the kingdom of God should immediately appear.

12 ^g He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten ^h pounds, and said unto them, Occupy till I come.

14 ⁱ But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the ^j money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been ^k faithful in a very little, have thou authority over ten cities.

^a Ch. iii. 14.—^b Exod. xxii. 1. 1 Sam. xii. 3. 2 Sam. xii. 6.—^c Rom. iv. 11, 12, 16. Gal. iii. 7.—^d Ch. xiii. 16.—^e Matt. xviii. 11. See Matt. x. 6. xv. 24.—^f Acts i. 6.—^g Matt. xxv. 14. Mark xiii. 34. ^h Mina, here translated a pound, is twelve ounces and a half: which according to five shillings the ounce is three pounds two

make the proposal of lodging, not only in our house, but in our heart, without its being accepted! We lose much because we do not attend to the visitations of Christ: he passes by—he blesses our neighbours and our friends; but, often, neither curiosity nor any other motive is sufficient to induce us to go even to the house of God, to hear of the miracles of mercy which he works in behalf of those who seek him.

Verse 7. *To be guest with a man that is a sinner.*] Meaning either that he was a heathen, or, though by birth a Jew, yet as bad as a heathen, because of his unholy and oppressive office.

Verse 8. *The half of my goods I give to the poor*] Probably he had already done so for some time past; though it is generally understood that the expressions only refer to what he now purposed to do.

I restore him fourfold.] This restitution the Roman laws obliged the tax-gatherers to make, when it was proved they had abused their power by oppressing the people. But here was no such proof: the man, to show the sincerity of his conversion, does it of his own accord. He who has wronged his fellow must make restitution, if he have it in his power. He that does not so cannot expect the mercy of God.

Verse 9. *To this house*] *To this very house or family.*

Verse 11. *And as they heard these things*] I think the text should be read thus: And after they had heard these things, he proceeded to speak a parable, because they were nigh to Jerusalem.

Immediately appear.] Perhaps the generality of his followers thought that, on his arrival at Jerusalem, he would proclaim himself king.

Verse 12. *A certain nobleman*] The meaning of the different parts of this parable appears to be as follows:

A certain nobleman—The Lord Jesus, who was shortly to be crucified by the Jews.

Went into a far country] Ascended to the right hand of the Divine Majesty.

To receive a kingdom] To take possession of the mediatorial kingdom, the right to which, as Messiah, he had acquired by his sufferings; see Phil. ii. 8, 9; Heb. i. 3, 8, 9.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here* is thy pound, which I have kept laid up in a napkin:

21 ^l For I feared thee, because thou art an austere man: thou takest up that thou laydest not down, and reapest that thou didst not sow.

22 And he saith unto him, ^m Out of thine own mouth will I judge thee, thou wicked servant. ⁿ Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required my own with usury?

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, ^o That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

28 And when he had thus spoken, ^p he went before, ascending up to Jerusalem.

29 ^q And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the*

shillings and sixpence.—^l John i. 11.—^m Gr. *silver*, and so ver. 23. —ⁿ Matt. xxv. 21. Ch. xvi. 10.—^o Matt. xxv. 24.—^p 2 Sam. i. 16. Job xv. 6. Matt. xii. 37.—^q Matt. xxv. 26.—^r Matt. xlii. 12. xxv. 29. Mark iv. 25. Ch. viii. 18.—^s Mark x. 32.—^t Matt. xxi. 1. Mark xi. 1.

The allusion is to the custom of those days, when they who had kingdoms or governments given unto them, went to Rome to receive that dignity from the Emperors.

And to return.] To judge and punish the rebellious Jews. Verse 18. *Ten servants*] *Ten* was a kind of sacred number among the Hebrews, as well as seven.

Ten pounds] *Ten minas*. By the *ten minas* given to each, we may understand the gospel of the kingdom given to every person who professes to believe in Christ, and which he is to improve to the salvation of his soul. The same word is given to all, that all may believe and be saved.

Verse 14. *His citizens*] Or, *countrymen*—the Jewish people, who professed to be subjects of the kingdom of God.

Hated him] Despised him for the meanness of his birth, his crucifixion to the world, and for the holiness of his doctrine.

Sent a message after him] After the person went to receive his dignity (ver 12), some of the discontented citizens took the opportunity to send an embassy to the emperor, to prevent him from establishing the object of their hatred in the government.

We will not have this man, &c.] The Jews rejected Jesus Christ, would not submit to his government, and, a short time after this, preferred even a murderer to him.

Verse 15. *When he was returned*] When he came to punish the disobedient Jews; and when he shall come to judge the world.

Verse 16. *Lord, thy pound hath gained ten.*] The principal difference between this parable and that of the talents is, that the *mina* given to each seems to point out the gift of the gospel, which is the same to all who hear it; but the talents distributed in different proportions, according to each man's ability, seem to intimate that God has given different capacities and advantages to men, by which this one gift of the gospel may be differently improved.

Verse 17. *Over ten cities.*] This is to be understood as referring to the new kingdom which the nobleman had just received.

Verse 23. *With usury*] *With its produce*, i. e., what the loan of the money is fairly worth, after paying the person

mount of Olives, he sent two of his disciples,
30 Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent, went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as they went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen;

38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 And some of the Pharisees, from among the

*2 Kings ix. 13. Matt. xxi. 7. Mark xi. 7. John xii. 14.—
b Matt. xxi. 8.—c Ps. cxviii. 26. Ch. xiii. 35.—d Ch. ii. 14. Eph. ii. 14.—e Hab. ii. 11.—f John xi. 35.—g Isa. xix. 3, 4. Jer. vi. 3, 6. Ch. xxi. 20.—h 1 Kings ix. 7, 8. Mic. iii. 12.—i Matt.

sufficiently for using it: for, in lent money, both the lender and borrower are supposed to reap profit.

Verse 25. And they said unto him, Lord, he hath ten pounds.] This observation was probably made while our Lord was delivering the parable, with a design to correct him in the distribution.

Verse 26. And from him that hath not] See this particularly explained, Matt. xiii. 12.

Verse 27. Those — enemies — bring hither] The Jews, whom I shall shortly slay by the sword of the Romans.

Verse 28. He went before] Joyfully to anticipate his death, say some.

Verse 38. Glory in the highest.] Mayst thou receive the uttermost degrees of glory.

Verse 40. If these should hold their peace, the stones would — cry out.] Of such importance is my present conduct to you and to others, as pointing out the triumph of humility over pride, and of meekness over rage and malice, as signifying the salvation which I bring to the lost souls of men,

multitude, said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that if these should hold their peace, the stones would immediately cry out.

41 And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

xxiv. 2. Mark xiii. 2. Ch. xxi. 6.—1 Dan. ix. 24. Ch. i. 68, 78. 1 Pet. ii. 12.—a Matt. xxi. 12. Mark xi. 11, 15. John ii. 14, 15.—
b Isa. lvi. 7.—c Jer. vii. 11.—d Mark xi. 18. John vii. 19. viii. 37.—
e Or, hanged on him, Acts xvi. 14.

that, if this multitude were silent, God would give even to the stones a voice, that the advent of the Messiah might be duly celebrated.

Verse 42. The things which belong unto thy peace!] It is very likely that our Lord here alludes to the meaning of the word Jerusalem, from yereh, he shall see, and shalom, peace or prosperity.

Verse 43. Cast a trench about thee] This was literally fulfilled when this city was besieged by Titus.

Verse 44. The time of thy visitation.] That is, the time of God's gracious offers of mercy to thee. This took in all the time which elapsed from the preaching of John the Baptist to the coming of the Roman armies, which included a period of above forty years.

Verse 47. And he taught daily in the temple.] This he did for five or six days before his crucifixion.

Verse 48. Were very attentive to hear him.] Literally, They hung upon him, hearing.

CHAPTER XX.

The question concerning the authority of Christ, and the baptism of John, 1-8. The parable of the vineyard let out to wicked husbandmen, 9-18. The chief priests and scribes are offended, and lay snares for him, 19, 20. The question about tribute, 21-26. The question about the resurrection of the dead, and our Lord's answer, 27-40. How Christ is the son of David, 41-44. He warns his disciples against the hypocrisy of the scribes, whose condemnation he points out, 45-47.

AND ^ait came to pass, *that* on one of these days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders,

2 And spake unto him, saying, Tell us ^bby what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: ^cfor they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence it was.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable: ^dA certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent a third: and they wounded him also, and cast him out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's.

15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, ^eThe stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but ^fon whomsoever it shall fall, it will grind him to powder.

19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared

the people: for they perceived that he had spoken this parable against them.

20 ^gAnd they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, ^hMaster, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God ⁱtruly:

22 Is it lawful for us to give tribute unto Cæsar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a ^jpenny. Whose image and superscription hath it? They answered and said, Cæsar's.

25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ^kThen came to him certain of the Sadducees, ^lwhich deny that there is any resurrection; and they asked him,

28 Saying, Master, ^mMoses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for ⁿthey are equal unto the angels; and are the children of God, ^obeing the children of the resurrection.

37 Now that the dead are raised, ^peven Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living; for ^qall live unto him.

39 Then certain of the scribes answering said, Master, thou hast well said.

^a Matt. xxi. 23.—^b Acts iv. 7. vii. 27.—^c Matt. xiv. 5. xxi. 26. Ch. vii. 29.—^d Matt. xxi. 33. Mark xii. 1.—^e Ps. cxviii. 22. Matt. xxi. 42.—^f Dan. ii. 34, 35. Matt. xxi. 44.—^g Matt. xxii. 15.—^h Matt. xxii. 16. Mark xii. 14.—ⁱ Or, of a truth.—^j See Matt. xviii. 28.—

Verse 1. *One of those days*] Supposed to have been one of the four last days of his life, mentioned chap. xix. 47, probably Tuesday before the passover.

Verse 9. *A certain man planted a vineyard, &c.*] See this parable explained, Matt xxi. 33-46. See also Mark xii. 4-9.

Verse 16. *God forbid.*] Our phrase, *God forbid*, answers pretty well to the meaning of the Greek, but it is no translation.

Verse 20. *They watched him*] Insidiously watching.

Spies] One who crouches in some secret place to spy, listen, catch, or hurt. No doubt the persons mentioned in the text were men of the basest principles, and were hired

^k Matt. xxii. 28. Mark xii. 18.—^l Acts xxiii. 6, 8.—^m Deut. xxv. 6.—ⁿ 1 Cor. xv. 42, 49, 52. 1 John iii. 2.—^o Rom. viii. 23.—^p Exod. iii. 6.—^q Rom. vi. 10, 11.

by the malicious Pharisees to do what they attempted in vain to perform.

Verse 34. *The children of this world*] Men and women in their present state of mortality and probation.

Verse 36. *Equal unto the angels*] Who neither marry nor die.

Verse 38. *All live unto him.*] The best informed Jews believed that the souls of righteous men were in the presence of God in a state of happiness.

Verse 40. *They durst not ask*] Or, *did not venture to ask* any other question, for fear of being again confounded, as they had already been.

40 And after that, they durst not ask him any question at all.

41 And he said unto them, 'How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, 'The Lord said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord; how is he then his son?

* Matt. xxii. 42. Mark xii. 35.—^b Ps. cx. 1. Acts ii. 34.—
* Matt. xxiii. 1. Mark xii. 38.

Verse 43. *Thy footstool.*] Literally, *the footstool of thy feet*. They shall not only be so far humbled that the feet may be set on them; but they shall be actually subjected,

45 'Then in the audience of all the people he said unto his disciples,

46 'Beware of the scribes, which desire to walk in long robes, and 'love-greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 'Which devour widows' houses, and for a show make long prayers; the same shall receive greater damnation.

* Matt. xxiii. 5.—^c Ch. xi. 43.—^d Matt. xxiii. 14.

and put completely under that Christ whom they now despise, and are about to crucify.

Verse 46. *Beware of the scribes.*] Take heed that ye be not seduced by those who should show you the way of salvation.

CHAPTER XXI.

The poor widow casting two mites into the treasury, 1-4. The destruction of the temple foretold, 5, 6. The signs of this desolation, 7. False Christs, 8. Wars, 9, 10. Earthquakes and fearful sights, 11. Persecutions against the godly, 12-19. Directions how to escape, 20-22. The tribulation of those times, 23-28. The parable of the fig-tree, illustrative of the time when they may expect these calamities, 29-33. The necessity of sobriety and watchfulness, 34-36. He teaches by day in the temple, and lodges by night in the mount of Olives, and the people come early to hear him, 37, 38.

AND he looked up, 'and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two ^b mites.

3 And he said, Of a truth I say unto you, 'that this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ^d And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 *As for these things which ye behold, the days will come, in the which 'there shall not be left one stone upon another, that shall not be thrown down.*

7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, 'Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; 'and the time draweth near: go ye not therefore after them.

* Mark xii. 41.—^b See Mark xii. 42.—^c 2 Cor. viii. 12.—^d Matt. xxiv. 1. Mark xiii. 1.—^e Ch. xix. 44.—^f Matt. xxiv. 4. Mark xiii. 5. Eph. v. 6. 2 Thess. i. 8.—^g Or, and the time, Matt. iii. 2. v. 17.—^h Matt. xxiv. 7.—ⁱ Mark xiii. 9. Rev. ii. 10.—^j Acts iv. 8. v. 18.

Verse 2. *A certain poor widow.*] A widow miserably poor; this is the proper import of the word, and her being miserably poor heightened the merit of the action.

Two mites.] Which Mark says, chap. xii. 42, make a farthing or quadrans, the fourth part of an as, or penny, as we term it. Our term *mite* seems to have been taken from the animal called by that name; for as that appeared to our ancestors to be the *smallest* of all animals, so this being the *smallest* of all coins was called by its name.

Verse 5. *Goodly stones.*] It has been thought by some that this relates not so much to the stones of which the temple

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

10 ^h Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 'But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and 'into prisons, ^k being brought before kings and rulers 'for my name's sake.

13 And 'it shall turn to you for a testimony.

14 ^l Settle it therefore in your hearts, not to meditate before, what ye shall answer:

15 For I will give you a mouth and wisdom, 'which all your adversaries shall not be able to gain-say nor resist.

16 ^p And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and ^q some of you shall they cause to be put to death.

xii. 4. xvi. 24.—^b Acts xxv. 23.—^c 1 Pet. ii. 13.—^d Phil. i. 28. 2 Thess. i. 5.—^e Matt. x. 19. Mark xiii. 11. Ch. xii. 11.—^f Acts vi. 10.—^g Mic. vii. 6. Mark xiii. 12.—^h Acts vii. 59. xii. 2.

was built, as to the precious stones with which it was decorated.

And gifts.] Or, consecrated things.

Verse 6. *One stone upon another.*] This was literally fulfilled.

Verse 8. *Many shall come in my name.*] Usurping my name: calling themselves the Messiah. See Matt. xxiv. 5.

Verse 9. *Commotions.*] Seditions and civil dissensions, with which no people were more agitated than the Jews.

Verse 13. *It shall turn to you for a testimony.*] That is, it shall turn out on your part for a testimony to them (your

17 And^a ye shall be hated of all *men* for my name's sake.

18^b But there shall not a hair of your head perish. 19 In your patience possess ye your souls.

20^c And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that^d all things which are written may be fulfilled.

23^e But woe unto them that are with child, and to them that gave suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, 'until the times of the Gentiles be fulfilled.

25^f And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity: the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: ^gfor the powers of heaven shall be shaken.

27 And then shall they see the Son of man^h coming in a cloud with power and great glory.

^a Matt. x. 22.—^b Matt. x. 30.—^c Matt. xxiv. 15. Mark xiii. 14.—^d Dan. ix. 26, 27. Zech. xi. 1.—^e Matt. xxiv. 19.—^f Dan. ix. 27. xii. 7. Rom. xi. 25.—^g Matt. xxiv. 29. Mark xiii. 24. 2 Pet. iii. 10, 12.—^h Matt. xxiv. 29.—ⁱ Matt. xxiv. 30. Rev. i. 7. xiv. 14.—^j Rom. viii. 19, 23.—^k Matt. xxiv. 32. Mark xiii. 28.—^l Matt. xxiv. 35.—

persecutors) that you are thoroughly persuaded of the truth of what you teach, and that you are no impostors.

Verse 15. *I will give you a mouth and wisdom*] A ready utterance, or eloquence in speaking. They shall have an abundance of wisdom to know what to say; and they shall have an irresistible eloquence to say what they ought.

Verse 18. *But there shall not a hair of your head perish.*] A proverbial expression for, Ye shall not suffer any essential injury.

Verse 19. *In your patience*] Rather, your perseverance, your faithful continuance in my word and doctrine. Ye shall escape the Roman sword, and not one of you shall perish in the destruction of Jerusalem. Instead of possess, or preserve ye, I read, ye shall preserve. This reading is well supported.

Verse 24. *They shall fall by the edge of the sword*] Those who perished in the siege are reckoned to be not less than eleven hundred thousand.

And shall be led away captive] To the number of ninety-seven thousand.

Trodden down of the Gentiles] Judea was so completely subjugated that the very land itself was sold by Vespasian; the Gentiles possessing it, while the Jews were either nearly all killed or led away into captivity.

Of the Gentiles be fulfilled.] But when shall this be? We know not. The nations are still treading down Jerusalem, and the end is known only to the Lord.

Verse 25. *The sea and the waves roaring*] Figuratively pointing out the immense Roman armies by which Judea was to be overrun and destroyed.

Verse 26. *Men's hearts failing them for fear*] Or, Men fainting away through fear, being ready to die.

Coming on the earth] Or, Coming upon this land.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29ⁱ And he spake to them a parable: Behold the fig-tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33^j Heaven and earth shall pass away: but my words shall not pass away.

34 And^k take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For^l as a snare shall it come on all them that dwell on the face of the whole earth.

36^m Watch ye therefore, andⁿ pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and^o to stand before the Son of man.

37^p And in the day time he was teaching in the temple; and^q at night he went out, and abode in the mount that is called the mount of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

^m Rom. xiii. 13. 1 Thess. v. 6. 1 Pet. iv. 7.—ⁿ 1 Thess. v. 2. 2 Pet. iii. 10. Rev. iii. 3. xvi. 15.—^o Matt. xxiv. 42. xxv. 13. Mark xiii. 33.—^p Ch. xviii. 1.—^q Ps. i. 5. Eph. vi. 13.—^r John viii. 1, 2.—^s Ch. xxii. 39.

Verse 29. *He spake to them a parable*] Illustrated all these predicted facts by the simile of a fig-tree.

Verse 31. *The kingdom of God is nigh at hand.*] After the destruction of the Jewish state, the doctrine of Christ crucified shall be preached every where, and every where prevail.

Verse 32. *This generation*] This race of men; but see on Matt. xxiv. 34.

Verse 34. *Be overcharged*] Literally, be made heavy, as is generally the case with those who have eaten or drank too much.

Verse 35. *The face of the whole earth.*] The land of Judea on which these heavy judgments were to fall.

Verse 36. *Watch ye therefore, and pray always*] The word continually belongs equally to both watch and pray; and no man is safe, at any time, who does not attend to this advice as literally as possible.

That shall come to pass] That is, the tribulations which are on their way to overwhelm and destroy the Jewish people.

To stand before the Son of man.] To be acquitted, and to be condemned, are expressed, in Rom. xiv. 4, by standing and falling.

Verse 37. *And in the day time*] Or, every day. This probably relates to the four last days of his life already mentioned.

Abode in the mount] He taught all day in the temple, and withdrew every evening, and lodged in Bethany; a town at the foot, or on the declivity, of the mount of Olives.

Verse 38. *The people came early*] He returned early from the mount of Olives, and the people came early in the morning to the temple to hear his teaching.

CHAPTER XXII

The chief priests and scribes plot our Lord's destruction, 1, 2. Judas, at the instigation of the devil, betrays him, 3-6. He eats his last supper with his disciples, 7-18. Institutes the eucharist, 19, 20. Announces one of his disciples as the traitor, 21-23. The contention which should be greatest, 24-30. Warns Peter against Satan's devices, 31, 32. Peter's resolution, 33. His denial foretold, 34. Tells his disciples to make prudent provision for their own support, 35-37. The two swords, 38. He goes to the mount of Olives, and has his agony in the garden, 39-46. Judas comes with a mob, 47, 48. Peter cuts off the ear of the high priest's servant, which Christ heals by a touch, 49-51. He addresses the chief priests and captains of the temple, 52, 53. They lead him to the high priest's house, and Peter follows and denies his Master, 54-60. Christ looks upon him, he is stung with remorse, and weeps bitterly, 61, 62. Jesus is mocked, and variously insulted, 63-65. The next morning he is questioned before the council, 66, 67. He acknowledges himself to be the Son of God, 68-70. They condemn him, 71.

NOW ^athe feast of unleavened bread drew nigh, which is called the passover.

2 And ^bthe chief priests and scribes sought how they might kill him; for they feared the people.

3 ^cThen entered Satan into Judas, surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and ^dcovenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them, ^ein the absence of the multitude.

7 ^fThen came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover that we may eat.

9 And they said unto him, Where wilt thou that we prepare ^g?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water: follow him into the house where he entereth in.

11 And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

^a Matt. xxvi. 2. Mark xiv. 1.—^b Ps. li. 2. John xi. 47. Acts iv. 27.—^c Matt. xxvi. 14. Mark xiv. 10. John xiii. 2, 27.—^d Zech. xi. 12.—^e Or, without tumult.—^f Matt. xxvi. 17. Mark xiv. 12.—^g Matt. xxvi. 20. Mark xiv. 17.—^h Or, I have heartily desired.—ⁱ Ch. xiv. 15. Acts x. 41. Rev. xix. 9.—Matt. xxvi. 29. Mark

Verse 2. *They feared the people.* The great mass of the people seem to have been convinced that Christ was at least a prophet sent from God; and it is likely they kept steady in their attachment to him. The multitude, who are represented as clamouring for his blood at the crucifixion, appear to have been a mere mob, formed out of the creatures of the chief priests and Pharisees.

Verse 3. *Then entered Satan into Judas* The devil filled the heart of Judas with avarice; and that infamous passion led him to commit the crime here specified. What Satan could not do by the envy and malice of the high priests and Pharisees, he effects by Judas, a false and fallen minister of the gospel of God. None are so dangerous to the interests of Christianity as persons of this stamp.

Verse 5. *They—covenanted to give him money.* Matthew says *thirty pieces*, or staters, of silver, about £4 10s. English, the common price of the meanest slave.

Verse 6. *And he promised* He accepted the proposal.

Verse 7. *The passover* But see the notes on Matt. xvi.

Verse 15. *With desire I have desired* A Hebraism for, *I have desired most earnestly.* Our Lord's meaning seems

13 And they went, and found as he had said unto them: and they made ready the passover.

14 ^aAnd when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, ^bWith desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, ^cuntil it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18 For ^dI say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ^eAnd he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: ^fthis do in remembrance of me.

20 Likewise also the cup after supper, saying, ^gThis cup is the new testament in my blood, which is shed for you.

21 ^hBut, behold, the hand of him that betrayeth me is with me on the table.

22 ⁱAnd truly the Son of man goeth, ^jas it was determined: but woe unto that man by whom he is betrayed!

23 ^kAnd they began to enquire among themselves, which of them it was that should do this thing.

24 ^lAnd there was also a strife among them,

xiv. 25.—^k Matt. xxvi. 26. Mark xiv. 22.—^l 1 Cor. xi. 24.—^m 1 Cor. x. 16.—ⁿ Ps. xli. 9. Matt. xxvi. 21, 23. Mark xiv. 18. John xiii. 21, 26.—^o Matt. xxvi. 24.—^p Acts ii. 23. iv. 28.—^q Matt. xxvi. 22. John xiii. 22, 25.—Mark ix. 34. Ch. ix. 46.

to be, that, having purposed to redeem a lost world by his blood, he ardently longed for the time in which he was to offer himself up. Such love did the holy Jesus bear to the human race.

Verse 16. *Until it be fulfilled in the kingdom of God.* That is, until that of which the passover is a type is fulfilled in my death, through which the kingdom of God shall be established among men.

Verse 17. *He took the cup* This was not the sacramental cup, for that was taken after supper, ver. 20, but was the cup which was ordinarily taken before supper.

Divide it among yourselves Pass the cup from one to another.

Verse 18. *I will not drink of the fruit of the vine* That is, before the time of another passover, the Holy Ghost shall descend, the gospel of the kingdom be established, and the sacramental supper shall take the place of the paschal lamb; for in a few hours his crucifixion was to take place.

Verse 20. *This cup is the new testament in my blood* Perhaps it might be better to paraphrase the passage thus: *This cup which is poured out for you, signifies the blood of*

which of them should be accounted the greatest.
25 "And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 "But ye shall not be so: "but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 "For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but "I am among you as he that serveth.

28 Ye are they which have continued with me in "my temptations.

29 And "I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That "ye may eat and drink at my table in my kingdom, "and sit on thrones judging the twelve tribes of Israel.

31 And the Lord said, Simon, Simon, behold, "Satan hath desired to have you, that he may "sift you as wheat:

32 But "I have prayed for thee, that thy faith fail not: "and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 "And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

* Matt. xx. 25. Mark x. 42.—"Matt. xx. 26. 1 Pet. v. 8.—"Ch. ix. 48.—"Ch. ix. 37.—"Matt. xx. 28. John xiii. 13, 14. Phil. ii. 7.—"Heb. iv. 15.—"Matt. xxiv. 47. Ch. xiii. 32. 2 Cor. i. 7. 2 Tim. ii. 12.—"Matt. viii. 11. Ch. xiv. 16. Rev. xii. 9.—"Ps. xli. 14. Matt. xix. 28. 1 Cor. vi. 2. Rev. iii. 21.—1 Pet. v. 8.—"Amos ix. 9.—"John xvii. 9, 11, 15.—"Ps. li. 13. John xxi. 15, 16, 17.—

the new covenant, which is shortly to be ratified (or by) the shedding of my blood. Or, *This cup is the new covenant, poured out for you with my blood*:—that is, the paschal sacrifice and my sacrifice happen together.

Verse 22. *The Son of man goeth*] That is, he is about to die.

Verse 24. *There was also a strife among them*] There are two different instances of this sort of contention or strife mentioned by the Evangelists, each of which was accompanied with very different circumstances; one by Matthew, in chap. xviii. 1, &c.; by Mark, chap. ix. 33, &c.; and by Luke, in chap. ix. 46, &c. That contention cannot have been the same with this which is mentioned here. The other, related in Matt. xx. 20, &c., and Mark x. 35, &c., must be what Luke intended here to record.

Verse 25. *Are called benefactors*.] The very Greek word used by the Evangelist, was the surname of some of the Ptolemies of Egypt; *Ptolemy Euergetes*, i. e., the Benefactor.

Verse 29. *I appoint unto you a kingdom, as my Father hath appointed unto me*] The *Codex Alexandrinus* with some other MSS., read in the first clause, a covenant. *I appoint unto you a COVENANT, as my Father hath appointed unto me a kingdom*:—Ye shall be ministers of the New Covenant, as I am King in that spiritual kingdom to which it relates. This is a curious reading: but our Lord is probably to be understood as promising that they should get a kingdom—a state of blessedness, as he should get it—they must go through much tribulation in order to enter into the kingdom of God.

Verse 30. *Sit on thrones*] See on Matt. xix. 28.

Verse 31. *Simon, Simon*] When a name is thus repeated in the Sacred Writings, it appears to be always intended as an expression of love, manifested by a warning voice.

Satan hath desired—[you]] That is, all the apostles, but particularly the three contenders: the plural pronoun sufficiently proves that these words were not addressed to Peter alone. Satan had already got one, Judas; he had nearly got another, Peter; and he wished to have all. But we see by this that the devil cannot even tempt a man unless he receive permission. He desires to do all evil; he is permitted only to do some.

Verse 32. *I have prayed for thee*] Peter's faith did fail, but not utterly: he did fall, but he did not fall off, apostatise, or forsake his Master and his cause finally, as Judas did.

35 "And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, "And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

39 "And he came out, and "went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 "And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 "And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be "willing, remove this cup from me: nevertheless "not my will, but thine, be done.

43 And there appeared "an angel unto him from heaven, strengthening him.

44 "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was

* Matt. xxvi. 34. Mark xiv. 30. John xiii. 38.—"Matt. x. 9. Ch. ix. 3. x. 4.—"Isa. liii. 12. Mark xv. 28.—"Matt. xvi. 36. Mark xiv. 32. John xviii. 1.—"Ch. xxi. 37.—"Matt. vi. 13. xvi. 41. Mark xiv. 38. Ver. 46.—"Matt. xxvi. 89. Mark xiv. 85.—"Gr. willing to remove.—"John v. 30. vi. 38.—"Matt. iv. 11.—"John xii. 27. Heb. v. 7.

When thou art converted] Restored to a sense of thy folly and sin, and to me and my cause—establish these thy brethren. Peter's two Epistles to the persecuted Christians show how well he was qualified for this important work.

Verse 34. *The cock shall not crow this day*] Matthew xxvi. 34, and Mark, xiv. 30, say, *this night*; both expressions are right, because the Jewish day, of twenty-four hours, began with the evening, and ended at the evening of the following day.

Verse 36. *He that hath no sword*] The word stands rather oddly in the passage; the verse, translated in the order in which it stands, is as follows: *And he who hath none, let him sell his garment and buy—a sword*. Now it is plain that the verb *let him buy*, may be referred to a scrip, in the former part of the verse, thus it would read: "if any of you have no scrip or wallet, he should sell even his upper garment to provide one." Some who are for retaining the word *sword*, think that it was a proverbial expression, intimating a time of great difficulty and danger, and that now the disciples had need to look to themselves, for his murderers were at hand. However the matter may be understood, we may rest satisfied that the *swords* were neither to be considered as offensive weapons, nor instruments to propagate the truth. The genius and spirit of the Christian religion is equally against both. Perhaps, in this counsel of our Lord, he refers to the contention about supremacy; as if he had said, Instead of contending among yourselves about who shall be the greatest, ye have more need to unite yourselves against the common enemy, who are now at hand: this counsel was calculated to show them the necessity of union among themselves, as their enemies were both numerous and powerful.

Verse 37. *Must yet be accomplished*] Probably meaning that, though this prophecy did refer to some particular matter in the time of the prophet, yet it farther related to Christ, and could not have its complete accomplishment, but in his crucifixion as a criminal.

Verse 38. *Lord, behold, here are two swords. And he said unto them, It is enough.*] These words may be understood as pointing out the readiness and determination of Peter, and perhaps some others, to defend our Lord: *Thou shalt not be treated as a transgressor; here are two swords, and we will fight for thee.*

come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 And one of them smote a servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while, another saw him, and

said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 And the men that held Jesus mocked him, and smote him.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask you, ye will not answer me, nor let me go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

* Ver. 40.—^b Matt. xxvi. 47. Mark xiv. 43. John xviii. 8.—^c Matt. xxvi. 51. Mark xiv. 47. John xviii. 20.—^d Matt. xxvi. 55. Mark xiv. 48.—^e John xii. 27.—^f Matt. xxvi. 57.—^g Matt. xxvi. 58. John xviii. 15.—^h Matt. xxvi. 69. Mark xiv. 66. John xviii. 17, 18.—ⁱ Matt. xxvi. 71. Mark xiv. 69. John xviii. 25.—^j Matt. xxvi. 73. Mark xiv. 70. John xviii. 26.—^k Matt. xli. 75. Mark xiv. 72.—

It is enough.] The meaning probably is, there is enough said on the subject; as immediately after this he entered into his agony.

I must here confess that the matter about the swords appears to me very obscure. I am afraid I do not understand it, and I know of none who does.

Verse 40. *When he was at the place*] Viz., Gethsemane.

Verse 43. *There appeared an angel—from heaven*] It was as necessary that the fullest evidence should be given, not only of our Lord's divinity, but also of his humanity: his miracles sufficiently attested the former; his hunger, weariness, and agony in the garden, as well as his death and burial, were proofs of the latter.

Verse 44. *Prayed more earnestly*] With greater emphasis and earnestness than usual, with strong crying and tears, Heb. v. 7; the reason given for which is, that he was in an agony.

Drops of blood] See the note on Matt. xxvi. 38. Some have thought that the meaning of the words is, that the sweat was so profuse that every drop was as large as a drop of blood, not that the sweat was blood itself: but this does not appear likely.

Verse 48. *Betrayest thou the Son of man with a kiss?*] Dost thou attempt to kiss me as a friend, while thou art delivering me up into the hands of my enemies?

Verse 51. *Suffer ye thus far.*] Or, Suffer me to go thus far. As they had now a firm hold of Christ, Matt. xxvi. 5, he wished them to permit him to go as far as Malchus, whose ear was cut off, that he might heal it. However, the words may be understood as an address to his disciples: Let them

¹ Matt. xxvi. 34, 75. John xiii. 39.—² Matt. xxvi. 67, 68. Mark xiv. 65.—³ Matt. xxvii. 1.—⁴ Acts iv. 26. See Acts xxii. 5.—⁵ Matt. xxvi. 63. Mark xiv. 61.—⁶ Matt. xxvi. 64. Mark xiv. 62. Heb. i. 3. viii. 1.—⁷ Matt. xxvi. 64. Mark xiv. 62.—⁸ Matt. xxvi. 65. Mark xiv. 63.

proceed; make no resistance; for in this way only are the Scriptures to be fulfilled.

Verse 53. *This is your hour, and the power of darkness.*] That is, the time in which you are permitted to unrein your malice; which ye could not do before, because God did not permit you; and so perfectly are ye under his control that neither you nor the prince of darkness can proceed a hair's breadth against me but through this permission. What a comfortable thought is it to the followers of Christ, that neither men nor demons can act against them but by the permission of their heavenly Father, and that he will not suffer any of those who trust in him to be tried above what they are able to bear, and will make the trial issue in their greater salvation, and in his glory!

Verse 56. *A certain maid beheld him*] Or, Attentively beholding him. And this she did by the help of the light of the fire at which Peter sat.

Verse 68. *And if I also ask you*] Concerning the Christ, in case ye cannot give me such an answer as may prove I am not the Christ, ye will not let me go; for I know ye are determined to put me to death.

Verse 69. *Hereafter*] From this very time. The kingdom of God is now going to be set up.

Verse 70. *Art thou then the Son of God?*] They all insisted on an answer to this question, and the high priest particularly put it to him, Matt. xxvi. 68.

Verse 71. *We ourselves have heard*] We have heard him profess himself the Son of God; he is therefore guilty of blasphemy, and, as an impious pretender to a divine mission, we must proceed against and condemn him to death.

CHAPTER XXIII.

Christ is led to Pilate, and accused by the Jews, 1, 2. Pilate examines, and pronounces him innocent, 3, 4. The Jews virulently accuse him, 5. Pilate, understanding that he was of Galilee, sends him to Herod, by whom he is examined, 6-9. The chief priests and scribes vehemently accuse him, and Herod and his soldiers mock him, 10, 11. Pilate and Herod become friends, 12. Pilate, before the chief priests, rulers, and people, pronounces Christ to be innocent, and offers to release him, 13-20. The Jews clamour for his condemnation, and Pilate gives him up to their will, 21-25. Simon bears his cross, 26. The people bewail him, and he foretells the destruction of the Jewish state, 27-31. He and two malefactors are brought to Calvary, and are crucified, 32, 33. He prays for his crucifiers, 34. He is derided, mocked, and insulted by the rulers, and by the soldiers, 35-37. The superscription on the cross, 38. The conduct of the two malefactors, to one of whom he promises paradise, 39-43. The great darkness, 44, 45. He gives up the ghost, 46. The Centurion and many others are greatly affected at his death, 47-49. Joseph of Arimathea begs the body, and puts it in his own new tomb, 50-53. The women prepare spices and ointments to enbalm him, 54 56.

AND *the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this fellow ^b perverting the nation, and ^c forbidding to give tribute to Cæsar, saying, ^d that he himself is Christ a King.

3 ^e And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the chief priests and to the people, 'I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto ^e Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

* Matt. xxvii. 2. Mark xv. 1. John xviii. 28.—^b Acts xvii. 7.—^c See Matt. xvii. 27. xxii. 21. Mark xii. 17.—^d John xix. 12.—^e Matt. xxvii. 11. 1 Tim. vi. 13.—^f 1 Pet. ii. 22.—^g Ch. iii. 1.—^h Ch.

Verse 1. *The whole multitude*] It seems most probable that the chief priests, elders, scribes, and captains of the temple, together with their servants, dependants, and other persons hired for the purpose, made up the multitude mentioned here. The common people were generally favourers of Christ; and for this reason the Jewish rulers caused him to be apprehended in the night, and in the absence of the people, chap. xxii. 6, and it was now but just the break of day, xxii. 66.

Verse 2. *Pervverting the nation*] The Greek word signifies stirring up to disaffection and rebellion. They intimated that he not only preached corrupt doctrine, but that he endeavoured to make them disaffected towards the Roman government, for which they now pretended to feel a strong affection!

Forbidding to give tribute to Cæsar] These were the falsest slanders that could be invented. The whole of our Lord's conduct disproved them. And his decision in the case of the question about the lawfulness of paying tribute to Cæsar, Matt. xxii. 21, was so fully known that we find Pilate paid not the least attention to such evidently malicious and unfounded accusations.

Verse 5. *Saying, He stirreth up the people, &c.*] The charge of sedition was deemed frivolous by Pilate, so they changed it, and brought a charge equally false and groundless against his doctrine.

Verse 7. *Herod's jurisdiction*] The city of Nazareth, in which Christ had continued till he was thirty years of age, and that of Capernaum, in which he principally resided the last years of his life, were both in Lower Galilee, of which Herod Antipas was tetrarch. Pilate was probably glad of this opportunity to pay a little respect to Herod, whom it is likely he had irritated, and with whom he now wished to be friends.

Verse 10. *The chief priests—vehemently accused him.*] An affected moderation would have rendered these accusers less suspected, their accusations more probable, and the envy

8 And when Herod saw Jesus, he was exceeding glad: for ^h he was desirous to see him of a long season, because ⁱ he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 ^j And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day ^k Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 ^l And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, ^m Ye have brought this man unto me, as one that perverteth the people: and,

ix. 9.—¹ Matt. xiv. 1. Mark vi. 14.—² Isa. liii. 3.—³ Acts iv. 27.—⁴ Matt. xxvii. 23. Mark xv. 14. John xviii. 38. xix. 4.—⁵ Ver. 1, 2.

less visible than this *vehemence*, but *envy* seldom or never consults *prudence*; and God permits this to be so for the honour of truth and innocence.

Verse 11. *A gorgeous robe*] It probably means a *white robe*, for it was the custom of the Jewish nobility to wear such. But the nobility among the Romans wearing the *purple* for the most part, Pilate's soldiers, who were Romans, put on Jesus a *purple robe*, Mark xv. 17; John xix. 2; both of them following the custom of their own country, when, by way of mocking our Lord as a king, they clothed him in robes of state.

Verse 12. *Pilate and Herod were made friends*] It is generally supposed that their enmity arose from what is related, chap. xiii. of the Galileans, whose blood Pilate had mingled with that of their sacrifices. These were Herod's subjects, and Pilate seems to have fallen on them at the time they were offering sacrifices to God at the temple. Wicked men cannot love one another: this belongs to the disciples of Christ. But, when Christ, his truth, or his followers are to be persecuted, for this purpose the wicked unite their counsels and their influence.

Verse 15. *Nothing worthy of death is done unto him.*] Or rather, *nothing worthy of death is committed by him, not done unto him.* This phrase is frequent in the purest Attic writers.

Verse 17. *For of necessity he must release one*] The custom, however it originated, had now been so completely established, that Pilate was obliged to attend to it.

Verse 18. *Away with this man*] Literally, *take this one away*, i. e., to punishment—to death.

Verse 22. *I have found no cause of death in him*] There is nothing proved against him that can at all justify me in putting him to death. So here our blessed Lord was in the most formal manner justified by his judge. Now, as this decision was publicly known, and perhaps, registered, it is evident that Christ died as an *innocent* person, and not as a *malefactor*.

behold, * I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him :

15 No, nor yet Herod : for I sent you to him ; and, lo, nothing worthy of death is done unto him.

16 ^b I will therefore chastise him, and release *him*.

17 ^c (For of necessity he must release one unto them at the feast.)

18 And ^d they cried out all at once, saying, Away with this *man*, and release unto us Barabbas :

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify *him*.

22 And he said unto them the third time, Why, what evil hath he done ? I have found no cause of death in him : I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24 And ^e Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired ; but he delivered Jesus to their will.

26 ^f And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 ^h For, behold, the days are coming, in the

* Ver. 4.—^b Matt. xxvii. 24. John xix. 1.—^c Matt. xxvii. 15. Mark xv. 6. John xviii. 39.—^d Acts iii. 14.—^e Matt. xxvii. 26. Mark xv. 15. John xix. 16.—^f Or, *assented*. Exod. xxiii. 2.—^g Matt. xxvii. 32. Mark xv. 21. See John xix. 17.—^h Matt. xxiv. 19. Ch. xxi. 23.—ⁱ Isa. ii. 19. Hos. x. 8. Rev. vi. 16. ix. 6.—^j Prov. xi. 31. Jer. xxv. 29. Ezek. xx. 47. xxi. 3, 4. 1 Pet. iv. 17.

Verse 27. *Bewailed and lamented him.*] *Beat* their breasts.

Verse 28. *Weep not for me*] Many pious persons have been greatly distressed in their minds, because they could not weep on reading or hearing of the *sufferings of Christ*. For the relief of all such, let it be for ever known, that no human spirit can possibly take any part in the passion of the Messiah. His sufferings were such as only God manifested in the flesh could bear ; and, as they were all of an *expiatory* nature, no man can taste or share in them. Besides, the sufferings of Christ are not a subject of *sorrow* to any man ; but, on the contrary, of eternal rejoicing to the whole of a lost world.

Relative to this point, there are many unwarrantable expressions used by religious people in their *prayers* and *hymns*. To give only one instance, how often do we hear these or similar words said or sung :

" Give me to feel thy agonies !

One drop of thy sad cup afford ! "

Reader ! one drop of this cup would bear down thy soul to endless ruin ; and these agonies would annihilate the universe.

Verse 31. *If they do these things in a green tree*] This seems to be a proverbial expression, the sense of which is : If they spare not a tree which, by the beauty of its foliage, abundance and excellence of its fruits, deserves to be preserved, then the tree which is dry and withered will surely be cut down. Our Lord alludes prophetically to those tribulations which fell upon the Jewish people about forty years after. See the notes on Matt. xxiv.

Verse 32. *Two other malefactors*] *Two others, malefactors*. As it now stands in the text, it seems to intimate that our blessed Lord was also a *malefactor*.

which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 ⁱ Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us.

31 ^j For if they do these things in a green tree, what shall be done in the dry ?

32 ^k And there were also two other malefactors led with him to be put to death.

33 And ^l when they were come to the place which is called ^m Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 Then said Jesus, Father, ⁿ forgive them ; for ^o they know not what they do. And ^p they parted his raiment, and cast lots.

35 And ^q the people stood beholding. And the ^r rulers also with them derided *him*, saying, He saved others ; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 ^s And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ^t And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation ?

41 And we indeed justly ; for we receive the due reward of our deeds : but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom !

^u Isa. liii. 12. Matt. xxvii. 38.—^v Matt. xxvii. 33. Mark xv. 23. John xix. 17, 18.—^w Or, *the place of a skull*.—^x Matt. v. 44. Acts vii. 60. 1 Cor. iv. 12.—^y Acts iii. 17.—^z Matt. xxvii. 35. Mark xv. 24. John xix. 23.—^a Ps. xxii. 17. Zech. xii. 10.—^b Matt. xxviii. 39. Mark xv. 29.—^c Matt. xxvii. 37. Mark xv. 26. John xix. 19.—^d Matt. xxvii. 44. Mark xv. 32.

Verse 34. *They know not what they do.*] If ignorance do not excuse a crime, it at least diminishes the atrocity of it. However, these persons well knew that they were crucifying an *innocent* man ; but they did not know that, by this act of theirs, they were bringing down on themselves and on their country the heaviest judgments of God. In the prayer, *Father, forgive them* ! that word of prophecy was fulfilled, *He made intercession for the transgressors*, Isa. liii. 12.

Verse 35. *Derided him*] *Treated him with the utmost contempt*, in the most infamous manner.

Verse 36. *Offering him vinegar*] Vinegar or small sour wine, was a common drink of the Roman soldiers ; and it is supposed that wherever they were on duty they had a vessel of this liquor standing by. It appears that at least two cups were given to our Lord ; one before he was nailed to the cross, viz., of wine mingled with myrrh, and another of vinegar, while he hung on the cross.

Verse 38. *In letters of Greek, and Latin, and Hebrew*] The inscription was written in *Greek*, on account of the *Hellenistic* Jews, who were then at Jerusalem because of the passover ; it was written in *Latin*, that being the language of the *government* under which he was crucified ; and it was written in *Hebrew*, that being the language of the *places* in which this deed of darkness was committed. But, by the good providence of God, the inscription itself exculpated him, and proved the Jews to be rebels against, and murderers of, their king. It is not to be wondered at that they wished Pilate to alter this inscription, John xix. 21, as it was a record of their infamy.

Verse 39. *One of the malefactors which were hanged*] It is likely that the two robbers were not *nailed* to their crosses,

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

44 "And it was about the sixth hour, and there was darkness over all the earth, until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 And when Jesus had cried with a loud voice, he said, "Father, into thy hands I commend my spirit: "and having said thus, he gave up the ghost.

47 "Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 "And all his acquaintance and the women that followed him from Galilee, stood afar off, beholding these things.

* Matt. xxvii. 45. Mark xv. 33.—^b Or, land.—^c Matt. xxvii. 51. Mark xv. 38.—^d Ps. xxxi. 5. 1 Pet. ii. 23.—^e Matt. xxvii. 50. Mark xv. 37. John xix. 30.—^f Matt. xxvii. 54. Mark xv. 39.—^g Ps. xxxviii. 11. Matt. xxvii. 55. Mark xv. 40. See John

but only tied to them by cords, and thus they are represented in ancient paintings.

Verse 40. *Do not thou fear God*] The sufferings of this person had been sanctified to him, so that his heart was open to receive help from the hand of the Lord: he is a genuine penitent, and gives the fullest proof he can give of it, viz., the acknowledgment of the justice of his sentence.

Verse 42. *Lord, remember me, &c.*] It is worthy of remark, that this man appears to have been the first who believed in the intercession of Christ.

Verse 43. *To-day shalt thou be with me in paradise.*] This saying of our Lord is justly considered as a strong proof of the immateriality of the soul; and it is no wonder that those who have embraced the contrary opinion, should endeavour to explain away this meaning. In order to do this, a comma is placed after *to-day*, and then our Lord is supposed to have meant, "Thou shalt be with me after the resurrection: I tell thee this, *TO-DAY*." Such support a good cause cannot need; and, in my opinion, even a bad cause must be discredited by it.

The word *paradise* is not Greek, but is of Asiatic origin. In Arabic and Persian it signifies a garden, a vineyard, and also the place of the blessed. Paradise was, in the beginning, the habitation of man in his state of innocence, in which he enjoyed that presence of his Maker which constituted his supreme happiness. Our Lord's words intimate that this penitent should be immediately taken to the abode of the spirits of the just, where he should enjoy the presence and approbation of the Most High.

Verse 44. *Darkness over all the earth*] The darkness began at the sixth hour, about our twelve o'clock at noon, and lasted

50 "And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) he was of Arimathea, a city of the Jews, who also himself waited for the kingdom of God.

52 This man went unto Pilate, and begged the body of Jesus.

53 "And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day, according to the commandment.

xix. 25.—^b Matt. xxvii. 57. Mark xv. 42. John xix. 38.—^c Mark xv. 43. Ch. ii. 25. 38.—^d Matt. xxvii. 59. Mark xv. 46.—^e Matt. xxvii. 62.—^f Ch. viii. 2.—^g Mark xv. 47.—^h Mark xvi. 1.—ⁱ Exod. xx. 10.

till the ninth hour, which answered to our three o'clock in the afternoon.

Verse 46. *Into thy hands I commend my spirit*] Or, *I will commit my spirit—I deposit my soul in thy hands.* Another proof of the immateriality of the soul, and of its separate existence when the body is dead.

Verse 48. *And all the people*] All were deeply affected except the priests, and those whom they had employed to serve their base purposes. How dreadful is the state of those who, in consequence of their long opposition to the grace and truth of God, are at last given up to a reprobate mind!

Verse 54. *And the sabbath drew on.*] Or, *The sabbath was lighting up*, i. e., with the candles which the Jews light just before six in the evening, when the sabbath commences. The same word is used for the dawning of the day, Matt. xxviii. 1.

Verse 55. *The women also, which came*] These were Mary of Magdala, Joanna, and Mary the mother of James, chap. xxiv. 10. To these three, Mark, in chap. xvi. 1, adds *Salome*; but some think that this was only a surname of one of these Marys.

Verse 56. *Prepared spices and ointments*] This was in order to embalm him; which sufficiently proves that they had no hope of his resurrection the third day.

And rested the sabbath day] For though the Jewish canons allowed all works, necessary for the dead, to be done, even on the sabbath, such as washing and anointing, provided they moved not a limb of the dead person, yet, as the Jews had put Christ to death under the pretence of his being a malefactor, it would not have been either prudent or safe to appear too forward in the present business; and therefore they rested on the sabbath.

CHAPTER XXIV.

The women coming early to the sepulchre on the first day of the week, bringing their spices, find the stone rolled away, and the tomb empty, 1-3. They see a vision of angels, who announce Christ's resurrection, 4-8. The women return and tell this to the eleven, 9, 10. They believe not, but Peter goes and examines the tomb, 11, 12. Christ, unknown, appears to two of his disciples who were going to Emmaus, and converses with them, 13-29. While they were eating together, he makes himself known, and immediately disappears, 30, 31. They return to Jerusalem, and announce his resurrection to the rest of the disciples, 32-35. Jesus himself appears to them, and gives them the fullest proof of the reality of his resurrection, 36-43. He preaches to them, and gives them the promise of the Holy Spirit, 44-49. He takes them to Bethany, and ascends to heaven in their sight, 50-51. They worship him, and return to Jerusalem, 52, 53.

NOW ^aupon the first day of the week, very early in the morning, they came unto the sepulchre, ^bbringing the spices which they had prepared, and certain others with them.

2 ^cAnd they found the stone rolled away from the sepulchre.

3 ^dAnd they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, ^ebehold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their faces* to the earth, they said unto them, Why seek ye ^fthe living among the dead?

6 He is not here, but is risen: ^gremember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And ^hthey remembered his words,

9 ⁱAnd returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and ^jJoanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

11 ^kAnd their words seemed to them as idle tales, and they believed them not.

12 ^lThen arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 ^mAnd, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

14 And they talked together of all these things which had happened.

^aMatt. xxviii. 1. Mark xvi. 1. John xx. 2.—^bCh. xxiii. 56.—^cMatt. xxviii. 2. Mark xvi. 4. ^dVer. 23. Mark xvi. 5.—^eJohn xx. 12. Acts i. 10.—^fOr, him that lieth.—^gMatt. xvi. 21. xvii. 23. Mark viii. 31. ix. 31. Ch. ix. 22.—^hJohn ii. 22.—ⁱMatt. xxviii. 8. Mark xvi. 10.—^jCh. viii. 3.—^kMark xvi. 11. Ver. 25.—^lJohn xx. 8, 6.—^mMark xvi. 12.—ⁿMatt. xxviii. 20. Ver. 36.—^oJohn xx. 14, xxi. 4.—^pJohn xix. 25.—^qMatt. xxi. 11. Ch. vii. 16. John iii. 2. iv. 19. vi. 14. Acts ii. 22.—^rActs vii. 22.—^sCh. xxiii. 1. Acts

Verse 1. *Bringing the spices*] There was a second embalming found necessary: the first must have been hastily and imperfectly performed; the spices now brought by the women were intended to complete the preceding operation.

Verse 2. *They found the stone rolled away*] When persons have strong confidence in God, obstacles do not hinder them from undertaking whatever they have reason to believe he requires; and the removal of them they leave to him: and what is the consequence? They go on their way comfortably, and all difficulties vanish before them.

Verse 3. *And found not the body of the Lord*] His holy soul was in Paradise, chap. xiii. 43; and the Evangelist mentions the body particularly, to show that *this* only was subject to death. It is, I think, evident enough, from these and other words of Luke, that the doctrine of the materiality of the soul made no part of his creed.

Verse 5. *Why seek ye the living among the dead?*] This was a common form of speech among the Jews, and seems to be applied to those who were foolishly, impertinently, or absurdly employed. As places of burial were unclean, it was not reasonable to suppose that the living should frequent them; or that if any was missing he was likely to be found in such places.

Verse 7. *Sinful men*] Or, *heathens*, i. e., the Romans, by whom only he could be put to death; for the Jews themselves acknowledged that this power was now vested in the hands of the Roman governor alone.

Verse 8. *They remembered his words*] Even the simple recollection of the words of Christ becomes often a source of

15 And it came to pass, that, while they communed together and reasoned, ^aJesus himself drew near and went with them.

16 But ^btheir eyes were holden that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, ^cwhose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, ^dwhich was a prophet ^emighty in deed and word before God and all the people:

20 ^fAnd how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted ^gthat it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.

22 Yea, and ^hcertain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And ⁱcertain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

25 Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken!

26 ^jOught not Christ to have suffered these things, and to enter into his glory?

27 ^kAnd beginning at ^lMoses and ^mall the prophets, he expounded unto them in all the scriptures, the things concerning himself.

xxiii. 27, 28.—^aCh. i. 68. ii. 38. Acts i. 6.—^bMatt. xxviii. 8. Mark xvi. 10. Ver. 9. 10. John xx. 13.—^cVer. 12.—^dVer. 46. Acts xvii. 3. 1 Pet. i. 11.—^eVer. 45.—^fGen. iii. 5. xxii. 18. xxvi. 4. xlix. 10. Num. xxi. 9. Deut. xviii. 15.—^gPs. xvi. 9. 10. xxii. cxxxii. 11. Isa. vii. 14. ix. 6. xl. 10, 11. i. 6. Jer. xxiii. 5. xxxiii. 14, 15. Ezek. xxxiv. 23. xxxvii. 25. Dan. ix. 24. Mic. vii. 20. Mal. iii. 1. iv. 2. See on John i. 45.

comfort and support to those who are distressed or tempted; for his words are the words of eternal life.

Verse 10. *And Joanna*] She was the wife of Chuza, Herod's steward.

Verse 12. *Then arose Peter*] John went with him, and got to the tomb before him.

The linen clothes laid by themselves] Or, *The linen clothes only*. No mean proof of the resurrection of our Lord. Had the body been stolen away, all that was wrapped about it would have been taken away with it; as the delay which must have been occasioned by stripping it might have led to the detection of the theft; nor would the disciples have run such a risk if they had stolen him, when stripping the body could have answered no end. This circumstance is related still more particularly by John, chap. xx. 5, 6, 7. Hurry and confusion necessarily mark every act of robbery.

Verse 13. *Behold, two of them*] One of these disciples was Cleopas, ver. 18, and the other is supposed by many learned men, both ancient and modern, to have been Luke himself.

Verse 15. *And reasoned*] It was a laudable custom of the Jews, to converse about the law in all their journeyings; and now they had especial reason to discourse together, from the transactions which had recently taken place.

Verse 16. *Their eyes were holden*] It does not appear that there was anything supernatural here.

Verse 18. *Cleopas*] The same as Alphaeus, father of the apostle James. Mark iii. 18, and husband of the sister of the virgin.

Verse 19. *Which was a prophet*] A man prophet, a

28 And they drew nigh unto the village, whither they went : and ^a he made as though he would have gone further.

29 But ^b they constrained him, saying, Abide with us : for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, ^c he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him ; and he ^d vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures ?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and ^e hath appeared to Simon.

35 And they told what things *were done* in the way,

^a See Gen. xxxii. 26. xlii. 7. Mark vi. 48.—^b Gen. xix. 3. Acts xvi. 15.—^c Matt. xiv. 19.—^d Or, ceased to *be* of them. See ch. iv. 30. John viii. 59.—^e 1 Cor. xv. 5.—^f Mark xvi. 14. John

genuine prophet ; but this has been considered as a Hebraism. My own opinion is, that this word is often used to *deepen* the signification ; and here signifies a *GENUINE* prophet, nothing like those *false* ones by whom the people had been so often deceived.

Mighty in—word] Irresistibly eloquent. *Powerful in deed*, working incontrovertible miracles.

Verses 21-24. Cleopas prints the real state of his own mind in these verses. The narration is not at all in Luke's style ; but as it is probable he was the *other* disciple who was present, and had heard the words of Cleopas, he gave them in that simple, natural, artless manner in which they were spoken. Had the account been *forged*, those simple, natural touches would not have appeared.

Verse 25. *O fools and slow of heart to believe*] *Inconsiderate* men, justly termed such, because they had not properly *attended* to the description given of the Messiah by the prophets, nor to *his* teaching and miracles, as proofs that *HE* alone was the person they described.

Slow of heart—Backward, not easy to be persuaded of the truth, always giving way to doubtfulness and distrust. This very imperfection in them is a strong evidence of the *truth* of the doctrine which they afterwards believed, and proclaimed to the world.

Verse 26. *Ought not Christ to have suffered*] *Was it not necessary that the Christ should suffer*. The suffering Messiah is he alone by whom Israel and the world can be saved.

Verse 27. *And beginning at Moses, &c.*] No wonder their hearts burned within them, while hearing such a *sermon* from such a *preacher*. The law and the prophets had all borne testimony, either directly or indirectly, to Christ ; and we may naturally suppose that these prophecies and references were those which our Lord at this time explained and applied to himself. See ver. 32.

Verse 28. *He made as though he would have gone further*.] That is, *he was going on, as though he intended to go further* ; and so he doubtless would, had they not earnestly pressed him to lodge with them.

This is a constant effect of the doctrine of Christ : wherever it is *felt*, the author of it, the ever-blessed Jesus, is earnestly entreated to dwell in the heart ; and he who preaches it is amply provided with the necessities of life by those who have received his testimony.

Verse 29. *For it is toward evening*] And consequently both inconvenient and unsafe to proceed to another village.

And he went in] And so he will to thee, thou penitent soul ! Therefore take courage, and be not faithless, but believing.

Verse 30. *He took bread*] This was the office of the master and father of a family ; and this was our Lord's usual custom among his disciples. Those whom Christ lodges with he feeds, and feeds too with *bread* that himself hath blessed, and this feeding not only *strengthens*, but also *enlightens* the soul.

Verse 31. *Their eyes were opened*] But we are not to

and how he was known of them in breaking of bread.

36 ^a And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen ^b a spirit.

38 And he said unto them, Why are ye troubled ? and why do thoughts arise in your hearts ?

39 Behold my hands and my feet, that it is I myself : ^c handle me, and see ; for a spirit hath not flesh and bones as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet believed not ^d for joy, and wondered, he said unto them, ^e Have ye here any meat ?

42 And they gave him a piece of a broiled fish, and of a honeycomb.

43 ^f And he took it, and did eat before them.

44 And he said unto them, ^g These are the words

xx. 19. 1 Cor. xv. 5.—^a Mark vi. 49.—^b John xx. 20. 27. ^c Gen. xiv. 26.—^d John xxi. 5.—^e Acts x. 41.—^f Matt. xvi. 21. xvii. 22. xx. 18. Mark viii. 31. Ch. ix. 22. xviii. 31. Ver. 6.

imagine that he administered the Holy Eucharist at this time ; there is not the most distant evidence of this. It was a mere *family meal*, and ended before it was well begun.

They knew him] Perhaps by his acting as father of the family, in *taking, blessing, and distributing the bread*. Probably he also threw off the disguise which he had before assumed ; and now appeared in his own person.

He vanished out of their sight.] During their surprise, he took the opportunity of withdrawing from the place.

Verse 32. *Did not our heart burn within us*] His word was in our heart as a burning fire, Jer. xx. 9. Our hearts waxed hot within us, and while we were musing the fire burned, Ps. xxxix. 3.

Verse 34. *Saying, The Lord is risen indeed*] It is not the two disciples to whom we are to refer the word, *saying* ; but to the body of the disciples.

Verse 35. *And they*] The two disciples who were just come from Emmaus.

Verse 36. *And as they thus spake*] It is ever true that, wherever two or three are gathered together in his name, he is in the midst of them.

Peace be unto you.] The usual salutation among the Jews.

Verse 37. *And supposed that they had seen a spirit*.] But if there be no such thing as a disembodied spirit, would not our Lord have shown them their error ? Instead of this, he confirms them in their opinion, by saying, *A spirit hath not flesh and bones as ye see me have*, ver. 39 ; therefore he says, *handle me and see me*. They probably imagined that it was the *soul* only of our blessed Lord which they saw ; but they were soon fully convinced of the identity of his person, and the reality of his resurrection.

Verse 41. *They—believed not for joy*] As we phrase it, *they thought the news too good to be true*.

Verse 44. *The law—the prophets—the psalms*] This was the Jewish division of the whole Old Covenant.

Verse 45. *Then opened he their understanding*] *He fully opened*. By the influence of Christ, they see, not only the prophecies which pointed out the Messiah, but also the Messiah who was pointed out by these prophecies. The book of God may be received in general as a divine revelation, but the proper *meaning, reference, and application* of the scriptures can only be discerned by the light of Christ. Even the *very plain word of God* is a dead letter to those who are not enlightened by the grace of Christ ; and why ? because this word speaks of *spiritual* and *heavenly* things ; and the carnal mind of man cannot discern them.

Verse 47. *Remission of sins*] *The taking away—removal of sins*, in general—everything that relates to the *destruction of the power, the pardoning of the guilt, and the purification of the heart* from the very nature of sin.

In his name—On his authority, and in virtue of the atonement made by him : for on what other ground could the inhabitants of the earth expect *remission of sins* ?

Among all nations] Because God wills the salvation of ALL ; and Jesus Christ by his grace has tasted death for EVERY man.

which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45 Then ^a opened he their understanding, that they might understand the scriptures,

46 And said unto them, ^b Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and ^c remission of sins should be preached in his name ^d among all nations, beginning at Jerusalem.

48 And ^e ye are witnesses of these things.

^a Acts xvi. 14.—^b Ver. 26. Ps. xxii. Isa. i. 6. liii. 2, &c. Acts xvii. 8.—^c Dan. ix. 24. Acts xiii. 38, 46. 1 John ii. 12.—^d Gen. xii. 3. Ps. xxii. 27. Isa. xlix. 6, 22. Jer. xxxi. 34. Hos. ii. 2. Mic. iv. 2. Mal. i. 11.—^e John xv. 27. Acts i. 8, 22, ii. 32, iii. 15.

Beginning at Jerusalem.] Making the first overtures of mercy to my murderers! If, then, the sinners of Jerusalem might repent, believe, and be saved, none, on this side hell, need despair.

Verse 48. *Ye are witnesses of these things.]* He gave them a full commission to proclaim these glad tidings of peace and salvation to a lost world. And these are the things of which their successors in the gospel ministry must bear witness. But no man can with any propriety bear witness of that grace that saves the soul, whose own soul is not saved by that grace.

Verse 49. *The promise of my Father]* That is, the Holy Ghost promised, John xv. 26.

Lifted up his hands] Probably to lay them on their heads, for this was the ordinary way in which the parental blessing was conveyed, see Gen. xlviii. 8-20.

Verse 51. *Carried up into heaven.]* Into that heaven from which he had descended, John i. 18, iii. 13. This was forty days after his resurrection, Acts i. 3, during which time he had given the most convincing proofs of that resurrection, not only to the apostles, but to many others—to upwards of five hundred at one time, 1 Cor. xv. 6.

As in his life they had seen the way to the kingdom, and

49 ^a And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 And he led them out ^b as far as to Bethany, and he lifted up his hands, and blessed them.

51 ^c And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 ^d And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually ^e in the temple, praising and blessing God. Amen.

—^a Isa. xlii. 8. Joel ii. 28. John xiv. 16, 26. xv. 26. xvi. 7. Acts i. 4. ii. 1, &c.—^b Acts i. 12.—^c 2 Kings ii. 11. Mark xvi. 19. John xx. 17. Acts i. 9. Eph. iv. 8.—^d Matt. xxviii. 9, 17.—^e Acts ii. 46. v. 42.

in his death the price of the kingdom, so in his ascension they had the fullest proof of the immortality of the soul, the resurrection of the human body, and of his continual intercession at the right hand of God.

Verse 52. *They worshipped him]* Let it be observed that this worship was not given by way of civil respect, for it was after he was parted from them, and carried back into heaven, that they offered it to him; but acts of civil respect are always performed in the presence of the person. They adored him as their God, and were certainly too much enlightened to be capable of any species of idolatry.

Returned to Jerusalem with great joy] Having the fullest proof that Jesus was the promised Messiah; and that they had a full commission to preach repentance and remission of sin to mankind, and that they should be divinely qualified for this great work by receiving the promise of the Father, ver. 49.

Verse 53. *Were continually in the temple]* Especially till the day of Pentecost came, when they received the promise, mentioned ver. 49.

Praising and blessing God.] Magnifying his mercy, and speaking good of his name. Thus the days of their mourning were ended; and they begun that life upon earth in which they still live in the kingdom of God.

PREFACE TO THE GOSPEL

ACCORDING TO

S T. J O H N.

JOHN, the writer of this Gospel, was the son of a fisherman named Zebedee, and his mother's name was Salome. His father was probably of Bethsaida, and with his sons, James and John, followed his occupation on the Sea of Galilee. John is generally supposed to have been about 25 years of age when he began to follow our Lord.

This Evangelist is supposed by some to have been the *bridegroom* at the marriage of Cana in Galilee, see chap. ii. 1. He was with our Lord in his transfiguration on the mount, Matt. xvii. 2; Mark ix. 2; Luke ix. 28; during his agony in the garden, Matt. xxvi. 37; Mark xiv. 33; and when he was crucified, John xix. 26. He saw our Lord expire upon the cross, and saw the soldier pierce his side with a spear, John xix. 34, 35. He was one of the first of the disciples that visited the sepulchre after the resurrection of Christ; and was present with the other disciples, when Jesus showed himself to them on the evening of the same day on which he arose; and likewise eight days after, chap. xx. 19-29. In conjunction with Peter, he cured a man who had been lame from his mother's womb, for which he was cast into prison, Acts iii. 1-10. He was afterwards sent to Samaria, to confer the Holy Ghost on those who had been converted there by Philip the Deacon, Acts viii. 5-25. St. Paul informs us, Gal. ii., that John was present at the Council of Jerusalem, of which an account is given, Acts xv.

Some of the ancients believed that he went into *Parthia*, and preached the gospel there; and his first Epistle has been sometimes cited under the name of *the Epistle to the Parthians*.

Irenæus, Eusebius, Origen, and others, assert that he was a long time in Asia, continuing there till Trajan's time, who succeeded Nerva, A. D. 98. And Polycrates, Bishop of Ephesus, A. D. 196, asserts that John was buried in that city. Jerome confirms this testimony, and says that John's death happened in the 68th year after our Lord's passion.

Tertullian and others say that Domitian having declared war against the Church of Christ, in the 15th year of his reign, A. D. 95, John was banished from Ephesus, and carried to Rome, where he was immersed in a cauldron of boiling oil, out of which however he escaped unhurt; and that afterwards he was banished to the Isle of Patmos, in the Ægean Sea, where he wrote the Apocalypse. Domitian having been slain in A. D. 96, his successor Nerva recalled all the exiles who had been banished by his predecessor; and John is supposed to have returned the next year to Ephesus, being then about 90 years of age. He is thought to have been the only apostle who died a natural death, and to have lived upwards of 100 years. Some say, having completed 100 years, he died the day following. This Gospel is supposed by learned men to have been written about A. D. 68 or 70; by others, A. D. 86; and by others, A. D. 97; but the most probable opinion is that it was written at Ephesus about the year 86.

PREFACE TO THE GOSPEL ACCORDING TO ST. JOHN.

Jerome, in his comment on Gal. vi., says that John continued preaching when he was so enfeebled with old age, that he was obliged to be carried into the assembly; and that, not being able to deliver any long discourse, his custom was to say, in every meeting, *My dear children, love one another!* The holy virgin lived under his care till the day of her death, which is supposed to have taken place 15 years after the crucifixion.

Some of the first disciples of our Lord, misunderstanding the passage, John xxi. 22, 23, *If I will that he tarry till I come, what is that to thee?* believed that John should never die. Several in the primitive church were of the same opinion; and to this day his death is doubted by persons of the first repute for piety and morality.

Learned men are not wholly agreed about the *language* in which this Gospel was originally written. Some think St. John wrote it in his own native tongue, the Aramean or Syriac, and that it was afterwards translated, by rather an unskilful hand, into Greek. This opinion is not supported by strong arguments. That it was originally written in Greek is the general and most likely opinion.

What the *design* of St. John was, in writing this Gospel, has divided and perplexed many critics and learned divines. Some suppose that it was to refute the errors taught by one *Cerinthus*, who rose up at that time, and asserted that Jesus was not born of a *virgin*, but was the real son of Joseph and Mary; that, at his baptism, the *Christ*, what we term the *divine nature*, descended into him in the form of a *dove*, by whose influence he worked all his miracles; and that, when he was about to suffer, this *Christ* or divine nature departed from him, and left the man *Jesus* to suffer death.

Others suppose he wrote with the prime design of confuting the heresy of the *Gnostics*, a class of mongrels who derived their existence from *Simon Magus*, and who formed their system out of *Heathenism*, *Judaism*, and *Christianity*; and whose peculiar, involved, and obscure opinions cannot be all introduced in this place. It is enough to know that, concerning the *person* of our Lord, they held opinions similar to those of *Cerinthus*; and that they arrogated to themselves the highest degrees of *knowledge* and *spirituality*. They supposed that the Supreme Being had all things and beings included, in a certain *seminal* manner, in himself, and that out of Him they were produced. From God or *Bythos*, the infinite *Abyss*, they derived a multitude of subaltern governors, called *Æons*; whom they divided into several classes, among which we may distinguish the following *nine*:—*Father*, *Grace*, *First-begotten*, *Truth*, *Word*, *Light*, *Life*, *Man*, and *Church*, all these merging in what they termed *Fulness*, or *complete round of being and blessings*, terms which are of frequent occurrence in John's Gospel, and which some think he has introduced to fix their proper sense, and to rescue them from being abused by the Gnostics.

Though it is likely that the Gnostics held all these strange doctrines, and that many parts in John's Gospel may be successfully quoted against them, yet I must own I think the Evangelist had a more *general end* in view than the confutation of their heresies. It is more likely that he wrote for the express purpose of giving the *Jews*, his countrymen, proper notions of the Messiah and his kingdom; and to prove that *Jesus*, who had lately appeared among them, was this CHRIST. His own words sufficiently inform us of his *motive*, *object*, and *design*, in writing this Gospel: *These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name*, chap. xx. 31. This is a *design* as noble as it is *simple*; and every way highly becoming the *wisdom* and *goodness* of God.

THE GOSPEL

S T. J O H N.

ACCORDING TO

CHAPTER I.

The eternity of the Divine Logos, or word of God, the dispenser of light and life, 1-5. The mission of John the Baptist, 6-13. The incarnation of the Logos or Word of God, 14. John's testimony concerning the Logos, 15-18. The priests and Levites question him concerning his mission and his baptism, 19-22. His answer, 23-28. His further testimony on seeing Christ, 29-34. He points him out to two of his disciples, who thereupon follow Jesus, 35-37. Christ's address to them, 38, 39. Andrew invites his brother, Simon Peter; Christ's address to him, 40-42. Christ calls Philip, and Philip invites Nathanael, 43-46. Christ's character of Nathanael, 47. A remarkable conversation between him and this disciple, 48-51.

IN the beginning ^a was the Word, and the Word was ^b with God, ^c and the Word was God.

2 ^d The same was in the beginning with God.

3 ^e All things were made by him; and without him was not any thing made that was made.

4 ^f In him was life; and ^g the life was the light of men.

5 And ^h the light shineth in darkness; and the darkness comprehended it not.

6 ⁱ There was a man sent from God, whose name was John.

7 ^j The same came for a witness, to bear witness of the Light, that all men through him might believe.

^a Prov. viii. 22, 23, &c. Col. i. 17. 1 John i. 1. Rev. i. 2. xix. 13. ^b Prov. viii. 30. Ch. xvii. 5. 1 John i. 2. ^c Phil. ii. 6. 1 John v. 7. ^d Gen. i. 1. ^e Ps. xxxiii. 6. Col. i. 16. Ver. 10. Eph. iii. 9. Heb. i. 2. Rev. iv. 11. ^f Ch. v. 26. 1 John v. 11. ^g Ch. viii. 12. ix. 5. xii. 35, 46. ^h Ch. iii. 19. ⁱ Mal. iii. 1. Matt.

Verse 1. *In the beginning*] This phrase fully proves, in the mouth of an inspired writer, that Jesus Christ was no part of the creation, as he existed when no part of that existed; and that consequently he is no creature, as all created nature was formed by him, ver. 3. Therefore Jesus, who was before all things and who made all things, must necessarily be the ETERNAL God.

Was the Word] Or, *existed the Logos*. This term should be left untranslated, for the very same reason why the names *Jesus* and *Christ* are left untranslated. The epithet *Logos*, signifies a word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning.

The apostle does not borrow this mode of speech from the writings of Plato, as some have imagined: he took it from the Scriptures of the Old Testament, and from the subsequent style of the ancient Jews.

And the Word was God] Or, *God was the Logos*:—therefore no subordinate being, no second to the Most High, but the supreme eternal Jehovah.

Verse 3. *All things were made by him*] That is, by this Logos. In Gen. i. 1, God is said to have created all things: in this verse Christ is said to have created all things: there-

8 He was not that Light, but was sent to bear witness of that Light.

9 ^k That was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and ^l the world was made by him, and the world knew him not.

11 ^m He came unto his own, and his own received him not.

12 But ⁿ as many as received him, to them gave he ^o power to become the sons of God, even to them that believe on his name;

13 ^p Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

iii. 1. Luke iii. 2. Ver. 33.—Acts xix. 4.—Ver. 4. Isa. xlix. 6. 1 John ii. 8.—Ver. 3: Heb. i. 2. xi. 3.—Luke xix. 14. Acts iii. 26. xiii. 46.—Isa. lvi. 5. Rom. viii. 15. Gal. iii. 26. 2 Pet. i. 4. 1 John iii. 1.—Or, *the right, or, privilege*.—Ch. iii. 5. James i. 18. 1 Pet. i. 23.

fore Christ and the Father are ONE. To say that Christ made all things by a delegated power from God, is absurd; because the thing is impossible. God cannot delegate his omnipotence to another: were this possible, he to whom this omnipotence was delegated, would, in consequence, become God.

Verse 4. *In him was life*] Is there any reference here to Gen. iii. 20; And Adam called his wife's name Eve, *chava*, LIFE, because she was the mother of all living? And was not Jesus that seed of the woman that was to bruise the head of the serpent, and to give life to the world?

Verse 5. *And the light shineth in darkness*] By darkness here may be understood: 1. The heathen world, Eph. v. 8. 2. The Jewish people. 3. The fallen spirit of man.

Verse 6. *Whose name was John*.] This was John the Baptist; see his name and the nature of his office explained, Mark i. 4, and Matt. iii. 1-3.

Verse 7. *That all men through him might believe*.] This was bearing the most direct witness to the light which was now shining in the dark wilderness of Judea; and, from thence, shortly to be diffused over the whole world.

Verse 9. *Which lighteth every man*] All the wisdom

14 * And the Word ^b was made ^c flesh, and dwelt among us, (and ^d we beheld his glory, the glory as of the only begotten of the Father) ^e full of grace and truth.

15 ' John bare witness of him, and cried, saying, This was he of whom I spake, ' He that cometh after me is preferred before me: ^b for he was before me.

16 And of his ¹ fulness have all we received, and grace for grace.

* Matt. i. 16, 20. Luke i. 31, 35. H. 7. 1 Tim. iii. 16. — Rom. i. 3. Gal. iv. 4. — Heb. ii. 11, 14, 16, 17. — Isa. xl. 5. Matt. xvii. 2. Ch. ii. 11. xi. 40. 2 Pet. i. 17. — Col. i. 19. H. 3, 9. — 1 Ver. 32. Ch. iii. 32. v. 33. — Matt. iii. 11. Mark i. 7. Luke iii. 16. Ver. 27, 30. Ch. iii. 31. — Ch. viii. 58. Col. i. 17. — Ch. iii. 34. Eph. i. 6, 7, 8. Col. i. 19. H. 9, 10. — Exod. xx. 1, &c. Deut. iv. 44.

that is in man comes from Christ; the human *intellect* is a ray from his brightness; and reason itself springs from this Logos, the eternal reason.

That cometh into the world.] Or, *coming into the world*, a common phrase, among the Rabbins, to express every human being. As the human creature sees the light of the world as soon as it is born; in like manner, this heavenly light shines into the soul of every man, and it is through this light, which Christ mercifully gives to him, that what is termed *conscience* is produced. No man could discern good from evil, were it not for this light thus supernaturally and graciously restored.

Verse 10. *The world knew him not.*] *Did not acknowledge him*; for the Jewish rulers knew well enough that he was a teacher come from God; but, they did not choose to acknowledge him as such.

Verse 11. *He came unto his own.*] To those of his own family, city, country: — and his own people, his own citizens, brethren, subjects.

Received him not.] Would not acknowledge him as the Messiah, nor believe in him for salvation.

To receive Christ, is to acknowledge him as the promised Messiah; to believe in him as the victim that bears away the sin of the world; to obey his gospel, and to become a partaker of his holiness, without which no man, on the gospel plan, can ever see God.

Verse 12. *Gave him power.*] *Privilege, honour, dignity, or right.* What an astonishing thought is this! The sinner, who was an heir to all God's curses, has, through the sacrifice of Jesus, a claim on the mercy of the Most High, and a right to be saved! Even justice itself, on the ground of its holy and eternal nature, gives salvation to the vilest who take refuge in this atonement; for justice has nothing to grant, or heaven to give, which the blood of the Son of God has not merited.

Verse 13. *Which were born, not of blood.*] *Not of bloods* — the union of father and mother, or of a distinguished or illustrious ancestry; for the Hebrew language makes use of the plural to point out the dignity or excellence of a thing; and probably by this the Evangelist intended to show his countrymen, that having Abraham and Sarah for their parents, would not entitle them to the blessings of the New Covenant; as no man could lay claim to them, but in consequence of being born of God; therefore, neither the will of the flesh — anything that the corrupt heart of man could purpose or determine in its own behalf; nor the will of man — any thing that another may be disposed to do in our behalf, can avail here; this new birth must come through the will of God, through his own unlimited power and boundless mercy, prescribing salvation by Christ Jesus alone.

Verse 14. *And the word was made flesh.*] Is not this verse, taken in connexion with ver. 1, an absolute and incontestible proof of the proper and eternal Godhead of Christ Jesus?

And dwelt among us.] *And tabernacled among us*: the human nature which he took of the Virgin, being as the shrine, house, or temple, in which his immaculate Deity condescended to dwell. The word is probably an allusion to the Divine Shechinah in the Jewish temple; and as God has represented the whole Gospel dispensation by the types and ceremonies of the Old Covenant, so the Shechinah in the tabernacle and temple pointed out this manifestation of God in the flesh.

The doctrine of vicarious sacrifice and the incarnation of the Deity, have prevailed among the most ancient nations in

17 For ¹ the law was given by Moses, but ² grace and ³ truth came by Jesus Christ.

18 " No man hath seen God at any time; ^a the only begotten Son, which is in the bosom of the Father, he hath declared him.

19 And this is ^a the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And ^b he confessed, and denied not; but confessed, I am not the Christ.

v. 1. xxxiii. 4. — Rom. iii. 24. v. 21. vi. 14. — Ch. viii. 32. xiv. 6. — Exod. xxxiii. 20. Deut. iv. 12. Matt. xi. 27. Luke x. 22. Ch. vi. 46. 1 Tim. i. 17. vi. 16. 1 John iv. 12, 20. — Ver. 14. Ch. iii. 16, 18. 1 John iv. 9. — Ch. v. 33. — Luke iii. 15. Ch. iii. 28. Acts xiii. 25.

the world, and even among those which were not favoured with the letter of divine revelation.

We beheld his glory.] This refers to the transfiguration, at which John was present, in company with Peter and James.

The glory as of the only begotten.] That is, such a glory as became, or was proper to, the Son of God; for thus the particle should be here understood. There is also here an allusion to the manifestations of God above the ark in the tabernacle: see Exod. xxv. 22; Num. vii. 89; and this connects itself with the first clause, *he tabernacled, or fixed his tent, among us.*

The only begotten of the Father.] That is, the only person born of a woman, whose human nature never came by the ordinary way of generation; it being a mere creation in the womb of the Virgin, by the energy of the Holy Ghost. [This note involves Dr. Clarke's peculiar view of the Sonship of Christ.]

Full of grace and truth.] Full of favour, kindness, and mercy to men; teaching the way to the kingdom of God, with all the simplicity, plainness, dignity, and energy of truth.

Was before me.] Speaking by the prophets, and warning your fathers to repent and return to God.

Verse 16. This verse should be put in place of the fifteenth, and the 15th inserted between the 18th and 19th, which appears to be its proper place: thus John's testimony is properly connected. [But it seems most likely that this and the following verses are the testimony of the Evangelist, and not of the Baptist.]

And of his fulness.] Of the plenitude of his grace and mercy, by which he made an atonement for sin, and of the plenitude of his wisdom and truth, by which the mysteries of heaven have been revealed, and the science of eternal truth taught, we have all received: all we apostles have received grace or mercy to pardon our sins, and truth to enable us so to write and speak, concerning these things, that those who attend to our testimony shall be unerringly directed in the way of salvation, and with us continue to receive grace upon grace, one blessing after another, till they are filled with all the fulness of God. It is only necessary to add, that John seems here to refer to the Gospel as succeeding the Law. One dispensation of mercy and truth is designed to make way for, and to be followed by, another and a greater: thus the Law succeeded the patriarchal dispensation, and the Gospel the Law; more and more of the plenitude of the grace of the Gospel becomes daily manifest to the genuine followers of Christ; and, to those who are faithful unto death, a heaven full of eternal glory will soon succeed to the grace of the Gospel.

Verse 17. *The Law was given by Moses.*] Moses received the Law from God, and through him it was given to the Jews, Acts vii. 83.

But grace and truth.] The Law of Moses, however excellent in itself, was little in comparison of the Gospel: as it proceeded from the justice and holiness of God, and was intended to convict men of sin, that the way of the Gospel might be the better prepared, it was a law of rigour, condemnation, and death: Rom. iv. 15; 2 Cor. iii. 7, 8. It was a law of shadows, types, and figures, Heb. x. 1; and incapable of expiating sin by its sacrifices, Rom. viii. 3; Heb. vii. 18, 19; x. 1, 11. But Christ has brought that grace which is opposed to condemnation, Rom. v. 16, 20, 21, viii. 1; Gal. iii. 10; and he is himself the spirit and substance of all those shadows, Col. ii. 17; Heb. x. 1.

Jesus Christ.] JESUS THE CHRIST, the Messiah, or anointed prophet, priest, and king, sent from heaven.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be

^a Mal. iv. 5. Matt. xvii. 10.—^b Deut. xviii. 15, 18.—^c Or, a prophet.—^d Matt. iii. 3. Mark i. 8. Luke iii. 4. Ch. iii. 28.—^e Isa. xl. 3.—^f Matt. iii. 11.—^g Mal. iii. 1.—^h Ver. 15, 30. Acts xix. 4.—ⁱ Judg. vii. 24. Ch. x. 40.—^j Exod. xii. 8. Isa. liii. 7. Ver. 36. Acts viii. 32. 1 Pet. i. 19. Rev. v. 6, &c.—^k Isa. liii. 11. 1 Cor. xv. 3. Gal. i. 4. Heb. i. 3. ii. 17. ix. 28. 1 Pet. ii. 24. iii. 18. 1 John

Verse 18. *No man hath seen God at any time*] Moses and others heard his voice, and saw the cloud and the fire, which were the symbols of his presence; but such a manifestation of God as had now taken place, in the person of Jesus Christ, had never before been exhibited to the world. It is likely that the word *seen*, here, is put for *known*, as in chap. iii. 32; 1 John iii. 2, 6, and 3rd Epistle, verse 11: and this sense the latter clause of the verse seems to require.

Lying in the bosom, is spoken of in reference to the Asiatic custom of reclining while at meals; the person who was next the other, was said to lie in his bosom; and he who had this place in reference to the master of the feast was supposed to share his peculiar regards, and to be in a state of the utmost favour and intimacy with him.

Verse 19. *And this is the record of John*] He persisted in this assertion, testifying to the Jews that this Jesus was THE CHRIST.

Verse 20. *He confessed, and denied not; but confessed*] A common mode of Jewish phraseology. John renounces himself, that Jesus may be all in all. Though God had highly honoured him, yet he considered he had nothing but what he had received, and therefore, giving all praise to his benefactor, takes care to direct the attention of the people to him alone from whom he had received his mercies.

Verse 21. *Art thou Elias?*] The scribes themselves had taught that Elijah was to come before the Messiah. This belief of theirs they supported by a literal construction of Mal. iv. 5.

Art thou that prophet?] The prophet spoken of by Moses, Deut. xviii. 15, 18. This text they had also misunderstood: for the prophet or teacher promised by Moses was no other than the Messiah himself. See Acts iii. 22.

I am not.] I am not the prophet which you expect, or Elijah: though he was the Elijah that was to come; for in the spirit and power of that eminent prophet he came, proclaiming the necessity of reformation in Israel. See Matt. xi. 14, xvii. 10-18.

Verse 22. *That we may give an answer to them that sent us.*] These Pharisees were probably a deputation from the Grand Sanhedrin; the members of which, hearing of the success of the Baptist's preaching, were puzzled to know what to make of him, and seriously desired to hear from himself what he professed to be.

Verse 25. *Why baptizest thou then?*] The Jews never

made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 Again, the next day after, John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and

ii. 2. iii. 5. iv. 10. Rev. i. 5.—¹ Or, beareth.—² Ver. 15, 27.—³ Mal. iii. 1. Matt. iii. 6. Luke i. 17, 76, 77. iii. 3. 4.—⁴ Matt. iii. 18. Mark i. 10. Luke iii. 22. Ch. v. 32.—⁵ Matt. iii. 11. Acts i. 5. ii. 4. x. 44. xix. 6.—⁶ Ver. 29.—⁷ Or, abidest.—⁸ That was two hours before night.—⁹ Matt. iv. 18.

received a proselyte into the full enjoyment of a Jew's privileges, till he was both baptized and circumcised. But such baptisms were never performed except by an ordinance of the Sanhedrin, or in the presence of three magistrates: and as John had, in this respect, altered the common custom so very essentially, the Sanhedrin took it for granted that no man had authority to make such changes, unless especially commissioned from on high; and that only the prophet, or Elijah, or the Messiah himself, could have authority to act as John did.

Verse 26. *I baptize with water*] I use the common form, though I direct the baptized to a different end, viz. that they shall repent of their sins, and believe in the Messiah.

There standeth one among you] That is, the person whose forerunner I am is now dwelling in the land of Judea, and will shortly make his appearance among you. Christ was not present when John spoke thus, as may be seen from ver. 29.

Verse 27. *Is preferred before me*] Who was before me. This clause is wanting in many MSS. and versions.

Verse 28. *These things were done in Bethabara*] Bethany should be inserted here, instead of Bethabara. This reading, in the judgment of the best critics, is the genuine one.

Verse 29. *The next day*] The day after that on which the Jews had been with John, ver. 19.

Behold the Lamb of God, &c.] This was said in allusion to what was spoken, Isa. liii. 7. Jesus was the true Lamb or Sacrifice required and appointed by God, of which those offered daily in the tabernacle and temple, Exod. xix. 38, 39, and especially the paschal lamb, were only the types and representatives. All the lambs which had been hitherto offered had been furnished by men: this was provided by GOD, as the only sufficient and available sacrifice for the sin of the world. In three essential respects, this lamb differed from those by which it was represented. 1st. It was the Lamb of God; the most excellent, and the most available. 2nd. It made an atonement for sin: it carried sin away in reality, the others only representatively. 3rd. It carried away the sin of the world; whereas the other was offered only on behalf of the Jewish people.

Verse 31. *And I knew him not, &c.*] John did not know our Lord personally, and perhaps had never seen him, at the time he spoke the words in ver. 15.

But that he should be made manifest to Israel] One de-

saith unto him, We have found the Messias, which is, being interpreted, * the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon, the son of Jona: ^b thou shalt be called Cephas, which is by interpretation, ^c A stone.

43 The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now ^d Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth ^e Nathanael, and saith unto him, We have found him of whom ^f Moses in the law, and the ^g prophets did write, Jesus ^h of Nazareth, the son of Joseph.

46 And Nathanael said unto him, ⁱ Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

^a Or, the anointed.—^b Matt. xvi. 18.—^c Or, Peter.—^d Ch. xii. 21.—^e Ch. xxi. 2.—^f Gen. iii. 15. xlix. 10. Deut. xviii. 18. See on Luke xlv. 27.—^g Isa. iv. 2. vii. 14. ix. 8. lili. 2. Mic. v. 2. Zech. vi. 12. ix. 9. See more on Luke xlv. 27.—^h Matt. ii. 23. Luke

sign of my publicly baptizing was, that he, coming to my baptism, should be shown to be what he is, by some extraordinary sign from heaven.

Verse 32. *I saw the Spirit descending, &c.* See the notes on Matt. iii. 16, 17.

Verse 33. *He that sent me—said unto me*]. From this we may clearly perceive that John had a most intimate acquaintance with the Divine Being; and received not only his call and mission at first, but every subsequent direction, by immediate, unequivocal inspiration.

Verse 35. *The next day*]. After that mentioned, ver. 29.

Two of his disciples]. One of them was Andrew, ver. 40, and it is very likely that John himself was the other; in everything in which he might receive honour he studiously endeavours to conceal his own name.

Verse 36. *And looking upon Jesus*]. Attentively beholding. He who desires to discover the glories and excellencies of this Lamb of God, must thus look on him.

Behold the Lamb of God!]. By this the Baptist designed to direct the attention of his own disciples to Jesus, not only as the great sacrifice for the sin of the world, but also as the complete teacher of heavenly truth.

Verse 37. *And the two disciples heard him*]. And they perfectly understood their master's meaning; in consequence of which, they followed Jesus. Happy they who, on hearing of the salvation of Christ, immediately attach themselves to its author!

Verse 38. *What seek ye?*]. These disciples might have felt some embarrassment in addressing our blessed Lord, after hearing the character which the Baptist gave of him; to remove or prevent this, he graciously accosts them, and gives them an opportunity of explaining themselves to him. Such questions, we may conceive, the blessed Jesus still puts to those who in simplicity of heart desire an acquaintance with him.

Rabbi! Teacher. Behold the modesty of these disciples—we wish to be scholars, we are ignorant—we desire to be taught; we believe thou art a teacher come from God.

Where dwellest thou?]. That we may come and receive thy instructions.

Verse 39. *Come and see.*]. If those who know not the salvation of God would come at the command of Christ, they should soon see that with him is the fountain of life, and in his light they should see light.

The tenth hour.]. Generally supposed to be about what we call four o'clock in the afternoon.

Verse 41. *Findeth his own brother Simon*]. Every discovery of the gospel of the Son of God produces benevolence, and leads those to whom it is made to communicate it to others. Thus the knowledge of Christ becomes diffused—one invites another to come and see. Every man who has been brought to an acquaintance with God should endeavour to bring, at least, another with him; and his first attention should be fixed upon those of his own household.

Verse 42. *Cephas, which is by interpretation, A stone.*]. The reason why this name was given to Simon, who was ever afterwards called Peter, may be seen in the notes on Matt. xvi. 18, 19.

47 Jesus saw Nathanael coming to him, and saith of him, Behold ⁱ an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, ^k thou art the Son of God; thou art ^l the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, ^m Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

ii. 4.—¹ Ch. vii. 41, 42, 52.—² Ps. xxiii. 2. lxviii. 1. Ch. viii. 89. Rom. ii. 28, 29. ix. 6.—³ Matt. xiv. 53.—⁴ Matt. xxi. 5. xxvii. 11, 42. Ch. xviii. 37. xix. 3.—⁵ Gen. xlviii. 12. Matt. iv. 11. Luke ii. 9, 18. xxii. 43. xxiv. 4. Acts i. 10.

Verse 43. *Philip*]. This apostle was a native of Bethsaida in Galilee. *Clemens Alexandrinus* mentions it as a thing universally acknowledged, that it was this apostle who, when commanded by our Lord to follow him, said, *Let me first go and bury my father*, Matt. viii. 21, 22. He must not be confounded with Philip the deacon, spoken of, Acts vi. 5.

Verse 45. *Nathanael*]. This apostle is supposed to be the same with *Bartholomew*, which is very likely, for these reasons: 1. That the Evangelists who mention *Bartholomew*, say nothing of *Nathanael*; and that St. John, who speaks of *Nathanael*, says nothing of *Bartholomew*. 2. No notice is taken anywhere of *Bartholomew's* vocation, unless his and that of *Nathanael* mentioned here be the same. 3. The name of *Bartholomew* is not a proper name; it signifies the son of *Pholomy*; and *Nathanael* might have been his own name. 4. St. John seems to rank *Nathanael* with the apostles, when he says that Peter and Thomas, the two sons of Zebedee, *Nathanael*, and two other disciples, being gone a fishing, Jesus showed himself to them, John xxi. 2-4.

Verse 46. *Can there any good thing come out of Nazareth?*]. Some suppose that Nazareth, at this time, was become so abandoned that no good could be expected from any of those who dwelt in it, and that its wickedness had passed into a proverb. [But there is no authority for this. *Nathanael's* question is founded on the insignificance of the town, not its immorality.]

Come and see.]. He who candidly examines the evidences of the religion of Christ, will infallibly become a believer. No history ever published among men has so many external and internal proofs of authenticity as this has.

Verse 47. *Behold an Israelite indeed*]. A worthy descendant of the patriarch Jacob, who not only professes to believe in Israel's God, but who worships him in sincerity and truth, according to his light.

In whom is no guile!]. Deceitfulness ever has been, and still is, the deeply marked characteristic of the Jewish people. To find a man, living in the midst of so much corruption, walking in uprightness before his Maker, was a subject worthy the attention of God himself.

Verse 48. *Whence knowest thou me?*]. He was not yet acquainted with the divinity of Christ, could not conceive that he could search his heart, and therefore asks how he could acquire this knowledge of him, or who had given him that character.

Under the fig-tree]. Probably engaged in prayer with God, for the speedy appearing of the salvation of Israel; and the shade of this fig-tree was perhaps the ordinary place of retreat for this upright man. It is not a fig-tree, but the fig-tree, one particularly distinguished from the others. The Jewish Rabbins chose the shade of trees, and particularly the fig-tree, to sit and study under.

Verse 49. *Rabbi*]. That is, Teacher! and so this word should be translated.

Thou art the Son of God]. The promised Messiah. *Thou art the King of Israel.*]. The real descendant of David, who art to sit on that spiritual throne of which the throne of David was the type.

Verse 50. *Because I said—I saw thee, &c.*]. As thou hast

credited my divine mission on this simple proof, thy faith shall not rest merely upon this, for *thou shalt see greater things than these*—more numerous and express proofs of my eternal power and Godhead.

Verse 51. *Verily, verily,*] *Amen, amen.* The doubling of this word probably came from the circumstance that it was written both in Hebrew and in Greek, signifying, *it is true.*

Heaven open] This seems to be a figurative expression: 1. Christ may be understood by this saying to mean, that a clear and abundant revelation of God's will should be now made unto man; that heaven itself should be laid as it were open, and all the mysteries which had been shut up and hidden in it from eternity, relative to the salvation and glorification of man, should be now fully revealed. 2. That

by the angels of God ascending and descending, is to be understood, that a perpetual intercourse should now be opened between heaven and earth, through the medium of Christ, who was God manifested in the flesh.

What a glorious view does this give us of the Gospel dispensation! It is heaven opened to earth; and heaven opened on earth. The church militant and the church triumphant become one, and the whole heavenly family, in both, see and adore their common Lord. Neither the world nor the church is left to the caprices of time or chance. The Son of man governs as he upholds all. Wherever we are praying, studying, hearing, meditating, his gracious eye is upon us. He notes our wants, our weakness, and our petitions; and his eye affects his heart. Happy the man whose heart can rejoice in the reflection, *Thou God seest me!*

CHAPTER II.

The miracle at Cana in Galilee, where our Lord changed water into wine, 1-11. He goes to Capernaum, 12. He purges the temple at the feast of the passover, 13-17. The Jews require a miracle, as a proof that he had authority to do these things, 18. In answer, he refers to his own death and resurrection, 19-22. Many believe on him while at the feast of the passover, to whom Jesus would not trust himself, 23-25.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

* See Josh. xix. 28.—^b Ver. 11. Deut. xvi. 14.—^c Ch. xix. 28.

Verse 1. *Cana of Galilee*] This was a small city in the tribe of Asher, Josh. xix. 28, and, by saying this was Cana of Galilee, the Evangelist distinguishes it from another Cana, which was in the tribe of Ephraim, in the Samaritan country, see Josh. xvi. 8, xvii. 9. [There was no Cana out of Galilee. The Cana mentioned in Joshua had disappeared.]

The mother of Jesus was there] Some of the ancients have thought that this was the marriage of John the Evangelist, who is supposed to have been a near relative of our Lord. [This is pure conjecture.]

Verse 2. *And both Jesus was called, and his disciples*] 1. This was probably the first Christian wedding that was ever celebrated in the world. The great Author of the Christian religion, with his disciples (probably then only four or five in number, see chap. i. 87, &c.), were invited to it. The first miracle Jesus Christ wrought was at it, and in honour of it. The mother of Christ, the most pure of all virgins, the most holy of all wives, and the first Christian mother, was also at it. The marriage was according to God, or these holy persons would not have attended it. The bride and bridegroom must have been a holy pair, otherwise they would have had nothing to do with such holy company.

Marriage is ever honourable in itself; but it is not at all times used honourably. Where Jesus is not invited to bless the union, no good can be expected; and where the disciples of sin and Satan are preferred to the disciples of Christ, on such occasions, it is a melancholy intimation that so bad a beginning will have a bad ending.

Verse 4. *Woman what have I to do with thee?*] *O woman, what is this to thee and me?* The words seem to convey a reproof to the Virgin, for meddling with that which did not particularly concern her. But here indeed there appears to be no blame. It is very likely the bride or bridegroom's family were relatives of the blessed Virgin; and she would naturally suppose that our Lord would feel interested for

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

^a So 2 Sam. xvi. 10. xix. 22.—^c Ch. vii. 6.—^d Mark vii. 3.

the honour and comfort of the family, and, knowing that he possessed extraordinary power, made this application to him to come forward to their assistance. His answer, if properly translated, is far from being disrespectful. He addresses the Virgin as he did the Syrophenician woman, Matt. xv. 28; as he did the Samaritan woman John iv. 21; as he addressed his disconsolate mother when he hung upon the cross, chap. xix. 26; as he did his most affectionate friend, Mary Magdalene, chap. xx. 15, and as the angels had addressed her before, ver. 18; and as St. Paul does the believing Christian woman, 1 Cor. vii. 16; in all which places, the very term which occurs in this verse, is used; and where certainly no kind of disrespect is intended; but, on the contrary, complaisance, affability, tenderness, and concern. In this sense it is used in the best Greek writers.

Mine hour is not yet come.] My time for working a miracle is not yet fully come. What I do, I do when necessary, and not before. Nature is unsteady—full of haste; and ever blundering in consequence. It is the folly and sin of men that they are ever finding fault with the divine providence. According to them, God never does anything in due time—he is too early or too late: whereas it is utterly impossible for the divine wisdom to forestall itself; or for the divine goodness to delay what is necessary.

Verse 5. *His mother saith, &c.*] The Virgin seems to have understood our Lord as hinted above. But, silently receiving the respectful caution, she saw that the miracle should be wrought when it best suited the purposes of the divine wisdom.

Verse 6. *After the manner of the purifying of the Jews*] Or, for the purpose of the purifying of the Jews. These six vessels were set in a convenient place, for the purpose of the Jews washing their hands before they sat down to meat, and probably for other purposes of purification. As to the number six, we need seek for no mystery in it; the number of pots was proportioned to the number of the guests.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew); the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

13 And the Jews' passover was at hand: and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the

sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all men,

25 And needed not that any should testify of man: for he knew what was in man.

* Ch. iv. 46.—^b Ch. i. 14.—^c Matt. xii. 46.—^d Exod. xii. 14. Deut. xvi. 1, 16. Ver. 23. Ch. v. 1. vi. 4. xi. 55.—^e Matt. xxi. 12. Mark xii. 15. Luke xii. 45.—^f Luke ii. 49.—^g Ps. lxxix. 9.—^h Matt. xii. 38. Ch. vi. 30.—ⁱ Matt. xxi. 61. xxvii. 40. Mark xiv. 58. xv. 29.—^j Col.

Containing two or three firkins apiece.] Measures or metretres. The measures of the ancients are so very uncertain that it is best, in this and numberless other cases, to attempt to determine nothing.

Verse 8. *Governor of the feast.] The original word signifies one who is chief or head over three couches or tables. In the Asiatic countries, they take their meals sitting, or rather reclining, on small low couches. And when many people are present, so that they cannot all eat together, three of these low tables or couches are put together in form of a crescent, and some one of the guests is appointed to take charge of the persons who sit at these tables. Hence the appellation of *architriclinus*, the chief over three couches or tables, which in process of time became applied to the governor or steward of a feast, let the guests be many or few.*

And they bare it.] A question has been asked, "Did our Lord turn all the water into wine which the six measures contained?" There is no proof that he did; and I take it for granted that he did not. "How could a part be turned into wine, and not the whole?" The water, in all likelihood, was changed into wine as it was drawn out, and not otherwise. "But did not our Lord by this miracle minister to vice, by producing an excess of inebriating liquor?" No; for the following reasons: 1. The company was a select and holy company, where no excess could be permitted. And, 2. Our Lord does not appear to have furnished any extra quantity, but only what was necessary. "But it is intimated in the text that the guests were nearly intoxicated before this miraculous addition to their wine took place; for the Evangelist says, when they have become intoxicated." 1. It is not intimated, even in the most indirect manner, that these guests were at all intoxicated. 2. The words are not spoken of the persons at that wedding at all: the governor of the feast only states that such was the common custom at feasts of this nature; without intimating that any such custom prevailed there. 3. The original word bears a widely different meaning from that which the objection forces upon it. The verb signifies not only to inebriate, but to take wine, to drink wine, to drink enough; and in this sense the verb is evidently used in the Septuagint, Gen. llii. 34; Cant. v. 1; 1 Macc. xvi. 16; Hag. i. 6; Eccles. i. 16.

Verse 10. *The good wine until now.] That which our Lord now made being perfectly pure, and highly nutritive.*

Verse 11. *This beginning of miracles.] It was probably the first he ever wrought—at any rate, it was the first he*

ii. 9. Heb. viii. 2. So 1 Cor. iii. 16. vi. 19. 2 Cor. vi. 16.—^k Luke xxiv. 8.—^l 1 Sam. vii. 7. 1 Chron. xxviii. 9. Matt. ix. 4. Mark ii. 8. Ch. vi. 64. xvi. 30. Acts i. 24. Rev. ii. 23.

wrought after his baptism, and the first he wrought publicly. His glory.] His supreme divinity, chap. i. 14.

His disciples believed on him.] Were more abundantly confirmed in their faith, that he was either the promised Messiah, or a most extraordinary prophet, in the fullest intercourse with the ever blessed God.

Verse 13. *And the Jews' passover was at hand.] This was the reason why he staid but a few days at Capernaum, ver. 12, as he wished to be present at the celebration of this feast at Jerusalem.*

Verse 14. *Found in the temple those that sold oxen, &c.] This is a similar fact to that mentioned, Matt. xxi. 12; Mark xi. 15; Luke xix. 45. See it explained on Matt. xxi. 12. If it be the same fact, then John anticipates three years of time in relating it here; as that cleansing of the temple, mentioned by the other Evangelists, took place in the last week of our Lord's life. Some contend that he purged the temple twice; and that this, mentioned by John, was the first cleansing, which none of the other Evangelists have mentioned.*

The vindication of God's house from profanation, was the first and the last care of our Lord; and it is probable he began and finished his public ministry by this significant act.

Verse 17. *The zeal of thine house.] See Ps. lix. 10. Zeal to promote thy glory, and to keep thy worship pure.*

Verse 18. *What sign shewest thou?] See on Matt. xii. 38, and xvi. 1. What miracle dost thou work to show us that thou art vested with similar authority?*

Verse 19. *Destroy this temple.] This very temple: perhaps pointing to his body at the same time.*

Verse 20. *Forty and six years was this temple in building.] The temple of which the Jews spake was begun to be rebuilt by Herod the Great, in the 18th year of his reign: Jos. Ant. b. xv. c. 11, s. 1; and xx. c. 9. s. 5, 7. But though he finished the main work in nine years and a half, yet some additional buildings or repairs were constantly carried on for many years afterwards. Herod began the work sixteen years before the birth of our Lord: the transactions which are here related, took place in the thirtieth year of our Lord, which make the term exactly forty-six years.*

Verse 21. *Of the temple of his body.] Rather, the temple, his body: his body had no particular temple: but it was the temple of his divinity—the place in which, as in the ancient temple, his Godhead dwelt.*

Verse 22. *They believed the scripture.] The scripture which the Evangelist immediately refers to may have been*

Ps. xvi. 10. Compare this with Acts ii. 31, 32, and with chap. xiii. 35-37. See also Ps. ii. 7, and compare it with Heb. i. 5, and chap. v. 5; and with Acts xiii. 33. They understood these scriptures in a sense in which they never before understood them.

Verse 28. *Many believed in his name*] They believed him to be the *promised Messiah*, but did not believe in him to the salvation of their souls: for we find, from the following

verse, that their hearts were not at all *changed*, because our blessed Lord could not trust himself to them.

Verse 24. *He knew all men*] Instead of *all men*, many MSS. read *every man*, or *all things*; and this I am inclined to believe is the true reading. Jesus *knew all things*; and why? Because he *made* all things, chap. i. 3, and because he was the all-wise God, ver. 1; and he knew all *men*, because he alone searches the heart, and tries the reins.

CHAPTER III.

The conversation between Nicodemus and our Lord, about the new birth and faith in his testimony, 1-15. The love of God, the source of human salvation, 16. Who are condemned, and who are approved, 17-21. Jesus and his disciples come to Judea, and baptize, 22. John baptizes in Enon, 23, 24. The disciples of John and the Pharisees dispute about purifying, 25. The discourse between John and his disciples about Christ, in which the excellence, perfection, and privileges, of the Christian dispensation are pointed out, 26-36.

THERE was a man of the Pharisees, * named Nicodemus, a ruler of the Jews.

2 ^b The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for ^c no man can do these miracles that thou doest, except ^d God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, ^e Except a man be born ^f again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, ^g Except a man be born of water and ^h of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born ⁱ again.

8 ^j The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, ^k How can these things be?

*Ch. vii. 50. xix. 39.—^bCh. ix. 16, 83. ii. 23. vii. 13. xii. 42.—^cCh. ix. 16, 33. Acts ii. 22.—^dActs x. 38.—^eCh. i. 13. Gal. vi. 15. Tit. iii. 5. James i. 18. 1 Pet. i. 23. 1 John iii. 9.—^fOr, from

above.—^gMark xvi. 16. Acts ii. 38.—^hOr, from above.—ⁱEccles. xi. 5. 1 Cor. ii. 11.—^jCh. vi. 52, 60.

Verse 1 *Nicodemus, a ruler of the Jews.*] One of the members of the Grand Sanhedrin: for these were ordinarily styled *rulers* among the Jews.

Verse 2. *Came to Jesus by night*] He chose the *night* season, perhaps less through the fear of man than through a desire to have Jesus *alone*, as he found him all the day encompassed with the multitude. However, we may take it for granted that he had no design at present to become his disciple; as baptism and circumcision, which were the initiating ordinances among the Jews, were never administered in the *night* time.

Rabbi] *My Master*, or *Teacher*, a title of respect given to the Jewish doctors, something like our *Doctor of Divinity*, i. e., teacher of divine things.

We know that thou art a teacher come from God] *We*, all the members of the Grand Sanhedrin, and all the rulers of the people, who have paid proper attention to thy doctrine and miracles. It is possible, however, that *we know*, signifies no more than, *it is known*, *it is generally acknowledged* and *allowed*, that thou art a teacher come from God.

Verse 3. *Jesus answered*] But what connexion is there between our Lord's reply, and the address of Nicodemus? Probably our Lord saw that the object of his visit was to inquire about the Messiah's kingdom; and in reference to this he immediately says, *Except a man be born again*, &c.

Be born again] Or, *from above*: different to that new birth which the Jews supposed every baptized proselyte enjoyed; for they held that the Gentile, who became a proselyte, was *like a child new born*. This birth was of water from below: the birth for which Christ contends is *from above*—by the agency of the Holy Spirit. Every man must have two births, one from heaven, the other from earth—one of his body, the other of his soul: without the *first* he

cannot see nor enjoy this world, without the *last* he cannot see nor enjoy the kingdom of God. The Jews had some general notion of the *new birth*; but, like many among Christians, they put the acts of proselytism, baptism, &c., in the place of the Holy Spirit and his influence: they acknowledged that a man must be born again; but they made that new birth to consist in profession, confession, and external washing.

The *new birth* which is here spoken of comprehends, not only what is termed justification or pardon, but also sanctification or holiness. Sin must be pardoned, and the impurity of the heart washed away, before any soul can possibly enter into the kingdom of God.

Verse 4. *How can a man be born when he is old?*] It is probable that Nicodemus was pretty far advanced in age at this time; and from his answer we may plainly perceive that, like the rest of the Jews, and like multitudes of Christians, he rested in the *letter*, without paying proper attention to the *spirit*: the *shadow*, without the *thing signified*, had hitherto satisfied him.

Verse 5. *Of water and of the Spirit*] To the baptism of water a man was admitted when he became a proselyte to the Jewish religion. But the water which was used on the occasion was only an emblem of the Holy Spirit. The soul was considered as in a state of defilement, because of past sin: now, as by that water the body was washed, cleansed, and refreshed, so, by the influences of the Holy Spirit, the soul was to be purified from its defilement, and strengthened to walk in the way of truth and holiness.

When John came baptizing with water, he gave the Jews the plainest intimations that this would not suffice; that it was only typical of that baptism of the Holy Ghost, under the similitude of fire, which they must all receive from Jesus

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;

15 That whosoever believeth in him should not perish, but have eternal life.

^a Matt. xi. 27. Ch. i. 18. vii. 16. viii. 28. xii. 40. xiv. 24.—^b Ver. 32.—^c Prov. xxx. 4. Ch. vi. 33, 38, 51, 62. xvi. 28. Acts ii. 34. 1 Cor. xv. 47. Eph. iv. 9, 10.—^d Num. xxi. 9.—^e Ch. viii. 28. xii. 32.—^f Ver. 36. Ch. vi. 47.—^g Rom. v. 8. 1 John iv. 9.—

Christ, see Matt. iii. 11. Therefore, our Lord asserts that a man must be *born of water and the Spirit*, i. e., of the Holy Ghost, which, represented under the similitude of water, cleanses, refreshes, and purifies the soul.

Though baptism by water, into the Christian faith, was necessary to every Jew and Gentile that entered into the kingdom of the Messiah, it is not necessary that by water and the Spirit (in this place) we should understand two different things: it is probably only an elliptical form of speech for the *Holy Spirit, under the similitude of water*; as in Matt. iii. 3, the *Holy Ghost and fire*, do not mean two things, but one, viz., the Holy Ghost under the similitude of fire—pervading every part, refining and purifying the whole.

Verse 6. *That which is born of the flesh is flesh*. That is the answer to the objection made by Nicodemus in ver. 4. Our Lord intimates that, were even this possible, it would not answer the end; for the plant will ever be of the nature of the seed that produces it—like will beget its like.

Verse 8. *The wind bloweth*. Though the manner in which this new birth is effected by the Divine Spirit, be incomprehensible to us, yet we must not, on this ground, suppose it to be impossible. The wind blows in a variety of directions—we hear its sound, perceive its operation in the motion of the trees, &c., and feel it on ourselves—but we cannot discern the air itself; we only know that it exists by the effects which it produces: so is every one who is born of the Spirit: the effects are as discernible and as sensible as those of the wind; but itself we cannot see. But he who is born of God knows that he is thus born, Rom. viii. 16; 1 John iv. 13, and v. 10; Gal. iv. 6.

Verse 9. *How can these things be?* So intent was this great man on making everything submit to the testimony of his senses, that he appears unwilling to believe anything unless he can comprehend it. This is the case with many; but there is not a man in the universe that can fully comprehend one operation, either of God, or his instrument, nature.

Verse 10. *Art thou a master of Israel, &c.* Hast thou taken upon thee to guide the blind into the way of truth; and yet knowest not that truth thyself?

Verse 11. *We speak that we do know*. A strong but delicate proof to Nicodemus, who, though a master of Israel, did not understand the very rudiments of the doctrine of salvation.

Ye receive not our witness. Nicodemus grants that our Lord is a teacher come from God, and yet scruples to receive his testimony relative to the new birth, and the spiritual nature of the Messiah's kingdom.

Verse 12. *If I have told you earthly things*. If, after I have illustrated this new birth by a most expressive metaphor taken from earthly things, and after all you believe not; how can you believe, should I tell you of heavenly things, in such language as angels use, where earthly images and illustrations can have no place?

Verse 13. *No man hath ascended*. This seems a figurative expression for, *No man hath known the mysteries of the kingdom of God*; as in Deut xxx. 12; Ps. lxxiii. 17; Prov. xxx. 4; Rom. xi. 34. But our Lord probably spoke to correct a false notion among the Jews, viz. that Moses had ascended to heaven, in order to get the Law. It is not Moses who is to be heard now, but Jesus: Moses did not

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

^a Luke ix. 58. Ch. v. 45. viii. 15. xii. 47. 1 John iv. 14.—^b Ch. v. 24. vi. 40, 47. xxi. 31.—^c Ch. i. 4, 8, 10, 11. viii. 12.—^d Job xxiv. 13, 17. Eph. v. 13.—^e Or, discovered.

ascend to heaven; but the Son of man is come down from heaven to reveal the divine will.

Which is in heaven. Lost a wrong meaning should be taken from the foregoing expression, our blessed Lord qualifies it; pointing out thus the ubiquity or omnipresence of his nature: a character essentially belonging to God; for no being can possibly exist in more places than one at a time but he who fills the heavens and the earth.

Verse 14. *As Moses lifted up*. Crucified, for the salvation of mankind, and so be, by the appointment of God, as certain a remedy for sinful souls as the brazen serpent was for the bodies of the Israelites, which had been bitten by the fiery serpents in the wilderness. It does not appear to me that the brazen serpent was ever intended to be considered as a type of Christ. Among the Jews, it was considered a type of the resurrection—through it the dying lived; and so, by the voice of God, they that were dead shall be raised to life. As the serpent was raised up, so shall Christ be lifted up: as they who were stung by the fiery serpents were restored by looking up to the brazen serpent, so those who are infected with, and dying through, sin, are healed and saved by looking up to and believing in Christ crucified. The lifting up of the Son of man may refer to his mediatorial office at the right hand of God.

Verse 15. *That whosoever believeth*. The words contain the reason of the subject in the following verse, and seem to break in upon our Lord's argument before he had fully stated it.

Verse 16. *For God so loved the world*. Such a love as that which induced God to give his only begotten Son to die for the world, could not be described—Jesus Christ does not attempt it. He has put an eternity of meaning in the particle so, and left a subject for everlasting contemplation, wonder, and praise, to angels and to men. The same Evangelist uses a similar mode of expression, 1 Epist. iii. 1; Behold, WHAT MANNER of love the Father hath bestowed upon us.

Verse 17. *For God sent not, &c.* It was the opinion of the Jews that the Gentiles, whom they often term *the world*, and *nations of the world*, were to be destroyed in the days of the Messiah. Christ corrects this false opinion; and teaches here a contrary doctrine. God, by giving his Son, and publishing his design in giving him, shows that he purposes the salvation, not the destruction, of the world—the Gentile people: nevertheless, those who will not receive the salvation he has provided for them, whether Jews or Gentiles, must necessarily perish; for this plain reason, There is but one remedy, and they refuse to apply it.

Verse 18. *Is not condemned*. For past sin, that being forgiven on his believing in Christ.

But he that believeth not. When the gospel is preached to him, and the way of salvation made plain.

Is condemned already. Continues under the condemnation which divine justice has passed upon all sinners; and has this superadded, He hath not believed on the name of the only begotten Son of God, and therefore is guilty of the grossest insult to the divine majesty, in neglecting, slighting, and despising the salvation which the infinite mercy of God had provided for him.

Verse 19. *This is the condemnation*. That is, this is the

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.

23 And John also was baptizing in Ænon, near to ^bSalim, because there was much water there: and they came and were baptized.

24 For ^dJohn was not yet cast into prison.

25 Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, ^ato whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

27 John answered and said, 'A man can ^ereceive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, ^hI am not the Christ, but ⁱthat I am sent before him.

29 ^jHe that hath the bride is the bridegroom:

^aCh. iv. 2.—^b1 Sam. ix. 4.—^cMatt. iii. 5, 6.—^dMatt. xiv. 3.—^eCh. i. 7, 15, 27, 34.—^f1 Cor. iv. 7. Heb. v. 4. James i. 17.—^gOr, take unto himself.—^hCh. i. 20, 27.—ⁱMal. iii. 1. Mark i. 2. Luke i. 17.—^jMatt. xxii. 2. 2 Cor. xi. 2. Eph. v. 25, 27. Rev. xxi. 29.—^kCant. v. 1.—^lVer. 13. Ch. viii. 23.—^mMatt. xxviii. 18. Ch. i. 15, 27. Rom. ix. 5.—ⁿ1 Cor. xv. 47.—^oCh. vi. 33. 1 Cor.

reason why any shall be found finally to perish, not that they came into the world with a perverted and corrupt nature, which is true; nor that they lived many years in the practice of sin, which is also true; but because they refused to receive the salvation which God sent to them.

Light is come] That is, Jesus, the Son of Righteousness, the fountain of light and life; diffusing his benign influences everywhere, and favouring men with a clear and full revelation of the divine will.

Men loved darkness] Have preferred sin to holiness, Belial to Christ, and hell to heaven. *Darkness* is frequently used by the Jewish writers for the *angel of death* and for the devil.

Because their deeds were evil.] An allusion to robbers and cut-throats, who practise their abominations in the *night* season, for fear of being detected.

Verse 20. *For every one that doeth evil hateth the light*] He who doth vile or abominable things: alluding to the subject mentioned in the preceding verse.

Let his deeds should be reprov'd.] To manifest or discover, is one sense of the original word, in the best Greek writers, and it is evidently its meaning in this place.

Verse 21. *Wrought in God.*] In his presence, and through his assistance.

Verse 22. *Came—into the land of Judea*] Jerusalem itself, where Christ held the preceding discourse with Nicodemus, was in Judea; but the Evangelist means that our Lord quitted the city and its suburbs, and went into the country parts.

And baptized.] It is not clear that Christ did baptize any with water, but his disciples did—chap. iv. 2; and what they did, by his authority and command, is attributed to himself.

Verse 23. *In Ænon*] This place was eight miles southward from Scythopolis, between Salim and Jordan.

There was much water] And this was equally necessary, where such multitudes were baptized, whether the ceremony were performed either by dipping or sprinkling. But as the Jewish custom required the persons to stand in the water, and, having been instructed, and entered into a covenant to renounce all idolatry, and take the God of Israel for their God, then plunge themselves under the water, it is probable that the rite was thus performed at Ænon.

Verse 25. *John's disciples and the Jews*] Instead of *Jews*, many MSS., some Versions and Fathers, read, *a Jew*. The person here spoken of was probably one who had been baptized by the disciples of our Lord; and the subject of debate seems to have been, whether the baptism of John, or that of Christ, was the most efficacious towards purifying.

Verse 26. *And they came unto John*] That he might decide the question.

Verse 27. *A man can receive nothing, &c.*] Or, *A man can receive nothing from heaven, unless it be given him.*

but ^kthe friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 ^lHe that cometh from above ^mis above all: ⁿhe that is of the earth is earthly; and speaketh of the earth: ^ohe that cometh from heaven is above all.

32 And ^pwhat he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony ^qhath set to his seal that God is true.

34 ^rFor he whom God hath sent speaketh the words of God: for God giveth not the Spirit ^sby measure unto him.

35 ^tThe Father loveth the Son, and hath given all things into his hand.

36 ^uHe that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

xv. 47. Eph. i. 21. Phil. ii. 9.—^vVer. 11. Ch. viii. 26. xv. 15.—^wRom. iii. 4. 1 John v. 10.—^xCh. vii. 16.—^yCh. i. 16.—^zMatt. xi. 27. xxviii. 18. Luke x. 22. Ch. v. 20, 22. xiii. 8. xvii. 2. Heb. ii. 8.—^{aa}Hab. ii. 4. Ch. i. 12. vi. 47. Ver. 15, 16. Rom. i. 17. 1 John v. 10.

I have received, not only my commission, but the power also by which I have executed it, from above. I am only the *forerunner* of the Messiah; and am sent, not to form a *separate party*, but to point out to men that Lamb of God which takes away the sin of the world.

Verse 29. *He that hath the bride*] The congregation of believers.

Is the bridegroom] The Lord Jesus—the Head of the church, see Matt. xxii. 2, &c.

The friend of the bridegroom] The person whom the Greeks called the *paranymp*—there were two at each wedding. John considers himself as standing in this relation to the Lord Jesus, while espousing human nature, and converting souls to himself: this is the meaning of *standeth by*, i. e., ready to serve.

Verse 30. *He must increase*] His present success is but the beginning of a most glorious and universal spread of righteousness, peace, truth, and good-will among men.

I must decrease.] My baptism and teaching, as pointing out the coming Messiah, must cease; because the Messiah is now come, and has entered publicly on the work of his glorious ministry.

Verse 31. *Is above all*] Superior to Moses, the Prophets, and me.

He that is of the earth] John himself, who was born in the common way of man.

Speaketh of the earth] Cannot speak of heavenly things as Christ can do; and only represents divine matters by these *earthly ordinances*; for the *spirit* and *meaning* of which, you must all go to the Messiah himself.

Verse 32. *And no man receiveth his testimony.*] Or, *And this his testimony no man taketh up*. No person is found to tread in my steps, and to publish to the Jews that this is the Christ, the Saviour of the world. [The common interpretation is better.]

Verse 33. *Hath set to his seal*] As a testator sets his seal to an instrument in order to confirm it, so I, by taking up this testimony of Christ, and proclaiming it to the Jews, have fully confirmed it, as I know it to be a truth; which knowledge I have from the immediate inspiration of the Holy Spirit.

Verse 34. *For God giveth not the Spirit by measure*] Not for a particular time, people, purpose, &c., but for the whole compass of time, and in reference to all eternity. Former dispensations of the Holy Spirit made partial discoveries of infinite justice and mercy; but now the *sum of justice*, in requiring such a sacrifice, and the *plentitude of mercy*, in providing it, shall, by that Spirit with which he baptizes, be made manifest to all the children of men.

Verse 35. *All things into his hand.*] The prophets had various gifts: some had visions, others dreams; some had the gift of teaching, others of comforting, &c.; but none

possessed all these gifts; Christ alone possessed their plenitude, and is all things in all.

Verse 36. *Hath everlasting life*] He has already the seed of this life in his soul, having been made a partaker of the grace and spirit of him in whom he has believed.

He that believeth not] The person who will not be persuaded; in consequence, does not believe; and, not having believed, he cannot obey.

Shall not see life] Shall never enjoy it: there being no way to the kingdom of God, but through Christ Jesus, Acts iv. 12. And none can expect to enter into this kingdom but

those who obey him; for to such only he is the author of eternal salvation, Heb. v. 9.

But the wrath of God abideth on him.] I should prefer *displeasure to wrath*, because the common acceptance of the latter is not properly applicable here. Perhaps we may consider the phrase as a Hebraism: *punishment of God*, i. e., the most heavy and awful of all punishments; such as sin deserves, and such as it becomes divine justice to inflict. And this *abideth on him*—endures as long as his unbelief and disobedience remain!

CHAPTER IV.

Jesus finding that the Pharisees took offence at his making many disciples, leaves Judea to pass into Galilee, 1-3.

And passing through Samaria comes to Sychar, and rests at Jacob's well, 4-6. While his disciples were gone to the city to buy meat, a woman of Samaria comes to draw water, with whom our Lord discourses at large on the spiritual nature of his religion, the perfection of the divine nature, and the purity of his worship, 7-24. On his informing her that he was the Messiah, she leaves her pitcher, and goes to inform her townsmen, 25-30. His discourse with his disciples in her absence, 31-38. Many of the Samaritans believe on him, 39-42. He stays two days with them, and goes into Galilee, 43-45. He comes to Cana, and heals the son of a nobleman, in consequence of which, he believes on him, with his whole family, 46-54.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and ^a baptized more disciples than John,

2 (Though Jesus himself baptized not, ^b but his disciples,)

3 He left Judea, ^c and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground ^d that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, ^e sat thus on the well: and it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

^a Ch. ii. 22, 28.—^b Acts x. 48.—^c Matt. iv. 12.—

^d Gen. xxxiii. 19. xlviii. 22. Josh. xxiv. 32.

Verse 2. *Jesus himself baptized not*] See chap. iii. 22.

Verse 4. *And he must needs go through Samaria.*] For this plain reason, and no other, because it was the only proper road. Samaria lay northward of Judea, and between the great sea, Galilee, and Jordan; and there was therefore no going from Galilee to Jerusalem but through this province.

Verse 5. *A city—called Sychar*] This city was anciently called *Shechem*. It seems to have been situated at the foot of Mount Gerizim, on which the temple of the Samaritans was built. It was about ten miles from *Shiloh*, forty from Jerusalem, and fifty-two from *Jericho*. It probably got the name of Sychar, which signifies *drunken*, from the drunkenness of its inhabitants. The present name of this city is *Neapolis*, or *Naplouse*.

That Jacob gave to his son Joseph.] See Gen. xxxiii. 19; xlviii. 21, 22, and Josh. xxiv. 32.

Verse 6. *Jacob's well was there.*] This well had the name of Jacob, because he had digged it, and it was for public use. *Sat thus*] The word *thus* is probably a mere expletive, and is often so used by Josephus.

The sixth hour.] About twelve o'clock. The time is noted here: 1. To account for Christ's fatigue—he had already travelled several hours. 2. To account for his thirst—

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for ^f the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee ^g living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

^f Exod. ii. 15. Heb. iv. 15.—^g 2 Kings xvii. 24. Luke ix. 52, 53. Acts x. 28.—^h Isa. xli. 5. xlv. 3. Jer. ii. 18. Zech. xiii. 1. xiv. 8.

the sun had at this time waxed hot. 3. To account for the disciples going to buy food, verse 8, because this was the ordinary time of dinner among the Jews.

Verse 7. *There cometh a woman of Samaria to draw water*] That this was the employment of the females, we see in different parts of the Sacred writings. See Gen. xxiv. 11, &c.; Exod. ii. 16.

Verse 9. *That thou, being a Jew*] It is likely that our Lord spake the Galilean dialect, by which we find, from Mark vi. 70. a Jew of that district might easily be known.

The Jews have no dealings with the Samaritans.] Perhaps better, *Jews have no communion with Samaritans*. These words appear to be added by the Evangelist himself, in explanation of the woman's question. The deadly hatred that subsisted between these two nations is known to all. The Jews cursed them, and believed them to be accursed. Their most merciful wish to the Samaritans was, that they might have no part in the resurrection; or, in other words, that they might be annihilated.

Verse 10. *If thou knewest the gift of God*] The free gift. A gift is anything that is given, for which no equivalent has been or is to be returned: a free gift is that which has been given without asking or entreaty. Such a gift of kindness was Jesus Christ to the world, chap. iii. 16; and through

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again :

14 But ^a whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him ^b shall be in him a well of water springing up into everlasting life.

15 ^c The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband :

18 For thou hast had five husbands ; and he whom thou now hast is not thy husband : in that saidst thou truly.

19 The woman saith unto him, Sir, ^d I perceive that thou art a prophet.

20 Our fathers worshipped in ^e this mountain ; and ye say, that in ^f Jerusalem is the place where men ought to worship.

^a Ch. vi. 35, 38.—^b Ch. vii. 38.—^c See ch. vi. 34. xvii. 2, 3. Rom. vi. 23. 1 John v. 20.—^d Luke vii. 18, xxiv. 19. Ch. vi. 14. vii. 40.—^e Judg. ix. 7.—^f Deut. xii. 5, 11. 1 Kings ix. 8. 2 Chron. vii. 12.—^g Mal. i. 11. 1 Tim. ii. 8.—^h 2 Kings xvii. 29.—ⁱ Isa.

him comes the gift of the Spirit which those who believed on his name were to receive.

Living water.] By this expression, which was common to the inhabitants both of the East and of the West, is always meant *spring water*, in opposition to *dead, stagnant water* contained in ponds, pools, tanks, or cisterns ; and what our Lord means by it is evidently the Holy Spirit, as may be seen, chap. vii. 38, 39.

Verse 11. *Thou hast nothing to draw with*] *Thou hast no bucket.* Good water is not plentiful in the East ; and travellers are often obliged to carry leathern bottles or buckets, and a line also, to let them down into the deep wells, in order to draw up water.

Verse 12. *Our father Jacob*] The ancient Samaritans were undoubtedly the descendants of Jacob ; but those in our Lord's time were not genuine Israelites, but a corrupted race, sprung from a mixture of different nations, sent thither by Shalmanezzer, king of the Assyrians. See 2 Kings xvii.

Verse 14. *Springing up into everlasting life.*] On this account he can never thirst—for how can he lack water who has in himself a living, eternal spring ? By this water our Lord means also his doctrine, explaining and promising the gifts and graces of the *Holy Ghost*, which proceed from Jesus Christ their fountain, dwelling in a believing heart.

Verse 15. *Give me this water*] Her curiosity was much excited, and this was the design of our Lord, that he might have her mind properly prepared to receive the great truths which he was about to announce.

Verse 16. *Call thy husband*] He appears to have spoken these words, 1. To make the woman consider her own state. 2. To show her that he knew her heart, and the secret actions of her life ; and was therefore well qualified to teach her heavenly truths.

Verse 18. *Thou hast had five husbands*] It is not clear that this woman was a prostitute : she might have been legally married to those five, and might have been divorced through some misbehaviour of her own, not amounting to adultery ; for the adulteress was to be put to death, both by the Jewish and Samaritan law, not divorced : or she might have been cast off through some caprice of her husband ; for, in the time of our Lord, divorces were very common among the Jews, so that a man put away his wife for *any fault*.

Verse 19. *I perceive that thou art a prophet.*] And therefore thought him well qualified to decide the grand question in dispute between the Jews and the Samaritans : but she did not perceive him to be the *Messiah*.

Verse 20. *Worshipped in this mountain*] Probably pointing to Mount Gerizim, at the foot of which Sychar was situated. The patriarchs had worshipped here—Jacob builded an altar on this mountain, and worshipped the true God : see Gen. xxii. 3 ; xxiii. 20.

Verse 21. *The hour cometh, &c.*] The time was now at hand in which the spiritual worship of God was about to be

21 Jesus saith unto her, Woman, believe me, the hour cometh, ^a when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ^b ye know not what : we know what we worship : for ^c salvation is of the Jews

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in ^d spirit ^e and in truth : for the Father seeketh such to worship him.

24 ^f God is a Spirit : and they that worship him must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ : when he is come, ^g he will tell us all things.

26 Jesus saith unto her, ^h I that speak unto thee am *he*.

27 And upon this came his disciples, and marvelled that he talked with the woman : yet no man said, *What seekest thou ?* or, *Why talkest thou with her ?*

28 The woman then left her waterpot, and went

ii. 8. Luke xxiv. 47. Rom. ix. 4, 5.—ⁱ Phil. iii. 3.—^j Ch. i. 17.—^k 2 Cor. iii. 17.—^l Ver. 29, 29.—^m Ch. ix. 37. Matt. xxvi. 63, 64. Mark xiv. 61, 62.

established in the earth, and all the Jewish rites and ceremonies entirely abolished.

Worship the Father.] This epithet shows the mild, benignant, and tender nature of the Gospel dispensation. Men are called to worship their heavenly Father, and to consider themselves as his children.

Verse 22. *Ye worship ye know not what*] The Samaritans believed in the same God with the Jews ; but, as they rejected all the prophetic writings, they had but an imperfect knowledge of the Deity : besides, as they incorporated the worship of idols with his worship, they might be justly said to worship him whom they did not properly know. See the account of their motley worship, 2 Kings xvii. 26-34. But after Sanballat had built the temple on Mount Gerizim, the idolatrous worship of the Outhians and Sepharvites, &c., was entirely laid aside ; the same religious service being performed in the Samaritan temple which was performed in that at Jerusalem.

We know what we worship] We Jews acknowledge all the attributes of his nature, and offer to him *only* the sacrifices prescribed in the Law.

Salvation is of the Jews.] *Salvation is from the Jews.* Salvation seems here to mean the Saviour, the *Messiah*, as it does, Luke ii. 30 ; Acts iv. 12 ; and so the woman appears to have understood it, ver. 25. It was to the Jews that the promises were made ; and it was in their prophetic scriptures which the Samaritans rejected, that Jesus Christ was proclaimed and described. See Isa. xi. 3.

Verse 23. *The true worshippers shall worship—in spirit*] The worship of the Samaritans was a defective worship—they did not receive the prophetic writings : that of the Jews was a carnal worship, dealing only in the letter, and referring to the spirit and design, which were at a distance, by types and ceremonies.

Verse 24. *God is a Spirit*] This is one of the first, the greatest, the most sublime, and necessary truths in the compass of nature ! A man worships God in spirit, when, under the influence of the Holy Ghost, he brings all his affections, appetites, and desires to the throne of God ; and he worships him in truth, when every purpose and passion of his heart, and when every act of his religious worship is guided and regulated by the word of God.

Verse 25. *I know that Messias cometh*] Though the Samaritans did not receive the prophetic writings, yet the tradition of the advent of the *Messiah*, which was common among the Jews, and founded on promises contained even in the books of Moses, was generally received among them also.

Which is called Christ] This appears to be the Evangelist's explanation of the Hebrew word, for we cannot suppose that the woman understood Greek, so as to translate the Hebrew word to our Lord ; or that she should suppose that a person who was a Jew, ver. 9, and a prophet, ver. 19, could stand in need of this interpretation.

her way into the city, and saith to the men,
29 Come, see a man 'which told me all things
that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 In the meanwhile, his disciples prayed him,
saying, Master, eat.

32 But he said unto them, I have meat to eat that
ye know not of.

33 Therefore said the disciples one to another,
Hath any man brought him *ought* to eat?

34 Jesus saith unto them, 'My meat is to do the
will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and
then cometh harvest? behold, I say unto you, Lift
up your eyes, and look on the fields; 'for they are
white already to harvest.

36 'And he that reapeth receiveth wages, and
gathereth fruit unto life eternal: 'that both he that
soweth, and he that reapeth, may rejoice together.

37 And herein is that saying true, One soweth,
and another reapeth.

* Ver. 25.—^b Job xlii. 12. Ch. vi. 38. xvii. 4. xix. 30.—^c Matt.
ix. 37. Luke x. 2.—^d Dan. xii. 3.—^e Ch. xv. 16. Amos ix. 13.

He will tell us all things.] Relative to the nature of *God*,
the nature of his *worship*, and the proper *place* to adore
him in.

Verse 26. *Jesus saith unto her, I—am he.*] Our Lord
never spoke in such direct terms concerning himself to his
own countrymen; nor even to his own disciples, till a little
before his death.

Verse 27. *Came his disciples*] From the town, whither
they went to buy food, ver. 8.

Marvelled that he talked with the woman] Because it
was contrary to the custom of the Eastern countries; and
there are many canons, among the Rabbins, against it.

Yet no man said, &c.] They were awed by his majesty,
and knew that he must have sufficient reasons to induce him
to act a part to which he was not at all accustomed.

Verse 28. *Left her waterpot*] She was so penetrated
with the great truths which Jesus had announced that she
forgot her errand to the well, and returned to the city with-
out the water for which she came out!

Verse 29. *All things that ever I did*] The Jews believed
that one essential characteristic of the Messiah would be,
that he should be able to tell the secrets of all hearts.

Verse 30. *They went out of the city*] Such effect had the
simple testimony of the woman on their minds.

And came unto him.] Or, *Were coming to him*; for they
did not reach him immediately; all that discourse between
him and his disciples, mentioned ver. 31 to 39, inclusive,
having taken place before the people of Sychar got to the
well.

Verse 31. *Master, eat.*] They knew that he was greatly
spent both with hunger and fatigue.

Verse 32. *I have meat to eat that ye know not of.*] Our
blessed Lord seizes every opportunity to raise the minds of
his apostles to heavenly things, through the medium of
earthly matters. Nor does he force these things into such
service. Properly understood, earthly substances are the
types, representatives, and shadows of heavenly things.

Verse 33. *Hath any man brought him ought to eat?*] They
could not help remembering the miraculous interven-
tions of divine providence, 1 Kings xvii. 4-6. chap. xix. 5-8;
and Matt. iv. 11.

Verse 34. *My meat is to do the will of him that sent me*] In
these words, our blessed Lord teaches a lesson of zeal
and earnestness to his apostles, and to all their successors in
the Christian ministry. Let the salvation of souls lie nearer
your heart than life itself. Let eating and drinking, labour
and rest, reading, thinking, study, prayer, and all things,
be directed to the accomplishment of this great work.

Verse 35. *There are yet four months, and then cometh
harvest?*] In Palestine, the harvest did not begin till after
passover, which was fixed on the 14th of the month Nisan,
which answers to our *March*, and sometimes extends into
April.

After all that learned men have said on this passage, it

38 I sent you to reap that whereon ye bestowed
no labour: other men laboured, and ye are entered
into their labours.

39 And many of the Samaritans of that city be-
lieved on him 'for the saying of the woman, which
testified, He told me all that ever I did.

40 So when the Samaritans were come unto him,
they besought him that he would tarry with them;
and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe,
not because of thy saying: for 'we have heard *him*
ourselves, and know that this is indeed the Christ,
the Saviour of the world.

43 Now after two days he departed thence, and
went into Galilee.

44 For 'Jesus himself testified, that a prophet
hath no honour in his own country.

45 Then when he was come into Galilee, the
Galileans received him, 'having seen all the things
that he did at Jerusalem at the feast: 'for they also
went unto the feast.

Heb. xi. 40.—^f Ver. 29.—^g Ch. xvii. 18. 1 John iv. 14.—^h Matt.
xiii. 57. Mark vi. 4. Luke iv. 24.—ⁱ Ch. ii. 23. iii. 2.—^j Deut. xvi. 16.

does not appear that our Lord meant anything by it more
than an illustration of his present subject. Though there
were ordinarily four months from seed-time to harvest, so
that a man, after he had sowed his seed, must wait patiently
till the regular and natural harvest came, yet it was not the
case *now*: the seed of life which he had sown but a few
hours ago had already brought forth much fruit; therefore
he says, *Lift up your eyes, and look on the fields*, over which
it is likely the Samaritans were then coming in troops,
guided by the woman who had already received the light of
the gospel of peace.

Verse 36. *And he that reapeth receiveth wages*] Or, *And
already the reaper receiveth wages*. By making the word
already the beginning of this verse, on the authority of
some excellent MSS. and Versions, a more consistent sense
is obtained than from the common arrangement. [This
criticism is not admissible.]

Verse 37. *Herein is that saying true, One soweth, and
another reapeth.*] The proverb which our Lord quotes was
taken from what ordinarily happens in the course of the
divine providence, where one takes a great deal of pains to
procure that of which another reaps the benefit. See in-
stances, Lev. xxvi. 16; Micah vi. 15; also Hos. vii. 9.

Verse 39. *Many of the Samaritans—believed on him for
the saying of the woman*] This woman was the first apostle
of Christ in Samaria!

Verse 40. *He abode there two days.*] We are not told that
he wrought any miracles among them; this does not appear
to have been necessary; they were a simple-hearted, teach-
able people, and they credited him on the evidence of his
own eternal truth.

Verse 42. *The Saviour of the world.*] Not of the Jews only,
but of the Samaritans, and of the whole *Gentile* world.

Verse 43. *Went into Galilee.*] Bishop Pearce thinks that
some words have been lost from the end of this verse, which
may be supplied thus: *Went into Galilee, but not to Naza-
reth*; for Jesus himself had declared, &c. [The difficulty
is met by supposing that Jesus went into Galilee for the
reason given in v. 41; that is, in order to avoid publicity.]

Verse 45. *The Galileans received him*] They received
him as the promised *Messiah*, because of the miracles which
they had seen him perform at Jerusalem, at the passover.

Verse 46. *Where he made the water wine.*] Cana was on the
road from Nazareth to Capernaum and the Sea of Tiberias.

A certain nobleman] An officer of the king's court: for
this is the meaning of the original word. This officer be-
longed to Herod Antipas, who was then tetrarch of
Galilee.

Verse 48. *Except ye see signs and wonders, &c.*] Our
Lord does not tell this man that he had no faith, but that
he had not enough. If he had had *none*, he would not have
come from Capernaum to Cana, to beg him to heal his son.
If he had had *enough*, he would have been contented with
recommending his son to our Lord, without entreating him

46 So Jesus came again into Cana of Galilee, * where he made the water wine. And there was a certain ^b nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death.

48 Then said Jesus unto him, ^c Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, ^d Go thy way; thy son

* Ch. ii. 1, 11.—^b Or, *courtier*, or, *ruler*.—^c 1 Cor. i. 22.

to go to Capernaum to heal him; which intimates that he did not believe our Lord could do it at a distance.

Verse 49. *Sir, come down, &c.*] He did not think our Lord could cure him without being *present*, and seems here to feel himself hurt, because our Lord did not come at his first entreaty.

Verse 50. *Go thy way; thy son liveth.*] Had our Lord gone with him, as he wished, his unbelief could not have been fully removed; as he would have still thought that our Lord's power could not reach from Cana to Capernaum: in order to destroy his unbelief at once, and bring him into the fulness of the faith of his supreme power, he cures him, being apparently absent, by that energy through which he fills both the heavens and the earth. Here it may be observed our blessed Lord did what this man requested him to do, but not in the way in which he wished it to be done. God will save all to the uttermost who call upon him, but not *in the way* in which they may desire.

The man believed the word] And yet it appears that he

liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour in the which Jesus said unto him, Thy son liveth: * and himself believed, and his whole house.

54 This is again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

^d Ps. lxxi. 20. Luke vii. 50.—* Acts xviii. 8. xvi. 15, 34.

had suspended his faith upon a certain condition: "If I find on my return that my son is healed, I will believe that Jesus is the Messiah."

Verse 52. *Yesterday at the seventh hour*] At the time we would call *one o'clock*.

Verse 53. *So the father knew*] He had the fullest proof that his son's cure was supernatural, and that it was wrought by the Lord Jesus.

Himself believed, and his whole house.] The sickness of the child became the means of salvation to all the household. They, no doubt, thought at first that God was dealing hardly with them, when threatening to remove the child; but now they see that in very faithfulness God had afflicted them.

Verse 54. *This—second miracle*] The first miracle which Christ performed was in this same city of Cana, just after his baptism; and this second took place after his arrival here from Jerusalem, whence, we have seen, he was driven by the persecution raised against him by the scribes and Pharisees.

CHAPTER V.

The man who had been diseased thirty-eight years healed on the sabbath day, 1-9. The Jews cavil, persecute Christ, and seek to kill him, because he had done this cure on the sabbath, 10-16. Our Lord vindicates his conduct, and shows, from the testimony of the Father, the Scriptures, John the Baptist, and his own works, that he came from God, to be the light and salvation of the world, 17-39. He reproves the Jews for their obstinacy, 40; hatred to God, 41, 42; pride, 43-44; and disbelief of their own law, 45-47.

AFTER * this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem ^b by the sheep ^c market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

* Lev. xxiii. 2. Deut. xvi. 1. Ch. ii. 13.—^b Neh. iii. 1. xii. 39.

Verse 1. *A feast*] This is generally supposed, by the best critics, to have been the feast of the *Passover*, which was the most eminent feast among the Jews. In several excellent MSS. the article is added, *the feast*, the grand, the principal festival.

Verse 2. *There is*] This is thought by some to be a proof that John wrote his Gospel *before* the destruction of Jerusalem; and that the pool and its porticoes were still remaining. Though there can be little doubt that Jerusalem was destroyed many years before John wrote, yet this does not necessarily imply that the pool and its porticoes must have been destroyed too.

By the sheep market] Rather, *gate*; see Neh. iii. 1, 32; xii. 39. This was in all probability the gate through which

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For ^d an angel went down at a certain season into the pool, and troubled the water: whosoever

^c Or, *gate*.—^d Matt. xxviii. 2. 1 Cor. ix. 24.

the sheep were brought which were offered in sacrifice in the temple.

Bethesda] Bethesda signifies literally, *the house of mercy*. It got this name probably from the cures which God mercifully performed there. It is likely the porticoes were built for the more convenient reception of the poor and distressed, who came hither to be healed.

Verse 3. *Waiting for the moving of the water.*] This clause, with the whole of the fourth verse, is wanting in some MSS. and Versions: but I think there is no *sufficient* evidence against their authenticity. Some have imagined that the sanative virtue was communicated to the waters by washing in them the entrails of the beasts which were offered in sacrifice; and that the *angel* meant no more than merely

then first after the troubling of the water, stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity ^a thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, ^b Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and ^c on the same day was the sabbath.

^a Lam. iii. 39. Hab. ii. 3. Luke viii. 43.—^b Matt. ix. 6. Mark ii. 11. Luke v. 24.—^c Ch. ix. 14.—^d Exod. xx. 10. Neh. xiii. 19. Jer. xvii. 21, &c. Matt. xii. 2. Mark ii. 24. iii. 4. Luke vi. 2.

a man sent to stir up from the bottom this corrupt sediment, which being distributed through the water, the pores of the person who bathed in it were penetrated by this matter, and his disorder repelled! But this is a miserable shift to get rid of the power and goodness of God; built on the merest conjectures, self-contradictory, and every way as unlikely as it is insupportable. It has never yet been satisfactorily proved that the sacrifices were ever washed; and, could even this be proved, who can show that they were washed in the pool of *Bethesda*? These waters healed a man, in a moment, of *whatsoever disease* he had. Now, there is no one cause under heaven that can do this. Had only one kind of disorders been cured here, there might have been some countenance for this deistical conjecture—but this is not the case; and we are obliged to believe the relation just as it stands, and thus acknowledge the sovereign power and mercy of God, or take the desperate flight of an infidel, and thus get rid of the passage altogether. [The authenticity of this passage is yet the subject of controversy; the names of illustrious critics are ranged on both sides.]

Went down] The word seems to imply that the angel had ceased to descend when John wrote. Neither *Josephus*, *Philo*, nor any of the Jewish authors mention this pool; so that it is very likely that it had not been long celebrated for its healing virtue, and that nothing of it remained when those authors wrote.

Certain season] This probably refers to the time of the feast, during which only this miraculous virtue lasted. It is not likely that the angel *appeared* to the people—his descent might be only known by the ebullition caused in the waters. Was not the whole a type of Christ? See Zech. xiii. 1.

Verse 5. *Had an infirmity thirty and eight years.*] There could have been no collusion in this case; as his affliction had lasted thirty-eight years, it must have been known to multitudes; therefore he could not be a person prepared for the occasion. All Christ's miracles have been wrought in such a way, and on such persons and occasions, as absolutely to preclude all possibility of the suspicion of imposture.

Verse 6. *Wilt thou be made whole?*] Christ, by asking this question, designed to excite in this person, faith, hope, and a greater desire of being healed. He wished him to reflect on his miserable state, that he might be the better prepared to receive a cure, and to value it when it came.

Verse 8. *Rise, take up thy bed and walk.*] Jesus speaks here as God. He speaks in no name but his own, and with an authority which belongs to God alone. And what is the consequence? The man became whole immediately; and this sudden restoration to health and strength was an incontestable proof of the omnipotence of Christ.

The bed of the poor in the East is seldom anything besides a single mat, or a cloth as thick as a bed-quilt. Men carrying such beds may be seen daily on the highways.

Verse 9. *The same day was the sabbath.*] But why did our Lord command this man to carry his bed on the sabbath, as the law prohibited all servile work, and especially the carrying of burthens? 1. The man was a poor man, and if he had left his bed he might have lost it; and he could not have conveniently watched it till the next morning. 2. Christ showed by this that he was Lord of the sabbath, see Matt. xii. 8. 3. This was not contrary to the spirit of the law: the sabbath was made to honour God in, and this was a

10 The Jews therefore said unto him that was cured, It is the sabbath day: ^a it is not lawful for thee to carry *thy bed*.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, ^a a multitude being in *that place*.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: ^b sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus,

xiii. 14.—^a Or, from the multitude that was.—^b Matt. xii. 45. Ch. viii. 11.

public monument of his power and goodness. 4. It was the wisdom of Christ to do his miracles so that they might be seen and known by a multitude of people, and especially in Jerusalem, which was the capital of the country, and the centre of the Jewish religion; and this very circumstance of the healed man carrying his bed on the sabbath day must call the attention of many to this matter, and cause the miracle to be more generally known.

Verse 11. *He that made me whole, &c.*] The poor man reasoned conclusively:—He who could work such a miracle must be at least the best of men: now a good man will neither do evil himself, nor command others to do it: but he who cured me ordered me to carry my bed; therefore, there can be no evil in it.

Verse 13. *Jesus had conveyed himself away*] And this he might easily do, as there was a crowd in the place. Some think the words indicate, that Jesus withdrew on seeing a multitude in the place, i. e., raising a tumult, because of the man carrying his bed. He had not yet finished his work, and would not expose himself to the envy and malice of the Jewish rulers.

Verse 14. *Jesus findeth him in the temple*] Whether this was on the same day, or some other, does not distinctly appear: it was probably the same day, after he had carried home his couch. How many, when they are made well, forget the hand that has healed them, and, instead of gratitude and obedience to God, use their renewed health and strength in the service of sin!

Sin no more, unless a worse thing come unto thee.] Our Lord, intending to discover to this man who he was, gave him two proofs of the perfection of his knowledge. 1. He showed him that he knew the secret of the past—*sin no more*: thereby intimating that his former sins were the cause of his long affliction. 2. He showed him that he knew the future—*lest a worse thing come unto thee*: if thy iniquity be repeated, thy punishment will be increased.

Verse 16. *And sought to slay him*] This clause is omitted by several ancient MSS. and Versions; but it does not appear to me that it should be omitted. However, it was true of the Jews, whether the words were originally in the Evangelist or not. The spirit of religious persecution has always been the most fell and dangerous of all on this side perdition. Every other disposition appears to have its moderator; but this is wholly abandoned to the guidance of Satan, and has for its objects the men who know the truth, and who live to the glory of their God, and for the benefit of mankind.

Verse 17. *My Father worketh hitherto, and I work.*] God created the world in *six days*: on the seventh he rested from all creating acts, and set it apart to be an everlasting memorial of his work. But, though he rested from creating, he never ceased from preserving and governing that which he had formed: in this respect he can keep no sabbaths; for nothing can continue to exist, or answer the end proposed by the divine wisdom and goodness, without the continual energy of God. So I work—I am constantly employed in the same way, governing and supporting all things, comforting the wretched, and saving the lost; and to me, in this respect, there is no sabbath.

Verse 18. *Making himself equal with God.*] This the Jews understood from the preceding verse: nor did they take a wrong meaning out of our Lord's words; for he plainly stated

and sought to slay him, because he had done these things on the sabbath day.

17 But Jesus answered them, * My Father worketh hitherto, and I work.

18 Therefore the Jews ^bsought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, * making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, ^dThe Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For * the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth them; ^eeven so the Son quickeneth whom he will.

22 For the Father judgeth no man, but * hath committed all judgment unto the Son:

* Ch. ix. 4. xiv. 10.—^a Ch. vii. 19.—^c Ch. x. 30, 33. Phil. ii. 6.—^d Ver. 30. Ch. viii. 28. ix. 4. xii. 49. xiv. 10.—^e Matt. iii. 17. Ch. iii. 35. 2 Pet. i. 17.—^f Luke vii. 14. viii. 54. Ch. xi. 25, 43.—^g Matt. xi. 27. xviii. 18. Ver. 27. Ch. iii. 35. xvii. 2. Acts xvii. 31. 1 Pet. iv. 5.—^h 1 John ii. 23.—ⁱ Ch. iii. 16, 18. vi. 40, 47.

that, whatever was the Father's work, his was the same; thus showing that He and the Father were ONE.

Verse 19. *The Son can do nothing of himself*] Because of his inseparable union with the Father: nor can the Father do anything of himself, because of his infinite unity with the Son.

What things soever he doeth, these also doeth the Son] God does nothing but what Christ does. What God does is the work of God, and proper to no creature—Jesus does whatsoever God does, and therefore is no created being. The conclusion from our Lord's argument is: If I have broken the sabbath, so has God also; for I can do nothing but what I see him doing. He is ever governing and preserving; I am ever employed in saving.

Verse 20. *That ye may marvel*.] Or, *So as to make you wonder*. Our Lord sometimes speaks of himself as God, and sometimes as the ambassador of God. As he had a human and divine nature, this distinction was essentially necessary.

Verse 21. *As the Father raiseth up the dead*] This he did in the case of the widow's son at Sarepta, 1 Kings xvii. 22, by the ministry of the prophet Elijah. And again, in the case of the Shunamite's son, 2 Kings iv. 32-35, by the ministry of the prophet Elisha.

The Son quickeneth whom he will.] He raiseth from death to life whomever he pleases. So he did, for he raised the ruler's daughter, Mark v. 35-42; the widow's son at Nain, Luke vii. 11-15; and Lazarus, at Bethany, John xi. 14-44.

Whom he will.] Here our Lord points out his sovereign power and independence; he gives life according to his own will—not being obliged to supplicate for the power by which it was done, as the prophets did.

Verse 22. *The Father judgeth no man*] This confirms what he had said before, verse 17, 19.

Verse 23. *That all men should honour the Son, &c.*] If then the Son is to be honoured, EVEN as the Father is honoured, then the Son must be God, as receiving that worship which belongs to God alone.

He that honoureth not the Son] God will not receive that man's adoration who refuses to honour Jesus, even as he honours him.

Verse 24. *He that heareth my words*] My doctrine—and believeth on him that sent me—he who credits my divine mission, that I am come to give light and life to the world by my doctrine and death—hath eternal life—the seed of this life is sown in his heart the moment he believes—and shall not come into condemnation, into judgment—that which will speedily come on this unbelieving race; and that which shall overwhelm the wicked in the great day.

But is passed from death unto life.] Has changed his country, or place of abode. Death is the country where every Christless soul lives. The man who knows not God lives a dying life, or a living death; but he who belives in

23 That all men should honour the Son, even as they honour the Father. * He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, ^aHe that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; ^bbut is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when ^cthe dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself, so hath he given to the Son to have life in himself;

27 And ^dhath given him authority to execute judgment also, * because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 * And shall come forth: * they that have done good, unto the resurrection of life; and they that

viii. 51. xx. 31.—¹ 1 John iii. 14.—² Ver. 28. Eph. ii. 1, 5. v. 14. Col. ii. 13.—³ Ver. 22. Acts x. 42. xviii. 81.—⁴ Dan. vii. 13, 14.—⁵ Isa. xvi. 19. 1 Thess. iv. 16. 1 Cor. xv. 62.—⁶ Dan. xii. 2. Matt. xxv. 32, 33, 46.

the Son of God passes over from the empire of death, to the empire of life.

Verse 25. *The dead shall hear the voice*] Three kinds of death are mentioned in the scriptures: *natural, spiritual, and eternal*.

The first consists in the separation of the body and soul. The second in the separation of God and the soul. The third in the separation of body and soul from God in the other world. Answerable to these three kinds of death, there is a *threefold life*: *Natural* life, which consists in the union of the soul and body. *Spiritual* life, which consists in the union of God and the soul by faith and love. *Eternal* life, which consists in the communion of the body and soul with God, by holiness, in the realms of bliss.

Verse 26. *Hath he given to the Son to have life, &c.*] Here our Lord speaks of himself in his character of Messiah or envoy of God.

Verse 27. *Because he is the Son of man*.] Because he is the Messiah; for in this sense the phrase, *Son of man*, is often to be understood.

Verse 30. *I can of mine own self do nothing*] Because of my intimate union with God. See on ver. 19.

I seek not mine own will] I do not, I cannot attempt to do anything without God. This, that is, the Son of man, the human nature which is the temple of my divinity, chap. i. 14, is perfectly subject to the Deity that dwells in it. In this respect our blessed Lord is the perfect pattern of all his followers. In every thing their wills should submit to their heavenly Father.

Verse 31. *If I bear witness*] If I had no proof to bring of my being the Messiah, and equal to God, common sense would direct you to reject my testimony; but the mighty power of God, by which I work my miracles, sufficiently attests that my pretensions are well founded.

Verse 32. *There is another*] God the Father, who, by his Spirit in your prophets, described my person, office, and miracles.

Verse 33. *Ye sent unto John*] I am not without human testimony of the most respectable kind:—Ye sent to John and he bare witness. There are several circumstances in John's character which render his testimony unexceptionable.

Verse 34. *But I receive not testimony from man [only]*. I have no need of John's testimony: the works that I do bear sufficient testimony to me, ver. 36.

But these things I say, &c.] You believed John to be a prophet—a prophet cannot lie: he bore testimony that I am the Lamb of God, that beareth away the sin of the world, chap. i. 29; therefore, that ye may be saved by believing in me as such, I have appealed to John's testimony.

Verse 35. *He was a burning and a shining light*] He was a burning and a shining LAMP. He was not the light of the world, i. e., the sun; but he was a lamp, to give a clear and

have done evil, unto the resurrection of damnation.

80 'I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because 'I seek not mine own will, but the will of the Father which hath sent me.

81 'If I bear witness of myself, my witness is not true.

82 'There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

83 Ye sent unto John, 'and he bare witness unto the truth.

84 But I receive not testimony from man: but these things I say, that ye might be saved.

85 He was a burning and 'a shining light: and 'ye were willing for a season to rejoice in his light.

86 But 'I have greater witness than that of John: for 'the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

87 And the Father himself, which hath sent me, 'hath borne witness of me. Ye have neither heard his voice at any time, 'nor seen his shape.

*Ver. 19.—Matt. xxvi. 39. Ch. iv. 34. vi. 38.—'See ch. viii. 14. Rev. iii. 14.—Matt. iii. 17. xvil. 5. Ch. viii. 18. 1 John v. 6, 7, 9. —Ch. i. 15, 19, 27, 31.—2 Pet. i. 19.—'See Matt. xiii. 20. xxi. 28. Mark vi. 20.—1 John v. 9.—Ch. iii. 2. x. 25. xv. 24.—Matt. iii. 17. xvil. 5. Ch. vi. 27. viii. 18.—Dent. iv. 12. Ch. i. 18.

steady light till the sun should arise. It is supposed that John had been cast into prison about four months before this time.

The expression of *lamp* our Lord took from the ordinary custom of the Jews, who termed their eminent doctors *the lamps of Israel*. A lighted candle is a proper emblem of a minister of God; and, *Alteri serviens consumor*—"In serving others, I myself destroy"—a proper motto. There are few who preach the gospel faithfully that do not lose their lives by it. *Burning* may refer to the zeal with which John executed his message; and *shining* may refer to the clearness of the testimony which he bore concerning Christ. Only to *shine* is but vanity; and to *burn* without *shining* will never edify the church of God. Some *shine* and some *burn*, but few both *shine* and *burn*; and many there are who are denominated pastors, who neither *shine* nor *burn*. He who wishes to save souls must both *burn* and *shine*, the *clear light of the knowledge of the sacred records* must fill his understanding; and the *holy flame of loving zeal* must occupy his heart. *Zeal* without *knowledge* is continually *blundering*; and *knowledge* without *zeal* makes *no converts* to Christ.

For a season] The time between his beginning to preach and his being cast into prison.

To rejoice] To jump for joy, as we would express it. They were exceedingly rejoiced to hear that the Messiah was come, because they expected him to deliver them out of the hands of the Romans: but when a *spiritual deliverance*, of infinitely greater moment, was preached to them, they rejected both it and the light which made it manifest.

Verse 36. But I have greater witness] I prove that God bears testimony to me, by my works: these miracles, which attest my mission, and prove by themselves that nothing less than unlimited power and boundless love could ever produce them. By my word only, I have perfectly and instantly healed a man who was diseased thirty and eight years. Ye see the miracle—the man is before you whole and sound. Why then do ye not believe in my mission, that ye may embrace my doctrine, and be saved?

Verse 37. The Father himself—hath borne witness] That is by his prophets.

Ye have neither heard his voice] The sense is—"Not that my Father ever appeared visibly or spake audibly to any of you; but he did it by the mouths of his prophets." Lately, however, he had added to their testimony his own voice from heaven, on the day of Christ's baptism.

Verse 38. Ye have not his word abiding in you] Though ye believe the scriptures to be of God, yet ye do not let them take hold of your hearts—his word is in your mouth, but not in your mind.

Verse 39. Search the scriptures] This should be trans-

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 'Search the scriptures; for in them ye think ye have eternal life: and 'they are they which testify of me.

40. 'And ye will not come to me, that ye might have life.

41 'I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive.

44 'How can ye believe, which receive honour one of another, and seek not 'the honour that cometh from God only?

45 Do not think that I will accuse you to the Father: 'there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: 'for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

1 Tim. i. 17. 1 John iv. 12.—1 Isa. viii. 20. xxxiv. 16. Luke xvi. 29. Ver. 43. Acts xvii. 11.—Dent. xviii. 15, 18. Luke xxiv. 27. Ch. i. 45.—Ch. i. 11. iii. 19.—Ver. 34. 1 Thess. ii. 6.—Ch. xii. 43.—Rom. ii. 29.—Rom. ii. 12.—Gen. iii. 15. xli. 3. xviii. 18. xii. 18. xlix. 10. Dent. xviii. 15, 18. Ch. i. 45. Acts xxvi. 22.

lated, not in the imperative, but in the indicative mood—thus, *Ye search the scriptures diligently*.

Perhaps the scriptures were never more diligently searched than at that very time; first, because they were in expectation of the immediate appearing of the *Messiah*; secondly, because they wished to find out *allegories* in them; and, thirdly, because they found these scriptures to contain the promise of an *eternal life*.

Verse 40. And ye will not come to me] Though ye thus search the scriptures, in hopes of finding the *Messiah* and *eternal life* in them, yet ye will not come unto me, believe in me, and be my disciples, though so clearly pointed out by them, that ye may have that eternal life which can only come through me.

Verse 41. I receive not honour from men] Your salvation can add nothing to me, nor can your destruction injure me: I speak only through my love for your souls, that ye may be saved.

Verse 42. But I know you, that ye have not, &c.] Do not say that you oppose me through zeal for God's honour, and love for his name, because I make myself equal to him. I know the dispositions of your souls; and I know ye have neither love for his name, nor zeal for his glory.

Verse 43. I am come in my Father's name] With all his influence and authority.

If another shall come in his own name] Having no divine influence, and no other authority than his own, him ye will receive.

Verse 44. How can ye believe, which receive honour, &c.] The grand obstacle to the salvation of the Scribes and Pharisees was their *pride*, *vanity*, and *self-love*. They lived on each other's praise. If they had acknowledged Christ as the *only teacher*, they must have given up the good opinion of the multitude; and they chose rather to lose their souls than to forfeit their reputation among men! This is the ruin of millions. They will not accept the salvation which is offered to them on these terms—*Deny thyself: take up thy cross, and follow ME*. It is no wonder that we never find persons making any progress in religion who mix with the world, and in any respect regulate their conduct by its antichristian customs, maxims, and fashions.

Verse 45. Do not think that I will accuse you] You have accused me with a breach of the sabbath, which accusation I have demonstrated to be false: I could, in return, accuse you, and substantiate the accusation, with the breach of the whole law; but this I need not do, for *Moses, in whom ye trust*, accuses you. You read his law, acknowledge you should obey it, and yet break it both in the letter and in the spirit. This law, therefore, accuses and condemns you.

Verse 46. He wrote of me.] For instance, in reciting the prophecy of Jacob, Gen. xlix. 10. Confer this with Acts

iii. 22, and vii. 87. Besides, Moses pointed out the Messiah in a multitude of *symbols* and *figures*, which are found in the history of the patriarchs, the ceremonial laws, and especially in the whole *sacrificial* system. All these were well-defined, though shadowy, representations of the birth, life, sufferings, death, and resurrection of the Saviour of the world.

Verse 47. *But if ye believe not his writings, &c.*] If you lay them not to heart—if you draw not those conclusions

from them which their very letter, as well as their spirit, authorizes you to draw, *how shall ye believe my words*, against which ye have taken up the most ungrounded prejudice?

It appears that this discourse of our Lord had effectually confounded these Jews, for they went away without *replying*—a manifest proof that they had *nothing* to say.

CHAPTER VI.

Jesus passes the Sea of Tiberias, and a great multitude follow him, 1-4. He feeds five thousand with five loaves and two fishes, 5-13. They acknowledge him to be the prophet that should come into the world, 14. They purpose to force him to become their king; and he withdraws from the multitude, 15. The disciples take ship, and go towards Capernaum, and are overtaken with a storm, 16-18. Christ comes to them, walking upon the water, 19-21. The people take boats and follow him, 22-24. He reproves their fleshly motives, 25-27. They profess a desire to be instructed, 28. Christ preaches to them, and shows them that he is the bread of life, and that those who reject him are without excuse, 29-40. They are offended, and cavil, 41, 42. He asserts and illustrates his foregoing discourse, 43-51. They again cavil, and Christ gives further explanations, 52-59. Several of his disciples are stumbled at his assertion, that unless they ate his flesh and drank his blood they could not have life, 60. He shows them that his words are to be spiritually understood, 61-65. Several of them withdraw from him, 66. He questions the twelve, whether they also were disposed to forsake him, and Peter answers for the whole, 67-69. Christ exposes the perfidy of Judas, 70, 71.

A*F*^{ter} these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2 And ^aa great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 ^cAnd the passover, a feast of the Jews, was nigh.

5 ^dWhen Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

^aMatt. xiv. 15. Mark vi. 35. Luke ix. 10, 12.—^bLuke vi. 17. ix. 11.—^cLev. xxiii. 5, 7. Deut. xvi. 1. Ch. ii. 13. v. 1.—^dMatt.

Verse 1. *After these things*] This is a sort of indefinite expression, from which we can gather nothing relative to the time in which these things happened.

Jesus went over the sea of Galilee] Or, *by the side of the sea of Galilee*. The sea of Galilee, Gennesaret, and Tiberias, are the same in the New Testament with the sea of Cinnereth in the Old. Tiberias was a city in Galilee, situated on the western side of the lake.

Verse 2. *They saw his miracles which he did*] John does not mention these miracles; but Matthew details them, from chap. xii. 2, to chap. xiv. 13.

Verse 3. *Went up into a mountain*] This mountain must have been in the desert of Bethsaida, in the territories of Philip, Tetrarch of Galilee. Our Lord withdrew to this place for a little rest; for he and his disciples had been so thronged with the multitudes, continually coming and going, that they had not time to take necessary food.

Verse 4. *And the passover—was nigh.*] This happened about ten or twelve days before the third passover which Christ celebrated after his baptism.

Verse 5. *Saith unto Philip*] Philip was probably the provider for the disciples, as Judas was the treasurer.

Whence shall we buy bread] Or, *may we buy*. As Philip was of Bethsaida, chap. i. 44, xii. 21, he must have been

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, 'Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little.

8 One his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: 'but what are they among so many?

10 And Jesus said, Make the men sit down. (Now there was much grass in the place.) So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had

xiv. 14. Mark vi. 35. Luke ix. 12.—^aSee Num. xi. 21, 22.—^b2 Kings iv. 43.

much better acquainted with the country in which they then were than any other of the disciples.

Verse 6. *This he said to prove him*] To try his faith, and to see whether he and the other apostles had paid proper attention to the miracles which they had already seen him work; and to draw their attention more particularly to that which he was now about to perform.

Verse 7. *Two hundred pennyworth*] This sum, rating the *denarius* at 7½d., would amount to £6 9s. 2d. of our money, and appears to have been more than our Lord and all his disciples were worth of this world's goods.

Verse 8. *Andrew, Simon Peter's brother, saith*] The other Evangelists attribute this answer to the apostles in general.

Verse 9. *There is a lad here*] A little boy, or servant, probably one who carried the apostles' provisions, or who came on purpose to sell his bread and fish.

Five barley loaves] Barley scarcely bore one-third of the value of wheat in the East, see Rev. vi. 6. That it was a very mean fare appears from Ezek. xiii. 19, where the false prophetesses are said to pollute the name of God for *handfuls of barley*, i. e., for the meanest reward. From this and other circumstances, we may plainly perceive that the self-denying doctrine preached by Christ and his apostles was fully exemplified in their own manner of living.

given thanks he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth^a that prophet that should come into the world.

15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16^b And when even was now come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. ^c And it was now dark, and Jesus was not come to them.

^a Gen. xlix. 10. Deut. xviii. 15, 18. Matt. xi. 3. Ch. i. 21. iv. 19, 25. vii. 40.

Two small fishes] This word signifies whatever is eaten with bread, to perfect the meal, or to make it easy of deglutition, or to help the digestion. There is no word in the English language for it, which is a great defect. From the parallel places in the other three Evangelists, we gather that the word evidently means *fish* in the text of St. John, see on chap. xxi. 5.

Verse 10. *There was much grass in the place.*] Perhaps newly mown grass, or hay, is meant, and this circumstance marks out particularly that the passover was at hand.

Verse 11. *Jesus took the loaves*] See the notes on Matt. xiv. 19-21.

Verse 12. *Gather up the fragments*] Among the Jews the *peah*, or residue after a meal, was the property of the servants.

Verse 14. *This is of a truth that prophet*] Spoken of, Deut. xviii. 25, viz., the Messiah. How near were those people at this time to the kingdom of heaven!

Verse 15. *Take him by force, to make him a king*] Our Lord perceiving this, either by some words which they had dropped, or by his penetration of their hearts, retired before the project had been fully formed, or could be put into execution. It was not till a considerable time afterwards that even the disciples fully understood that his kingdom was not of this world.

Into a mountain] That on which he was with his disciples previously to his working this miracle, see ver. 8.

Worldly wisdom would have said, "Declare thyself king: yield to the desires of the people: this will be the readiest way of converting the Jews." No. Jesus must die for the sin of the world. No man's heart can be turned to God by outward pomp or splendour—no saving change can be brought about by any might or any power, but by the Spirit of the Lord of hosts. Zech. iv. 6.

Verse 17. *Toward Capernaum.*] Our Lord seems to have desired them to go either to Bethsaida or Capernaum, which were only a very few miles distant, and on the same side of the sea. The reason why they could reach neither was the storm which the Evangelist says rose at the time, and the wind being contrary: the storm being probably excited by the prince of the power of the air.

Verse 19. *Had rowed*] Their vessel was a small one only, something of the boat kind: as to sails, if they had any, they could not now venture to carry them, because of the storm.

Five and twenty or thirty furlongs] Between three and four miles. The Sea of Tiberias, on which they now were, was forty furlongs, or five miles in breadth; and one hundred and forty furlongs, or eighteen miles in length.

Verse 21. *Immediately the ship was at the land*] How far they were from the place at which they landed, when our Lord came to them, we know not. But the Evangelist seems to speak of their sudden arrival there as extraordinary and miraculous.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: ^a and immediately the ship was at the land whither they went.

22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

^b Matt. xiv. 23. Mark vi. 47.—^c Matt. xiv. 25. Mark vi. 47.

^a Matt. xiv. 32. Mark vi. 51.

Verse 22. *The people which stood on the other side*] *Standing by the sea side.* The people were not on the other side, i. e., in *Perea*, as our version states, but on that side where Bethsaida lay. The Greek word seems to signify in scripture sometimes on the side of, and sometimes on this side of.

Verse 23. *There came other boats*] After Jesus and his disciples had departed.

From Tiberias] Herod Antipas built this city near the Lake of Genesaret, in the best parts of Galilee, and called it *Tiberias*, in honour of *Tiberius*, the Roman Emperor.

Verse 24. *They also took shipping*] That is, as many of them as could get accommodated with boats took them, and thus got to Capernaum; but many others doubtless went thither on foot, as it is not at all likely that five or six thousand persons could get boats enough to carry them.

Verse 25. *On the other side of the sea*] That is, on the sea coast, to the northward of it, where Capernaum lies in the land of Genesaret.

Verse 26. *Ye seek me, not because ye saw, &c.*] Though the miracle of the loaves was one of the most astonishing that ever was wrought upon earth; and though this people had, by the testimony of all their senses, the most convincing proof of its reality; yet we find many of them paid little attention to it, and regarded the omnipotent hand of God in it no farther than it went to satisfy the demands of their appetite!

Verse 27. *Labour not for the meat*] That is, for that only, but also for the bread, &c. Our Lord wills every man to be active and diligent in that employment in which providence has placed him; but it is his will also that that employment, and all the concerns of life, should be subservient to the interest of his soul.

But for that meat, &c.] He who labours not in the work of his salvation, is never likely to enter into the kingdom of God. Though our labour cannot purchase it, either in whole or in part, yet it is the way in which God chooses to give salvation; and he that will have heaven must strive for it.

Him hath God the Father sealed.] By this expression, our Lord points out the commission which, as the Messiah, he received from the Father, to be prophet and priest to an ignorant, sinful world.

Verse 28. *That we might work the works of God*] That is, divine works, or such as God can approve.

Verse 29. *This is the work of God, that ye believe*] There is nothing you can be employed in more acceptable to God than in yielding to the evidence set before you, and acknowledging me as your Messiah, and the Saviour of a lost world.

Verse 30. *What sign*] *What miracle*; so the word is evidently used, John ii. 11, 23, and in many other places.

That we may see, and believe thee] That, having seen the miracle, we may believe thee to be the promised Messiah.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 * Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, * This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, * What sign showest thou then, that we may see, and believe thee? what dost thou work?

31 * Our fathers did eat manna in the desert; as it is written, * He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven and giveth life unto the world.

34 * Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, * I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

* Or, Work not.—Ver. 54. Ch. iv. 14.—Matt. iii. 17. xvii. 5. Mark i. 11. ix. 7. Luke ii. 22. ix. 35. Ch. i. 88. v. 37. viii. 18. Acts ii. 22. 2 Pet. i. 17.—1 John iii. 23.—Matt. xii. 38. xvi. 1. Mark viii. 11. 1 Cor. i. 22.—Exod. xvi. 15. Num. xi. 7. Neh. ix. 15. Wisd. xvi. 20. 1 Cor. x. 8.—Ps. lxxviii. 24. 29.—See ch. iv. 15.—Ver. 48, 58.—Ch. iv. 14. vii. 37.—Ver. 28, 64.—Ver. 45.—Matt. xxiv. 24. Ch. x. 28, 29. 2 Tim. ii. 19. 1 John ii. 19.—Matt.

Verse 31. *Our fathers did eat manna in the desert.* Their argument seems to run thus: Thou hast, we grant, fed five thousand men with five loaves and two small fishes; but what is this in comparison of what Moses did in the desert, who for forty years fed more than a million of persons with bread from heaven: do something like this, and then we will believe in thee, as we have believed in Moses.

Verse 32. *Moses gave you not that bread from heaven.* Our Lord refutes the argument of the Jews, by proving: 1. That it was not Moses, but God, who gave the manna. 2. That this bread was not the true bread, but was merely a type of it. 3. That God had given them now a bread infinitely more excellent. 4. That himself is that heavenly nourishment of which he spake, and that he was typified by manna in the desert.

Verse 34. *Lord, evermore give us this bread.* Either meaning, "Let the miracle of the manna be renewed, and continue among us for ever:" or, "Let that bread, of which thou hast spoken, become our constant nourishment."

Verse 35. *I am the bread of life.* That is, the bread which gives life, and preserves from death.

He that cometh to me. The person who receives my doctrine, and believes in me as the great atoning sacrifice, shall be perfectly satisfied, and never more feel misery of mind. All the guilt of his sins shall be blotted out, and his soul shall be purified unto God; and, being enabled to love him with all his heart, he shall rest, fully, supremely, and finally happy, in his God.

Verse 37. *All that the Father giveth me.* The neuter gender is probably used here for the masculine.

Shall come to me. All that are drawn by the Father, ver. 44, i. e., all those who are influenced by his Spirit, and yield to those influences: for as many as are LED—not driven or dragged—by the Spirit of God, they are the children of God, Rom. viii. 14. God sent his prophets to proclaim his salvation to this people; and he accompanied their preaching with the influence of his Spirit. Those who yielded were

36 * But I said unto you, That ye also have seen me, and believe not.

37 * All that the Father giveth me shall come to me: and * him that cometh to me I will in no wise cast out.

38 For I came down from heaven * not to do mine own will, * but the will of him that sent me.

39 And this is the Father's will which hath sent me, * that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, * that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, * Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 * No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 * It is written in the prophets, And they shall be all taught of God. * Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 * Not that any man hath seen the Father, * save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, * He that believeth on me hath everlasting life.

48 * I am that bread of life.

xxvi. 39. Ch. v. 30.—Ch. iv. 34.—Ch. x. 28. xvii. 12. xviii. 9.—Ver. 27, 47, 54. Ch. iii. 15, 16. iv. 14.—Matt. xiii. 55. Mark vi. 3. Luke iv. 22.—Cant. i. 4. Ver. 65.—Isa. liii. 13. Jer. xxxi. 34. Mic. iv. 2. Heb. viii. 10. x. 16.—Ver. 37.—Ch. i. 18. v. 37.—Matt. xi. 27. Luke x. 22. Ch. i. 18. vii. 29. viii. 19.—Ch. iii. 16, 18, 36. Ver. 40.—Ver. 33, 35.

saved: those who did not yield to these drawings were lost. This Spirit still continued to work and to allure; but the people being uncircumcised both in heart and ears, they always resisted the Holy Ghost; as their fathers did, so did they, Acts vii. 51. And though Christ would have gathered them together, as a hen would gather her chickens under her wings, yet they would not. Those who come at the call of God are represented here as *given to Christ*, because it is through his blood alone that they can be saved.

I will in no wise cast out. Our blessed Lord alludes to the case of a person in deep distress and poverty, who comes to a nobleman's house, in order to get relief: the person appears, and the owner, far from treating the poor man with asperity, welcomes, receives him kindly, and supplies his wants. So does Jesus. Never did he reject the suit of a penitent, however grievous his crimes might have been.

Verse 38. *Not to do mine own will.* I am come, not to act according to human motives, passions, or prejudices: but according to infinite wisdom, goodness, and mercy.

Verse 39. *I should lose nothing.* It is the will of God that every soul who believes should continue in the faith, and have a resurrection unto life eternal. But he wills this continuance in salvation, without purposing to force the persons so to continue. God may will a thing to be, without willing that it shall be. Judas was given to Christ by the Father, chap. xvii. 12. The Father willed that this Judas should continue in the faith, and have a resurrection unto life eternal: but Judas sinned and perished. Now it is evident that God willed that Judas might be saved, without willing that he must be saved infallibly and unconditionally. When a man is a worker together with the grace of God, he is saved: when he receives that grace of God in vain, he is lost—not through a lack of will or mercy in God, but through lack of his co-operation with divine grace. God saves no man as a stock or a stone, but as a reasonable being and free agent.

Raise it up again at the last day. The Jews believed that

49 • Your fathers did eat manna in the wilderness, and are dead.

50 ^b This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread ^c which came down from heaven: if any man eat of this bread, he shall live for ever: and ^d the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore ^e strove among themselves, saying, 'How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ^f ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 ^g Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, ^h dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 ⁱ This is that bread which came down from heaven: not as your fathers did eat manna, and

are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 ^k Many therefore of his disciples, when they had heard *this*, said, This is a hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 ^l What and if ye shall see the Son of man ascend up where he was before?

63 ^m It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But ⁿ there are some of you that believe not. For ^o Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore ^p said I unto you that no man can come unto me, except it were given unto him of my Father.

66 ^q From that time many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to

^a Ver. 31.—^b Ver. 51, 58.—^c Ch. iii. 13.—^d Heb. x. 5, 10.—^e Ch. vii. 43. ix. 16. x. 19.—^f Ch. iii. 9.—^g Matt. xxvi. 26, 28.—^h Ver. 27, 40, 63. Ch. iv. 14.—ⁱ John iii. 24. iv. 15, 16.—^j Ver. 40, 50, 51.—

the wicked should have no resurrection: and that the principle that led to the resurrection of the body in the righteous, was the indwelling Spirit of God.

Verse 40. *This is the will of him that sent me*] God gives the grace of repentance and faith to every man; but he neither repents nor believes for any man. Each must repent for his own sins, and believe in the Lord Jesus, through the grace given, or perish.

Verse 41. *The Jews then murmured*] Because the whole of his discourse went to prove that he was infinitely greater than Moses; and that he alone could give present peace and eternal glory to men.

Verse 44. *Except the Father—draw him*] But how is a man drawn? God shows him his wants—he shows the Saviour whom he has provided for him; the man feels himself a lost sinner; and, through the desire which he finds to escape hell, and get to heaven, he comes unto Christ, that he may be justified by his blood. Unless God thus draw, no man will ever come to Christ; because none could, without this drawing, ever feel the need of a Saviour.

Drawing or alluring, not dragging, is here to be understood. The best Greek writers use the verb in this same sense.

Verse 45. *It is written in the prophets*] Isai. liv. 13; Jer. xxxi. 34.

They shall be all taught of God.] This explains the preceding verse. God teaches a man to know himself, that, finding his need of salvation, he may flee to lay hold on the hope which his heavenly Father has set before him in the gospel. God draws men by his love, and by showing them what his love has done for them. Fear repels, but love attracts. He who is ever preaching the terrors of the law, and representing God as a vindictive judge, will never bring sinners to him. They are afraid of this terrible God: but they love him, who so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life.

Verse 46. *Not that any man hath seen the Father*] He does not teach men by appearing personally before them, or by any other outward voice than that of his word and messengers; but he teaches by his Spirit.

He which is of God] That is, Christ alone: neither Moses nor any of the prophets had ever seen God: Jesus, who lay in the bosom of the Father, *he* saw and revealed him, chap. i. 18.

Verse 47. *Hath everlasting life.*] He is entitled to this, on his believing me to be the Messiah, and trusting in me alone for salvation.

^k Ver. 66. Matt. xi. 6.—^l Ch. iii. 13. Mark xvi. 19. Acts i. 9. Eph. iv. 8.—^m 2 Cor. iii. 6.—ⁿ Ver. 36.—^o Ch. ii. 24, 25. xiii. 11.—^p Ver. 44, 45.—^q Ver. 81.

Verse 48. *I am that bread of life*] I alone afford, by my doctrine and Spirit, that nourishment by which the soul is saved unto life eternal.

Verse 49. *Your fathers did eat manna—and are dead.*] That bread neither preserved their bodies alive, nor entitled them to life eternal; but those who receive my salvation, shall not only be raised again in the last day, but shall inherit eternal life.

Verse 50. *This is the bread, &c.*] I am come for this very purpose, that men may believe in me, and have eternal life.

Verse 51. *Is my flesh which I will give, &c.*] Here our Lord plainly declares that his death was to be a vicarious sacrifice and atonement for the sin of the world; and that, as no human life could be preserved unless there was bread (proper nourishment) received, so no soul could be saved but by the merit of his death.

Verse 52. *How can this man give us his flesh to eat?*] Our Lord removes this difficulty, and answers the question in ver. 63.

Verse 53. *Except ye eat the flesh of the Son of man*] As a man must eat bread and flesh, in order to be nourished by them, so a man must receive the grace and Spirit of Christ, in order to his salvation. Bishop Pearce justly observes that the ideas of eating and drinking are here borrowed to express partaking of, and sharing in. This, indeed, was a very common mode of expression among the Jews.

Verse 54. *Hath eternal life*] This can never be understood of the Sacrament of the Lord's Supper. 1. Because this was not instituted till a year after, at the last passover. 2. It cannot be said that those who do not receive that sacrament must perish everlastingly. 3. Nor can it be supposed that all those who do receive it are necessarily and eternally saved. On the contrary, St. Paul intimates that many who received it at Corinth perished, because they received it unworthily, not discerning the Lord's body: not distinguishing between it and a common meal; and not properly considering that sacrifice for sin, of which the Sacrament of the Lord's Supper was a type, see 1 Cor. xi. 30.

Verse 55. *My flesh is meat indeed, and my blood is drink indeed.*] Or, rather, *My flesh is the true meat, &c.* Our Lord terms his flesh, the true meat, and his blood the true drink, because those who received the grace merited by his death would be really nourished and supported thereby unto eternal life. He calls himself the true vine, chap. xv. 1, in exactly the same sense in which he calls himself the true bread, ver. 32, and the true meat and drink in this verse.

Verse 56. *Dwelleth in me, and I in him.*] Of all connexions and unions, none is so intimate and complete as that

whom shall we go? thou hast * the words of eternal life.

69 ^b And we believe and are sure that thou art that Christ, the Son of the living God.

* Acts v. 20.—^b Matt. xvi. 16. Mark viii. 29. Luke ix. 20. Ch. i. 49. xi. 27.

which is effected by the digestion of aliments, because they are changed into the *very substance* of him who eats them; and this our Lord makes the model of that union which subsists between himself and genuine believers. He lives in them, and they in him; for they are made partakers of the divine nature, 2 Pet. i. 4.

Verse 57. *So he that eateth me, even he shall live by me.*] From which we learn that the union between Christ and his followers shall be similar to that which subsists between God and Christ.

Verse 60. *Many therefore of his disciples*] So it appears that he had many more than the twelve, who constantly accompanied him.

This is a hard saying; who can hear it?] Who can digest such doctrine as this? It is intolerable: it is impracticable.

Verse 61. *Jesus knew in himself*] By giving them this proof that he knew their hearts, he also proved that he was God; that he could not be deceived himself, and that it was impossible for him to deceive any; consequently, that the doctrine he taught them must be the truth of God.

Verse 62. *If ye shall see the Son of man ascend*] Ye need not be stumbled at what I say concerning eating my flesh and drinking my blood, for ye shall soon have the fullest proof that this is figuratively spoken, for I shall ascend with the same body with which I shall arise from the dead; therefore my flesh and blood, far from being eaten by men, shall not even be found among them.

Verse 63. *It is the spirit that quickeneth*] It is the spiritual sense only of my words that is to be attended to, and through which life is to be attained, 2 Cor. iii. 6.

The flesh profiteth nothing] If ye could even eat my flesh and drink my blood, this would not avail for your salvation. These words contain a caution that the hearers should not understand his words in the strict literal sense, as if his body were really BREAD, and as if his flesh and blood were really to be eaten and drunk.

Are spirit, and they are life.] As my words are to be spiritually understood, so the life they promise is of a spiritual nature.

Verse 64. *But there are some of you that believe not.*] This is addressed to Judas, and to those disciples who left him, ver. 66.

And who should betray him] Or, *who would deliver him up*. Because he knew all things; he knew from the first, from Judas's call to the apostleship, and from eternity (if the reader pleases), who it was who would (not should) deliver him up into the hands of the Jews. *Should*, in the apprehension of most, implies necessity and compulsion; would implies that he was under the influence of his own free will, without necessity or constraint. The former takes

70 Jesus answered them, * Have not I chosen you twelve, ^d and one of you is a devil?

71 He spake of Judas Iscariot, the son of Simon: for he it was that should betray him, being one of the twelve.

* Luke vi. 13.—^d Ch. xiii. 27.

away his guilt: for what a man is irresistibly compelled to do, by the supreme authority of God, he cannot avoid; and therefore to him no blame can attach: but Judas, having acted through his own free will, abusing his power, and the grace he had received, was guilty of the murder of an innocent man, and deserved the perdition to which he went.

Verse 65. *Except it were given unto him*] None can come at first, unless he be drawn by the Father; and none can continue, unless he continue under those sacred influences which God gives only to those who do not receive his first graces in vain.

Verse 66. *Many of his disciples went back*] None of these were of the twelve. Christ had many others who generally attended his ministry, and acknowledged him for the Messiah.

Verse 67. *Will ye also go away?*] Or, *Do ye also desire*, &c. These words are very emphatical. Will you abandon me?—you, whom I have distinguished with innumerable marks of my affection—*you*, whom I have chosen out of the world to be my companions—*you*, to whom I have revealed the secrets of the eternal world—*you*, who have been witnesses of all my miracles—*you*, whom I intend to seat with me on my throne of glory; will you go away?

Verse 68. *Simon Peter answered*] With his usual zeal and readiness, speaking in behalf of the whole, *To whom shall we go?* Where shall we find a more gracious master—a more powerful Redeemer—a more suitable Saviour? *Thou alone hast the words of eternal life*. None can teach the doctrine of salvation but thyself; and none can confer the gift of eternal life but thou alone.

Verse 69. *We believe*] On the authority of thy word; and are sure—*have known*, by the evidence of thy miracles, that thou art the Christ, the promised Messiah.

Verse 70. *Have not I chosen you twelve*] Have I not, in an especial manner, called you to believe in my name, and chosen you to be my disciples, and the propagators of my doctrine? *Nevertheless*, one of you is a devil, or accuser, enlisted on the side of Satan, who was a murderer from the beginning.

Verse 71. *He spake of Judas—for he it was that should betray him*] By referring to this matter so often, did not our blessed Lord intend to warn Judas? Was not the evil fully exposed to his view? And who dare say that it was impossible for him to avoid what he had so often been warned against? When the temptation did take place, and his heart, in purpose, had brought forth the sin, might he not have relented, fallen at his injured master's feet, acknowledged his black offence, and implored forgiveness? And surely his most merciful Lord would have freely pardoned him.

CHAPTER VII.

Jesus continues in Galilee, 1. He is desired to go to the feast of Tabernacles, 2-5. His answer, 6-9. He goes up, and the Jews seek him at the feast, 10-13. He teaches in the temple, 14-24. The Jews are confounded by his preaching, 25-27. He continues to teach; they wish to slay him, 28-30. Many of the people believe on him, 31. The Pharisees murmur, and our Lord reasons with them, 32-36. His preaching on the last day of the feast, 37-39. The people are greatly divided in their opinions concerning him, 40-44. The officers, who were sent by the Pharisees to take him, return, and because they did not bring him, their employers are offended, 45-49. Nicodemus reasons with them, 50-53.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, *because the Jews sought to kill him.
2 ^b Now the Jews' feast of tabernacles was at hand.

3 ^c His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For ^d there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 (For ^e neither did his brethren believe in him.)

6 Then Jesus said unto them, * My time is not yet come: but your time is always ready.

7 ^f The world cannot hate you: but me it hateth, *because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; ^g for my time is not yet full come.

9 When he had said these words unto them, he abode still in Galilee.

^a Ch. v. 16, 18.—^b Lev. xxiii. 34.—^c Matt. xii. 46. Mark iii. 31. Acts i. 14.—^d Mark iii. 21.—^e Ch. ii. 4. viii. 20. Ver. 8, 30.—^f Ch. xv. 19.—^g Ch. iii. 19.—^h Ch. viii. 20. Ver. 6.—ⁱ Ch. xi. 56.—^j Ch. ix. 16. x. 19.—^k Matt. xxi. 46. Luke vii. 16. Ch. vi. 14. Ver. 40.

Verse 1. *After these things*] St. John passes from the preceding discourse of our Lord, which he delivered a little before the *passover*, chap. vi. 4, to the *Feast of Tabernacles*, which happened six months after, and thus omits many things mentioned by the other Evangelists, which our blessed Lord said and did during that time.

For he would not walk in Jewry] He found greater scope for the exercise of his important ministry in Galilee than in Judea, as the chief priests, &c., were continually plotting his death.

Verse 2. *Feast of Tabernacles*] This feast was celebrated on the fifteenth day of the month *Tisri*, answering to the last half of our September, and the first half of October. This month was the *seventh* of the *ecclesiastical*, and *first* of the *civil*, year. The feast took its name from the *tents* which were erected about the temple, in public places, in courts, and on the flat roofs of their houses, and in gardens; in which the Jews dwelt for eight days, in commemoration of the *forty* years during which their fathers dwelt in the wilderness. It was one of the *three* solemn annual feasts in which all the males were obliged, by the law, to appear at Jerusalem.

Verse 3. *His brethren—said*] It is generally supposed that these were the children of the *sisters* of his mother Mary; but some of the ancients have stated that Joseph had several children by a former wife. No solid proof can be alleged against this; nor can we pretend to say that these were not the children of Joseph and Mary. Our blessed Lord, it is true, was her *first-born*, while she was yet a *virgin*; but no man can prove that he was her *last*. However this may be, it is certain that the Hebrews gave the name of brethren to all the *relatives* of a particular family.

That thy disciples also may see] That is, the disciples which he had made two years and six months before, at the *passover*, chap. ii. 23. [This is very doubtful.]

Verse 4. *No man that doeth anything in secret, &c.*] They took it for granted that Christ was influenced by the same spirit which themselves felt; and that therefore he should use every opportunity of exhibiting himself to the public, that he might get into repute; and they hoped that a part of his honour would be reflected back upon themselves, as being his near relations.

Verse 5. *Neither did his brethren believe in him.*] They did not receive him as the promised *Messiah*; but, having seen so many of his miracles, they could not but consider him as an eminent prophet.

Verse 6. *My time is not yet come*] It is probable our Lord meant no more than this, that he had some business to transact before he could go to Jerusalem; but his brethren, having nothing to hinder them, might set off immediately.

Verse 7. *The world cannot hate you*] The Jews will not persecute you, because ye are in their sentiments and interests.

But me it hateth] Because I condemn its injustice, its

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then ^h the Jews sought him at the feast, and said, Where is he?

12 And ⁱ there was much murmuring among the people concerning him: for ^j some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him ^k for fear of the Jews.

14 Now about the midst of the feast Jesus went up into the temple, and taught.

15 ^l And the Jews marvelled, saying, How knoweth this man ^m letters, having never learned?

16 Jesus answered them, and said, ⁿ My doctrine is not mine, but his that sent me.

17 ^o If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18 ^p He that speaketh of himself seeketh his own

—^q Ch. ix. 22. xii. 42. xix. 38.—^r Matt. xiii. 54. Mark vi. 2. Luke iv. 22. Acts ii. 7.—^s Or, learning.—^t Ch. iii. 11. viii. 28. xii. 49. xiv. 10, 24.—^u Eccles. xxi. 11. Ch. viii. 43.—^v Ch. v. 41. viii. 50.

pride, its ambition, and its maxims, by my life and doctrine.

It is very likely that the term *world* means here the *Jewish* people only; this is an acceptance in which it frequently occurs in this gospel.

Verse 8. *I go not up yet unto this feast*] Our Lord did not say, *I will not go to this feast*; but merely, *I go not yet*, or *am not going*, i. e., at present; because, as he said, ver. 6, and repeats here, *his time was not yet come*—he had other business to transact before he could go. And it is very likely that his business detained him in Galilee till the feast was half over; for we do not find him at Jerusalem till the middle of the feast, ver. 14, i. e., till the feast had been begun four days. He might also be unwilling to go at that time, there being such a great concourse of people on the road to Jerusalem, and his enemies might say that he had availed himself of this time and multitude in order to excite sedition.

Verse 10. *But when his brethren were gone up*] Having dispatched his business, and the concourse of people being now past, he went up also.

Verse 11. *Then the Jews sought him*] By Jews here are to be understood the scribes, Pharisees, and rulers of the people, and not the inhabitants of the province of Judea.

Verse 12. *Some said, He is a good man*] Calumny and slander are among the privileged orders; they stalk abroad with their thousand brazen mouths, and blast the reputation of the followers of God. Benevolence and candour are only on sufferance; and a *whisper in secret* is the most they are permitted to give in behalf of Christ and his followers, whose laws and maxims condemn a vicious world, and goad it to revenge.

Verse 15. *How knoweth this man letters, having never learned?*] The Jewish learning consisted in the knowledge of their own scriptures, and the traditions of their elders. In this learning our blessed Lord excelled. No person ever spoke with more grace and dignity, or knew better how to make a more proper use, or a happier application, of Jewish allegories and parables; because none ever penetrated the sense of the scriptures as he did; none ever cited them more successfully, or ever showed their accomplishment in so complete and satisfactory a manner. As these branches of learning were taught at the Jewish schools, and our Lord had never attended there, they were astonished to find him excelling in that sort of learning, of which they themselves professed to be the sole teachers.

Verse 16. *My doctrine is not mine*] Our blessed Lord, in the character of *Messiah*, might as well say, *My doctrine is not mine*, as an ambassador might say, *I speak not my own words*, but his who sent me: and he speaks these words to draw the attention of the Jews from the teaching of man to the teaching of God; and to show them that he was the promised *Messiah*, the very person on whom, according to the prophet (Isa. xi. 2), the Spirit of Jehovah should rest.

Verse 17. *If any man will do his will, &c.*] If you really wish to do the will of God, begin the practice of it; and take

glory : but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 ^a Did not Moses give you the law, and yet none of you keepeth the law ? ^b Why go ye about to kill me ?

20 The people answered and said, ^c Thou hast a devil : who goeth about to kill thee ?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 ^d Moses therefore gave unto you circumcision : (not because it is of Moses, ^e but of the fathers ;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, ^f that the law of Moses should not be broken ; are ye angry at me, because ^g I have made a man every whit whole on the sabbath day ?

24 ^h Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill ?

^a Exod. xxiv. 8. Deut. xxxiii. 4. John i. 17. Acts vii. 38.—^b Matt. xii. 14. Mark iii. 6. Ch. v. 16, 18. x. 31, 39. xi. 53.—^c Ch. vii. 48, 52. x. 20.—^d Lev. xii. 3.—^e Gen. xvii. 10.—^f Or, without breaking the law of Moses.—^g Ch. v. 8, 9, 16.—^h Deut. i. 16, 17. Prov. xxiv. 23. Ch. viii. 15. James i. 1.—ⁱ Ver. 48.—^j Matt. xiii. 55.

my doctrine, and apply it to all that you know God requires of man ; and if you find one of my precepts contrary to the nature, perfections, and glory of God, or to the present or eternal *welfare* of men, then ye shall be at liberty to assert that my doctrine is human and erroneous, and God has not sent me.

Verse 18. *He that speaketh of himself, &c.* If I speak so as to procure my own glory, to gratify vanity, or to secure and promote my secular interests, then reject me as a deceiver and as a false prophet. But if I act only to promote the glory of God, to induce all men to love and obey him ; if I propose nothing but what leads to the perfection of his law, and the accomplishment of its ordinances, you cannot help acknowledging me at least for a *true* prophet ; and, if you add to this the proofs which I have given of my mission and power, you must acknowledge me as the mighty power of God, and the promised Messiah.

And no unrighteousness is in him. Or, *there is no falsehood in him* : so the word should be translated here ; and it is frequently used by the Septuagint for *sheker*, a lie, falsehood, &c.

Verse 19. *Did not Moses give you the law, &c.* The scribes and Pharisees announced our Lord to the multitude as a deceiver, on the ground that he was not an exact observer of the law, for he had healed a man on the sabbath day, chap. v. 9, 10 ; and consequently must be a false prophet, whom the interests of religion required to be put to death. To destroy this evil reasoning, our Lord speaks in this wise : If I deserve death for curing a man on the sabbath, and desiring him to carry home his bed, which you consider a violation of the law, you are more culpable than I am, for you circumcise a child on the sabbath, which requires much more bustle, and is of so much less use than what I have done to the infirm man. Why, therefore, go ye about to kill me, as a transgressor of the law, when not one of yourselves keeps it ?

Verse 20. *Thou hast a devil* The crowd, who made this answer, were not in the secret of the chief priests. They could not suppose that any person desired to put him to death for healing a diseased man ; and therefore, in their brutish manner, they say, *Thou hast a demon*—thou art beside thyself, and slanderest the people, for none of them desires to put thee to death.

Verse 21. *I have done one work* That of curing the impotent man already referred to, see chap. v. 9.

And ye all marvel. Or, *ye all marvel because of this*. The word, therefore, in the beginning of the next verse, conveys no meaning at all, and should be connected with, *ye all marvel*. All the eminent critics are on the side of this arrangement of the words.

Verse 22. *But of the fathers* That is, it came from the patriarchs. Circumcision was not, properly speaking, one of the laws of the Mosaic institution, it having been given at

26 But, lo, he speaketh boldly, and they say nothing unto him. ⁱ Do the rulers know indeed that this is the very Christ ?

27 ^j Howbeit we know this man whence he is ; but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, ^k Ye both know me, and ye know whence I am : and ^l I am not come of myself, but he that sent me ^m is true, ⁿ whom ye know not.

29 But ^o I know him : for I am from him, and he hath sent me.

30 Then ^p they sought to take him : but ^q no man laid hands on him, because his hour was not yet come.

31 And ^r many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done ?

32 The Pharisees heard that the people murmured such things concerning him ; and the Phari-

Mark vi. 3. Luke iv. 22.—^a See ch. viii. 14. viii. 28. xiv. 7.—^b Ch. v. 43. viii. 42.—^c Ch. v. 32. viii. 26. Rom. iii. 4.—^d Ch. i. 18. viii. 55.—^e Matt. xi. 27. Ch. x. 15.—^f Mark xi. 18. Luke xix. 47. xx. 19. Ver. 19. Ch. vii. 37.—^g Ver. 44. Ch. viii. 20.—^h Matt. xii. 23. Ch. iii. 2. viii. 30.

first to Abraham, and continued among his posterity till the giving of the law, Gen. xvii. 9, 10, &c.

Ye—circumcise a man. That is, a male child : for every male child was circumcised when eight days old ; and if the eighth day after its birth happened to be a sabbath, it was nevertheless circumcised, that the law might not be broken, which had enjoined the circumcision to take place at that time, Lev. xii. 3.

Verse 23. *Every whit whole* The law of circumcision required the removal of a small portion of flesh, which was considered a blot and reproach among the Hebrews, because it confounded them with the nations who were not in covenant with God. Christ, to this, opposes the complete cure of the infirm man, who was diseased throughout his whole body : if the one was permitted on the sabbath day, for the reason already alleged, surely the other had stronger reasons to recommend it.

Verse 24. *Judge not according to the appearance* Attend to the law, not merely in the letter, but in its spirit and design. Learn that the law, which commands men to rest on the sabbath day, is subordinate to the law of mercy and love, which requires them to be ever active to promote God's glory in the comfort and salvation of their fellow-creatures ; and endeavour to judge of the merit or demerit of an action, not from the first impression it may make upon your prejudices, but from its tendency, and the motives of the person, as far as it is possible for you to acquaint yourselves with them ; still believing the best, where you have no certain proof to the contrary.

Verse 27. *No man knoweth whence he is.* The generality of the people knew very well that the Messiah was to be born in Bethlehem, in the city, and of the family of David, see ver. 42. But from Isaiah liii. 3, *Who shall declare his generation ?* they probably thought that there should be something so peculiarly mysterious in his birth, or in the manner of his appearing, that no person could fully understand. Had they considered his miraculous conception, they would have left their minds relieved on this point.

Verse 28. *Ye both know me, and ye know whence I am* Perhaps they should be read interrogatively : *Do ye both know me, and know whence I am ?* Our Lord takes them up on their own profession, and argues from it. Since you have got so much information, concerning me, add this to it, to make it complete ; viz., that I am not come of myself ; am no self-created or self-authorized prophet ; I came from God :—the testimony of John the Baptist, the descent of the Holy Ghost, the voice from heaven, the purity and excellence of my doctrine, and the multitude of my miracles, sufficiently attest this. Now, God is true who has borne testimony to me ; but ye know him not, therefore it is that this testimony is disregarded.

Verse 31. *Will he do more miracles* It was the belief of the Jews, and they founded it upon Isa. xxxv. 5, that when

sees and the chief priests sent officers to take him.

33 Then said Jesus unto them, 'Yet a little while am I with you, and then I go unto him that sent me.

34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

37 In the last day, that great day of the feast, Jesus stood and cried, saying, 'If any man thirst, let him come unto me and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 ('But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, 'This is the Christ. But some said, Shall Christ come out of Galilee?

* Ch. xlii. 38. xvi. 16.—Hos. v. 6. Ch. viii. 21. xiii. 38.—
* Isa. xl. 12. James i. 1. 1 Pet. i. 1.—Or, *Greeks*.—* Lev. xxiii. 36.—* Isa. xli. 1. Ch. vi. 35. Rev. xlii. 17.—* Deut. xviii. 15.—* Prov. xlviii. 4. Isa. xli. 3. xlii. 3. xlii. 14.—* Isa. xlii. 3. Joel ii. 28. Ch. xvi. 7. Acts ii. 17, 33, 38.—* Ch. xlii. 16. xvi. 7.—* Deut. xviii. 15, 18. Ch. i. 21. vi. 14.—* Ch. iv. 42. vi. 69.—* Ver. 62. Ch. i. 46.

the Messiah came, he would do all kinds of miracles; and, in order that they might have the fullest proof of the divine mission of Christ, it had pleased God to cause miracles to cease for between four and five hundred years, and that John the Baptist himself had not wrought any. His miracles, therefore, were a full proof of his divine mission.

Verse 32. *The people murmured such things*] The people began to be convinced that he was the Messiah; and this being generally whispered about, the Pharisees, &c., thought it high time to put him to death, lest the people should believe on him; therefore they sent officers to take him.

Verse 34. *Ye shall seek me, and shall not find me*] When the Roman armies came against you, you will vainly seek for a deliverer. But ye shall be cut off in your sins, because ye did not believe in me; and where I am—in the kingdom of glory, ye cannot come; for nothing that is unholy shall enter into the new Jerusalem.

Verse 35. *The dispersed among the Gentiles*] Or *Greeks*. By the *dispersed*, are meant here the Jews who were scattered through various parts of that empire which Alexander the Great had founded, where the Greek language was used, and where the Jewish scriptures in the Greek version of the Septuagint were read.

Verse 37. *In the last day, that great day of the feast*] This was called the great day, because of certain traditional observances, and not on account of any excellence which it derived from the original institution. It was probably when they went to draw water from the pool *Siloam*, and while they were pouring it out at the foot of the altar, that our Lord spoke these words; for, as that ceremony pointed out the gracious influences of the Holy Spirit, our Lord, who was the fountain whence it was to proceed, called the people to himself, that, by believing on him, they might be made partakers of that inestimable benefit.

Verse 38. *He that believeth on me, as the scripture hath said*] He who receives me as the Messiah, according to what the scripture has said concerning me; my person, birth, conduct, preaching, and miracles, being compared with what is written there, as ascertaining the true Messiah. *Out of his belly—from his heart and soul; for in his soul shall this Spirit dwell.*

Living water.] As a true spring is ever supplied with water from the great deep, with which it has communication, so shall the soul of the genuine believer be supplied with light, life, love, and liberty, and all the other graces of the indwelling Spirit, from the indwelling Christ.

42 Hath not the scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, 'Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, ('he that came to Jesus by night, being one of them,)

51 Doth our law judge any man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

—* Ps. cxxxii. 11. Jer. xxiii. 5. Mic. v. 2. Matt. ii. 5. Luke ii. 4. —* 1 Sam. xvi. 1, 4.—* Ver. 12. Ch. ix. 16. x. 19.—* Ver. 80.—* Matt. vii. 29.—* Ch. xii. 42. Acts vi. 7. 1 Cor. i. 20, 26. ii. 8.—* Ch. xlii. 2.—* Gr. *him*.—* Deut. i. 17. xviii. 8, &c. xix. 16.—* Isa. ix. 1, 2. Matt. iv. 15. Ch. i. 46. Ver. 41.

Verse 39. *Was not yet given*] Certain measures of the Holy Spirit had been vouchsafed from the beginning of the world to believers and unbelievers: but that abundant effusion of his graces spoken of by Joel, chap. ii. 28, which peculiarly characterizes the gospel times, was not granted till after the ascension of Christ. 1. Because this Spirit in its plenitude was to come in consequence of his atonement; and therefore could not come till after his crucifixion. 2. It was to supply the place of Christ to his disciples, and to all true believers; and therefore it was not necessary till after the removal of his bodily presence from among them.

Verse 40. *Of a truth this is the Prophet*] The great prophet, or teacher, spoken of by Moses, Deut. xviii. 15, which they improperly distinguished from the Messiah, ver. 41. Some no doubt knew that by the prophet the Messiah was meant; but others seem to have thought that one of the ancient prophets should be raised from the dead, and precede the appearing of the Messiah.

Verse 41. *Shall Christ come out of Galilee?*] As the prophets had declared that the Messiah was to come from the tribe of Judah, and from the family of David, and should be born in the city of Bethlehem, these Jews, imagining that Christ had been born in Galilee, concluded that he could not be the Messiah.

Verse 42. *Where David was?*] That is, where he was born, 1 Sam. xvi. 1, 4, and where he was before he became king in Israel.

Verse 43. *There was a division*] A schism; they were divided in sentiment, and separated into parties. This is the true notion of schism.

Verse 44. *Would have taken him*] Or, they wished to seize him. But their being divided in opinion, ver. 43, was the cause, under God, why his life was at that time preserved, Psalm lxxvi. 10.

Verse 45. *Then came the officers*] They had followed him for several days, seeking for a proper opportunity to seize on him, when they might fix some charge of sedition, &c., upon him.

Verse 46. *Never man spake like this man*] They heard, they felt, that no man ever spoke with so much grace, power, majesty, and eloquence. They had never heard a discourse so affecting and persuasive. So Jesus still speaks to all who are simple of heart.

Verse 48. *Have any of the rulers—believed on him?*] Very few. But is this a proof that he is not of God? No, truly. If he were of the world, the world would love its

own. The religion of Christ has been in general rejected by the rulers of the world.

Verse 49. *This people*] *This rabble*. The common people were treated by the Pharisees with the most sovereign contempt: they were termed *am-ha-arets*, *people of the earth*; and were not thought worthy to have a resurrection to eternal life.

Verse 50. *Nicodemus—being one of them*] That is, a Pharisee, and a ruler of the Jews, see on chap. iii. 1.

Verse 51. *Doth our law judge any man*] *The man, i. e., who is accused*. Perhaps Nicodemus did not refer so much to anything in the law of Moses, as to what was commonly practised among them.

Verse 52. *Art thou also of Galilee?*] They knew very well

that he was not; but they spoke this by way of reproach. As if they had said, thou art no better than he is, as thou takest his part.

Search, and look] Examine the scriptures, search the public registers, and thou wilt see that out of Galilee there ariseth no prophet.

Verse 53. *And every man went, &c.*] The authority and influence of Nicodemus, in this case, was so great, that the Sanhedrin broke up without being able to conclude anything. As the feast was now ended, they were not obliged to continue any longer in or about Jerusalem; and therefore all returned to their respective dwellings.

This verse and the first eleven verses of the following chapter are wanting in several MSS.

CHAPTER VIII.

The story of the woman taken in adultery, 1-11. Jesus declares himself the light of the world, 12. The Pharisees cavil, 13. Jesus answers, and shows his authority, 14-20. He delivers a second discourse, in which he convicts them of sin, and foretels their dying in it, because of their unbelief, 21-24. They question him; he answers, and foretels his own death, 25-29. Many believe on him, in consequence of this last discourse, 30. To whom he gives suitable advice, 31, 32. The Jews again cavil, and plead the nobility and advantages of their birth, 33. Jesus shows the vanity of their pretensions, and the wickedness of their hearts, 34-47. They blaspheme, and Christ convicts and reproves them, and asserts his divine nature, 48-58. They attempt to stone him, 59.

JESUS went unto the ^a mount of Olives.
2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 ^b Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and

with his finger wrote on the ground, as though he heard them not.

7 So when they continued asking him, he lifted up himself, and said unto them, ^c He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard it, ^d being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst.

10 When Jesus lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

^a Matt. xxi. 1. xiv. 3. Mark xi. 1. — ^b Lev. xx. 10. Deut. xxii. 22.

^c Deut. xvii. 7. Rom. ii. 1. — ^d Rom. ii. 23.

conjectures concerning what our Lord wrote on the ground.

Verse 7. *He that is without sin*] Meaning the same kind of sin, adultery, fornication, &c.

Let him first cast a stone at her.] Or, upon her. The Jewish method of stoning, according to the Rabbins, was as follows: The culprit, half naked, the hands tied behind the back, was placed on a scaffold, ten or twelve feet high; the witnesses, who stood with her, pushed her off with great force: if she was killed by the fall there was nothing farther done; but, if she was not, one of the witnesses took up a very large stone, and dashed it upon her breast, which generally was the *coup de grace*, or finishing stroke. This mode of punishment seems referred to, Matt. xxi. 44.

Verse 9. *Being convicted by their own conscience*] So it is likely they were all guilty of similar crimes. Their own is not in the original, and is needless: being convicted by conscience is expressive enough.

Beginning at the eldest, even unto the last] From the most honourable to those of the least repute. In this sense the words are undoubtedly to be understood.

The woman standing in the midst.] But if they all went out how could she be in the midst? It is not said that all the people whom our Lord had been instructing went out,

Verse 3. *A woman taken in adultery*] Adultery was at this time so common that they had ceased to put the law in force against it. The waters of jealousy (Num. v. 14), were no longer drunk; and the men who were guilty themselves dared not try their suspected wives, as it was believed the waters would have no evil effect upon the wife, if the husband himself had been criminal.

Verse 5. *That such should be stoned*] It is not strictly true that Moses ordered adultery in general to be punished by stoning. The law simply says that the adulterer and adulteress shall be put to death; Lev. xx. 10, Deut. xxii. 22. The Rabbins say they were strangled.

Verse 6. *That they might have to accuse him.*] Had our Lord condemned the woman to death, they might have accused him to Pilate, as arrogating to himself the power of life and death, which the Romans had taken away from the Jews; besides, the Roman laws did not condemn an adulteress to be put to death. On the other hand, if he had said she should not be put to death, they might have represented him to the people as one who decided contrary to the law, and favoured the crime of which the woman was accused.

With his finger wrote] Several MSS. add, *their sins who accused her, and the sins of all men*. There are many idle

11 She said, No man, Lord. And Jesus said unto her, 'Neither do I condemn thee: go, and ^bsinno more.

12 Then spake Jesus again unto them, saying, 'I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, 'Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but 'ye cannot tell whence I come, and whither I go.

15 'Ye judge after the flesh; 'I judge no man.

16 And yet if I judge, my judgment is true: for 'I am not alone, but I and the Father that sent me.

17 'It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself: and 'the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father?

Jesus answered, 'Ye neither know me, nor my Father: 'if ye had known me, ye should have known my Father also.

20 These words spake Jesus in 'the treasury, as he taught in the temple: and 'no man laid hands on him; for 'his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and 'ye shall seek me, and 'shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, 'Ye are from beneath; I am from above: 'ye are of this world; I am not of this world.

24 'I said therefore unto you, that ye shall die in your sins: 'for if ye believe not that I am he, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

26 I have many things to say and to judge of you:

Matt. xviii. 16. 2 Cor. xiii. 1. Heb. x. 28.—1 Ch. v. 37.—1 Ver. 55. Ch. xvi. 3.—1 Ch. xiv. 7.—Mark. xii. 41.—Ch. vii. 30.—Ch. vii. 8.—Ch. vii. 34. xiii. 33.—Ver. 24.—Ch. iii. 31.—Ch. xv. 19. xvii. 16. 1 John iv. 5.—1 Ver. 21.—Mark xvi. 16.

but only her accusers, see ver. 2. The rest undoubtedly continued with their teacher.

Verse 11. *Neither do I condemn thee*] It would have been strange if Jesus, when he was not a magistrate, and had not the witnesses before him to examine them, and when she had not been tried and condemned by the law and legal judges, should have taken upon him to condemn her.

Verse 12. *I am the light of the world*] The fountain whence all intellectual light and spiritual understanding proceed: without me all is darkness, misery, and death. The Divine Being was, by the Rabbins, denominated, *The light of the world*. Our Lord, therefore, assumes here a well-known character of the Supreme Being; and with this we find the Jews were greatly offended.

Shall not walk in darkness] He shall be saved from ignorance, infidelity, and sin. If he follow me, become my disciple, and believe on my name, he shall have my Spirit to bear witness with his, that he is a child of God. He shall have the light of life—such a light as brings and supports life. The sun, the fountain of light, is also the fountain of life: by his vivifying influences, all things live. Neither animal nor vegetative life could exist, were it not for his influence. Jesus, the sun of righteousness, Mal. iv. 2, is the fountain of all spiritual and eternal life. His light brings life with it, and they who walk in his light live in his life.

As the Messiah was frequently spoken of by the prophets under the emblem of light, see Isai. ix. 1, xlix. 6, ix. 2, the Pharisees must at once perceive that he intended to recommend himself to the people as the Messiah, when he said, *I am the light of the world*.

Verse 13. *Thou bearest record*] As if they had said, Dost thou imagine that we shall believe thee, in a matter so important, on thy bare assertion?

Verse 14. *I know whence I came*] I came from God, and am going to God, and can neither do nor say anything but what leads to and glorifies him.

Verse 15. *Ye judge after the flesh*] Because I appear in the form of man, ye think I am but a mere man—pay attention to my teaching and miracles, and ye shall then see that nothing less than infinite wisdom and unlimited power could teach and do what I have taught and performed. Our Lord speaks here exactly in the character of an ambassador. Such a person does not bring a second with him to vouch his truth; his credentials from his king ascertain his character: he represents the king's person. So our Lord represents the Father as bearing witness with him.

Verse 19. *Ye neither know me, &c.*] Ye know neither the Messiah, nor the God that sent him.

If ye had known me] The nature and perfections of God never can be properly known, but in the light of the gospel of Jesus Christ. It is worthy of remark that, in all this discourse, our blessed Lord, ever speaks of the Father and himself as two distinct persons.

Verse 20. *The treasury*] The treasury was in what was called the court of the women. It seems that our Lord sometimes sat in this court to teach the people, see Mark xii. 41, &c.

His hour was not yet come.] The time was not arrived, in which he had determined to give himself up into the hands of his crucifiers.

Verse 21. *Then said Jesus again unto them*] He had said the same things to them the day before, see chap. vii. 34.

Ye shall seek me] When your calamities come upon you, ye shall in vain seek for the help of the Messiah, whom ye now reject, and whom ye shall shortly crucify.

Verse 22. *Will he kill himself?*] They now understood that he spake concerning his death.

Verse 23. *Ye are from beneath*] Ye are capable of murder, and of self-murder too, because ye have nothing of God in you.

Verse 25. *Who art thou?*] This marks the indignation of the Pharisees—as if they had said: Who art thou that takest upon thee to deal out threatenings in this manner against us?

Jesus saith unto them, Even the same that I said unto you from the beginning.] Rather, *Just what I have already told you*, i. e., that *I am the light of the world*—the Christ—the Saviour of mankind. There are a variety of renderings for this verse among the critics. I have given it that meaning which I thought the most simple and plain.

Verse 26. *I have many things to say and to judge of you*] Or, *to speak and to condemn*, &c. I could speedily expose all your iniquities, and show that these are the reasons why I say you will die in your sins.

He that sent me is true] Whatever he hath spoken of you by the prophets shall surely come to pass; his word cannot fail.

Verse 28. *When ye have lifted up*] *To be lifted up*, is a common mode of expression among the Jewish writers for *to die*, or *to be killed*.

Verse 29. *The Father hath not left me alone*] Though ye shall have power to put me to death, yet this shall not be because he hath abandoned me. No—he is ever with me, because I do that which pleaseth him; and it is his pleasure that I should lay down my life for the salvation of the world.

Verse 30. *As he spake these words, many believed on him.*] The same sun that hardens the clay softens the wax. This discourse, which proved the savour of death unto death to the obstinate Pharisees, became the savour of life unto life to many of the simple-hearted people.

Verse 31. *If ye continue in my word*] Or, *in this doctrine of mine*. It is not enough to receive God's truth—we must retain and walk in it. And it is only when we receive the truth, love it, keep it, and walk in it, that we are the genuine disciples of Christ.

Verse 32. *Ye shall know the truth*] Shall have a constant

but ^a he that sent me is true : and ^b I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have ^c lifted up the Son of man, ^d then shall ye know that I am *he*, and ^e that I do nothing of myself ; but ^f as my Father hath taught me, I speak these things.

29 And ^g he that sent me is with me : ^h the Father hath not left me alone ; ⁱ for I do always those things that please him.

30 As he spake these words, ^j many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, ^k then are ye my disciples indeed ;

32 And ye shall know the truth, and ^l the truth shall make you free.

33 They answered him, ^m We be Abraham's seed, and were never in bondage to any man : how sayest thou, Ye shall be made free ?

34 Jesus answered them, Verily, I say unto you, ⁿ Whosoever committeth sin is the servant of sin.

35 And ^o the servant abideth not in the house for ever : but the Son abideth ever.

^a Ch. vii. 28.—^b Ch. iii. 32. xv. 15.—^c Ch. iii. 14. xii. 32.—^d Rom. i. 4.—^e Ch. v. 19, 30.—^f Ch. iii. 11.—^g Ch. xiv. 10, 11.—^h Ver. 16.—ⁱ Ch. iv. 34. v. 30 vi. 38.—^j Ch. vii. 31. x. 42. xi. 45.—^k Rom. vi. 14, 18, 22. viii. 2. James i. 25. ii. 12.—^l Lev. xxv. 42. Matt. iii. 9. Ver. 39.—^m Rom. vi. 18, 20. 2 Pet. ii. 19.—ⁿ Gal. iv. 30—

experimental knowledge of its power and efficacy. And the truth shall make you free.] No man is truly free, but he in whose heart the power of sin is destroyed, and who has received the Spirit of adoption, through which he cries, Abba! Father!

Verse 33. *They answered]* That is, the carping, cavilling Pharisees already mentioned ; for the words cannot be spoken of the simple people who had already believed.

We were never in bondage to any man.] This assertion was not only false, but it was ridiculous in the extreme ; seeing their whole history, sacred and profane, is full of recitals of their servitude in Egypt, in Chaldea, under the Persians, under the Macedonians, and under the Romans. If the words are to be restrained to themselves alone, we were never in bondage, they have a faint shadow of truth.

Verse 34. *Whosoever committeth sin is the servant of sin.]* Or, *is the slave of sin.* This was the slavery of which Christ spoke ; and deliverance from it was the liberty which he promised.

Verse 35. *And the servant abideth not in the house]* Or, rather, *Now the slave abideth not in the family.* A slave has no right to any part of the inheritance in the family to which he belongs ; but the son—the legitimate son—has a right. He can make any servant of the family free, though no slave can. He can divide or bestow the inheritance as he pleases.

Verse 37. *My word hath no place in you.]* Or, *this doctrine of mine hath no place in you.* Ye hear the truths of God, but ye do not heed them ; the word of life has no influence over you ; and how can it, when ye seek to kill me because I proclaim this truth to you ?

Verse 38. *I speak that which I have seen]* I speak nothing but that unchangeable, eternal truth which I have received from the bosom of God.

Ye do that which ye have seen] Instead of *ye have seen*, I think we should read, *ye have heard*, on the authority of many MSS., Versions, and Fathers. This reading seems preferable to the other, because it could not be said, with the same propriety, that the Jews had seen anything with their father the devil, as it could that Jesus had seen with his.

Jesus saw the Father, for he was the Word that was with God from eternity. The Jews did not see, they only felt and heard, their father the devil. It is the interest of Satan to keep himself out of sight, and to work in the dark.

Verse 39. *Ye would do the works of Abraham.]* Ye would imitate him in his faith, obedience, and uprightness ; but

36 ^a If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed ; but ^b ye seek to kill me, because my word hath no place in you.

38 ^c I speak that which I have seen with my Father : and ye do that which ye have seen with your father.

39 They answered and said unto him, ^d Abraham is our father. Jesus saith unto them, ^e If ye were Abraham's children, ye would do the works of Abraham.

40 ^f But now ye seek to kill me, a man that hath told you the truth, ^g which I have heard of God : this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication ; ^h we have one Father, even God.

42 Jesus said unto them, ⁱ If God were your Father, ye would love me : ^j for I proceeded forth and came from God ; ^k neither came I of myself, but he sent me.

43 ^l Why do ye not understand my speech ? ^m even because ye cannot hear my word.

44 ⁿ Ye are of your father the devil, and the lusts ^o of your father ye will do. He was a murderer from the beginning, and ^p abode not in the truth,

^a Rom. viii. 2. Gal. v. 1.—^b Ch. vii. 19. Ver. 40.—^c Ch. iii. 39. v. 19, 30. xiv. 10, 24.—^d Matt. iii. 9. Ver. 33.—^e Rom. ii. 28. ix. 7. Gal. iii. 7, 29.—^f Ver. 37.—^g Ver. 26.—^h Isa. lxiii. 16. lxiv. 8. Mal. i. 6.—ⁱ John v. 1.—^j Ch. xvi. 27. xvii. 8, 25.—^k Ch. v. 48. vii. 28, 29.—^l Ch. vii. 17.—^m Matt. xiii. 83. 1 John iii. 8.—ⁿ Jude 6.

this ye do not, for ye seek to kill me—ye are watching for an opportunity to destroy me, merely because I tell you the truth : Abraham never did anything like this ; therefore, you have no spiritual relationship to him.

Verse 41. *Ye do the deeds of your father.]* You have certainly another father than Abraham—one who has instilled his own malignant nature into you.

We be not born of fornication.] We are not a mixed, spurious breed—our tribes and families have been kept distinct—we are descended from Abraham by his legal wife Sarah ; and we are no idolaters.

We have one Father, even God.] In the spiritual sense of father and son, we are not a spurious, that is, an idolatrous race ; because we acknowledge none as our spiritual father, and worship none as such, but the true God.

Verse 42. *If God were your Father, ye would love me]* I came from God, and it would be absurd to suppose that you would persecute me if you were under the influence of God.

Verse 43. *Why do ye not understand my speech ?]* This my mode of speaking—when illustrating spiritual by natural things.

Because ye cannot hear my word.] That is, ye cannot bear my doctrine : it comes too close to you ; it searches your hearts, detects your hypocrisy, and exposes your iniquitous intentions and designs.

Verse 44. *Ye are of your father the devil]* Ye are the seed of the old serpent.

The lusts of your father] Like father like son. What Satan desires, ye desire, because ye are filled with his nature. Awful state of unregenerate men ! They have the nearest alliance to Satan ; they partake of his nature, and have in them the same principles and propensities which characterize the very nature and essence of the devil !

He was a murderer from the beginning] It was through him that Adam transgressed ; in consequence of which death entered into the world, and slew all his posterity.

Abode not in the truth] He stood not in the truth—was once in a state of glorious felicity, but fell from it ; and, being deprived of all good himself, he could not endure that others should enjoy any.

He speaketh of his own] He speaketh of his own offspring, or, from his own disposition, for he is the father and fountain of all error and falsity ; and all who are deceived by him, and partake of his disposition, falsity and cruelty, are his offspring, for he is a liar, and the father of it ; literally, his father also. [That is, the father of the liar.]

because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin ? And if I say the truth, why do ye not believe me ?

47 *He that is of God heareth God's words : ye therefore hear *them* not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil ?

49 Jesus answered, I have not a devil ; but I honour my Father, and ye do dishonour me.

50 And *I seek not mine own glory : there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, *If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. *Abraham is dead, and the

prophets ; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead ? and the prophets are dead : whom makest thou thyself ?

54 Jesus answered, 'If I honour myself, my honour is nothing : *it is my Father that honoureth me ; of whom ye say, that he is your God :

55 Yet *ye have not known him ; but I know him : and if I should say, I know him not, I shall be a liar like unto you : but I know him, and keep his saying.

56 Your father Abraham ¹rejoiced to see my day : and he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham ?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, ¹I am.

59 Then ¹took they up stones to cast at him : but Jesus hid himself, and went out of the temple, *going through the midst of them, and so passed by.

—*Ch. x. 26, 27. 1 John iv. 6.—¹Ch. vii. 20. x. 20. Ver. 52.—²Ch. v. 41. vii. 18.—³Ch. v. 24. xi. 26.—⁴Zech. i. 5. Heb. xi. 13.—⁵Ch. v. 31.—⁶Ch. v. 41. xvi. 14. xvii. 1. Acts iii. 13.—⁷Ch.

Verse 46. Which of you convinceth me of sin ?] Can any of you prove me guilty of any fault ? You have maliciously watched all my steps ; have you seen the smallest matter to reprove, in any part of my conduct ?

But it is probable that *sin* is put here in opposition to truth, in the same verse, and then it should be rendered falsehood. [This is not the New Testament usage of the word, and it would materially weaken the passage.]

Verse 47. He that is of God] Meaning probably himself : he who came from God, or was born of God—heareth the words of God—has the constant inspiration of his Spirit, speaks nothing but truth, and cannot possibly err.

Verse 48. Thou art a Samaritan] This was the same, among them, as heretic or schismatic among us. This is the only time in which the Jews gave our Lord this title of reproach.

Hast a devil ?] Art possessed by an evil spirit ; and art, in consequence, deranged.

Verse 49. I have not a devil] Our Lord does not stop a moment to refute the first part of the charge ; but he answers to the second with the utmost meekness and conclusiveness : I honour God. This is what no demon can do, nor any man who is under such influence.

Verse 50. I seek not mine own glory] Another proof that I am not influenced by any Spirit but that which proceeds from God.

Verse 51. Shall never see death.] He shall never come under the power of the death of the soul, but shall live eternally with me in glory.

Verse 54. Your God] They called God their God, while enemies to him both in their spirit and conduct.

Verse 56. Abraham rejoiced to see my day] Or, he ear-

vil. 28, 29.—¹Luke x. 24.—²Heb. xi. 13.—³Exod. iii. 14. Isa. xliii. 13. Ch. xvii. 5, 24. Col. i. 17. Rev. i. 8.—⁴Ch. x. 31, 39. xi. 8.—⁵Luke iv. 30.

nestly desired to see my day ; his soul leaped forward in earnest hope and strong expectation that he might see the incarnation of Jesus Christ. The metaphor is, taken from a person who, desiring to see a long-expected friend who is coming, runs forward, now and then jumping up to see if he can discover him. [But this rendering spoils the force of the passage, and is not warranted by usage.]

And he saw it] Not only in the promises, Gen. iii. 15, xii. 7, xxii. 18 ; but he saw this day especially when Jehovah appeared to him in a human form, Gen. xviii. 2, 17, which many suppose to have been a manifestation of the Lord Jesus. [But the vision was one of faith, and refers to the day of Christ's appearance in the flesh.]

Verse 57. Thou art not yet fifty years old] The age of our blessed Lord has never been properly determined. Some of the primitive fathers believed that he was fifty years old when he was crucified ; but their foundation, which is no other than these words of the Jews, is but a very uncertain one.

Verse 59. Then took they up stones, &c.] It appears that the Jews understood him as asserting his Godhead ; and, supposing him to be a blasphemer, they proceeded to stone him, according to the law, Lev. xxiv. 16.

But Jesus hid himself] In all probability he rendered himself invisible—though some will have it that he conveyed himself away from those Jews who were his enemies, by mixing himself with the many who believed on him (ver. 80, 81), and who, we may suppose, favoured his escape.

Going through the midst of them, and so passed by.] These words are wanting in several editions and versions. But they seem necessary to explain the manner of our Lord's escape.

CHAPTER IX.

Account of the man who was born blind, 1-5. Christ heals him, 6, 7. The man is questioned by his neighbours, 8-12. He is brought to the Pharisees, who question him, 13-17, and then his parents, 18-23. They again interrogate the man, who, vindicating the conduct of Christ, is excommunicated by them, 24-34. Jesus, hearing of the conduct of the Pharisees, afterwards finds the man, and reveals himself to him, 35-38. He passes sentence on the obduracy and blindness of the Pharisees, 39-41.

AND as Jesus passed by, he saw a man which^a was blind from his birth.

2 And his disciples asked him, saying, Master,^b who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: ^c but that the works of God should be made manifest in him.

4 ^d I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, ^e I am the light of the world.

6 When he had thus spoken, ^f he spat on the ground, and made clay of the spittle, and he ^g anointed the eyes of the blind man with the clay.

7 And said unto him, Go, wash ^h in the pool of Siloam, (which is by interpretation, Sent.) ⁱ He went his way therefore, and washed, and came seeing.

8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

^a Acts iii. 2.—^b Ver. 34.—^c Ch. xi. 4.—^d Ch. iv. 34. v. 19, 38. xi. 9. xii. 35. xvii. 4.—^e Ch. i. 5, 9. iii. 19. viii. 12. xii. 35, 46.—^f Mark vii. 33. viii. 23.—^g Or, spread the clay upon the eyes of the blind man.

Verse 2. *Who did sin, this man, or his parents?* The *Pythagoreans* believed the souls of men were sent into other bodies for the punishment of some sin which they had committed in a *pre-existent* state. This seems to have been the foundation of the disciples' question to our Lord. Did this man sin in a *pre-existent state*, that he is punished in this body with blindness? Or, did his parents commit some sin, for which they are thus plagued in their offspring?

Verse 3. *Neither hath this man sinned nor his parents?* That is, the blindness of this person is not occasioned by any sin of his own, nor of his parents; but has happened in the ordinary course of divine providence, and shall now become the instrument of salvation to his soul, edification to others, and glory to God.

Verse 4. *While it is day?* It was about six months after this that our Lord was crucified. It is very likely that the day was now declining, and night coming on; and he took occasion from this circumstance to introduce the elegant metaphor immediately following. By this we are taught that no opportunity for doing good should be omitted—*DAY* representing the opportunity: *NIGHT*, the loss of that opportunity.

Verse 5. *I am the light of the world.* Like the sun, it is my business to dispense light and heat everywhere: and to neglect no opportunity that may offer to enlighten and save the bodies and souls of men.

Verse 6. *Anointed the eyes of the blind man.* This procedure can never be supposed to have been any likely medical means to restore sight to a man who was born blind; this action, therefore, had no tendency to assist the miracle.

The Jews believed that there was some virtue in spittle to cure the diseases of the eye; but then they always accompanied this with some charm. Our Lord might make clay with the spittle to show that no charms or spells were used, and to draw their attention more particularly to the miracle which he was about to work. Perhaps the best lesson we can learn from this is: That God will do his own work in his own way; and, to hide pride from man, will often accomplish the most beneficial ends by means not only simple or despicable in themselves, but by such also as appear entirely contrary, in their nature and operation, to the end proposed to be effected by them.

Verse 7. *Siloam* Called also *Shiloah*, *Siloe*, or *Siloa*, was a fountain under the walls of Jerusalem, towards the east, between the city and the brook *Kidron*. Its waters were collected in a great reservoir for the use of the city; and a stream from it supplied the pool of Bethesda.

By interpretation, SENT.] From the Hebrew *shalach*, he sent: either because it was looked upon as a gift sent from God, for the use of the city; or because its waters were directed or sent by canals or pipes, into different quarters, for the same purpose. Some think there is an allusion here to Gen. xlix. 10; that this fountain was a type of *Shiloh*,

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

—^h Neh. iii. 15.—ⁱ See 2 Kings v. 14.—^j Ver. 6, 7.—^k Ver. 33. Ch. iii. 2.—^l Ch. vii. 12, 43. x. 19.

the Christ, the SENT of God; and that it was to direct the man's mind to the accomplishment of the above prophecy that our Lord sent him to this fountain. This supposition does not appear very solid.

Verse 9. *Some said, This is he!* Those who knew him before were divided in their opinion concerning him; whether this was the person who was born blind, and who used in a particular place to sit begging.

Others said, *He is like him!* This was very natural: for certainly the restoration of his sight must have given him a very different appearance to what he had before.

Verse 11. *A man that is called Jesus!* The whole of this relation is simple and artless in the highest degree. The blind man had never seen Jesus, but he had heard of his name—he felt that he had put something on his eyes, which he afterwards found to be clay—but how this was made he could not tell, because he could not see Jesus when he did it; therefore he does not say, *he made clay of spittle*—but simply *he made clay and spread it upon my eyes*. Where a multitude of incidents must necessarily come into review, *imposture* and *falsehood* generally commit themselves, as it is termed; but, however numerous the circumstances may be in a relation of fact, simple truth is never embarrassed.

Verse 12. *Where is he?* They had designed to seize and deliver him up to the Sanhedrin, as a violator of the law, because he had done this on the sabbath day.

Verse 13. *They brought to the Pharisees!* These had the chief rule, and determined all controversies among the people; in every case of religion, their judgment was final.

Verse 16. *This man is not of God!* He can neither be the Messiah, nor a prophet, for he has broken the sabbath. The Jews always argued falsely on this principle. The law relative to the observance of the sabbath never forbade any work but what was of the servile and unnecessary kind. Works of necessity and mercy never could be forbidden on that day by him whose name is mercy, and whose nature is love; for the sabbath was made for man, and not man for the sabbath; were it otherwise, the sabbath would be rather a curse than a blessing.

How can a man that is a sinner, &c.] They knew very well that though magicians and impostors might do things apparently miraculous, yet nothing really good could be performed by them.

And there was a division among them.] A schism, a decided difference of opinion, which caused a separation of the assembly.

Verse 17. *He is a prophet!* Now, according to a Jewish maxim, a prophet might dispense with the observance of the sabbath. If they allow that Jesus was a prophet, then, even in their sense, he might break the law of the sabbath, and be guiltless: or, if they did not allow him to be a prophet, they must account for the miracle some other way than by the power of God; as from Satan or his agents no good can

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, "He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind :

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: "we know that this man is a sinner.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear; wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

30 The man answered and said unto them, "Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes!

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 "If this man were not of God, he could do nothing.

34 They answered and said unto him, "Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 And Jesus said, "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth.

* Ch. iv. 19. vi. 14.—Ch. vii. 13. xii. 42. xix. 38. Acts v. 13. —Ver. 34. Ch. xvi. 2.—Josh. vii. 19. 1 Sam. vi. 5.—Ver. 16.—Ch. viii. 14.—Ch. iii. 10.—Job xxvii. 9. xxxv. 12. Ps. xviii. 41. xxxiv. 15. lxxvi. 18. Prov. i. 28. xv. 29. xxviii. 9. Isa. i. 15. Jer. xi. 14. xiv. 12. Ezek. viii. 18. Mic. iii. 4. Zech.

vii. 13.—Ver. 16.—Ver. 2.—Or, excommunicated him, ver. 22.—Matt. xiv. 33. xvi. 16. Mark i. 1. Ch. x. 36. 1 John v. 13.—Ch. iv. 26.—Ch. v. 22, 27. See ch. iii. 17. xii. 47.—Matt. xiii. 13. Mark iv. 12.—Rom. ii. 19.—Ch. xv. 22, 24.

proceed—to do this it was impossible. So the wisdom of God taught the poor man to give them such an answer as put them into a complete dilemma, from which they could not possibly extricate themselves.

Verse 18. *But the Jews did not believe*] All the subterfuge they could use was simply to sin against their conscience, by asserting that the man *had not been blind*; but out of this subterfuge they were soon driven by the testimony of the parents.

Verse 21. *He is of age*] Literally, *he has stature*, i. e., he is a full-grown man; and in this sense the phrase is used by the best Greek writers. *Mature age* was fixed among the Jews at thirty years.

Verse 22. *Put out of the synagogue*] That is, *excommunicated*—separated from all religious connexion with those who worshipped God. This was the *lesser* kind of excommunication among the Jews, and was termed *nidui*. The *cherem*, or *anathema*, was not used against the followers of Christ till after the resurrection.

Verse 24. *Give God the praise*] The form of an oath, proposed by the chief magistrate to those who were to give evidence to any particular fact, or to attest anything, as produced by or belonging to the Lord, see Josh. vii. 19; 1 Sam. vi. 6; and Luke xvii. 18.

Verse 25. *Whereas I was blind, now I see*] In the simplicity of his heart, he speaks to the fact, of the reality of which he was ready to give them the most substantial evidence.

Verse 28. *Then they reviled him*] They spoke cutting, piercing words. Solomon talks of some who *spoke like the piercings of a sword*, Prov. xii. 18. So the Psalmist, Ps. lv. 21. *We are Moses' disciples*] By this they meant that they were genuine Pharisees; for they did not allow the Sadducees to be disciples of Moses.

Verse 29. *We know not from whence he is*] We have the fullest assurance that the commission of Moses was divine; but we have no proof that this man has such a commission;

and should we leave Moses, and attach ourselves to this stranger?

Verse 31. *God heareth not sinners*] I believe the word signifies *heathens*, or persons not proselyted to the Jewish religion; and therefore it is put in opposition to a *worshipper of the true God*.

Verse 32. *Since the world began*] From the age—probably meaning from the commencement of time.

Opened the eyes of one that was born blind] That there are cases in which a person who was born blind may be restored to sight by surgical means, we know; but no such means were used by Christ.

Verse 33. *If this man were not of God, &c.*] God is the fountain of all good: all good must proceed from him, and no good can be done but through him; if this person were not commissioned by the good God, he could not perform such beneficent miracles as these.

34. *Thou wast altogether born in sins*] Thou hast not only been a vile wretch in some other pre-existent state, but thy parents also have been grossly iniquitous; therefore thou and they are punished by this blindness.

And they cast him out] They immediately *excommunicated* him, as the margin properly reads—drove him from their assembly with disdain, and forbade his further appearing in the worship of God. Thus a simple man, guided by the Spirit of truth, and continuing steady in his testimony, utterly confounded the most eminent Jewish doctors.

Verse 25. *Dost thou believe on the Son of God?*] This was the same with, *Dost thou believe on the Messiah?* for these two characters were inseparable: see chap. i. 34, 49, x. 36; Matt. xvi. 16; Mark i. 1.

Verse 26. *Who is he, Lord?*] It is very likely that the blind man did not know that it was Jesus Christ who now spoke to him; for it is evident he had never seen him before this time; and he might now see him without knowing that he was the person by whom he was cured, till our

Lord made that discovery of himself, mentioned in the following verse.

Verse 88. *And he said, Lord, I believe*] That is, I believe thou art *the Messiah*; and, to give the fullest proof of the sincerity of his faith, he fell down before and adored him. Never having seen Jesus before, but simply knowing that a person of that name had opened his eyes, he had only considered him as a holy man and a prophet; but now that he sees and hears him he is convinced of his divinity, and glorifies him as his Saviour. We may hear much of Jesus, but can never know his glories and excellencies till he has discovered himself to our hearts by his own Spirit; then we believe on him, trust him with our souls, and trust in him for our salvation.

Verse 88. *For judgment I am come*] In a word, *salvation* shall be taken away from the Jews, because they reject it;

and the kingdom of God shall be given to the Gentiles.

Verse 40. *Are we blind also?*] These Pharisees understood Christ as speaking of blindness in a spiritual sense, and wished to know if he considered them in that state.

Verse 41. *If ye were blind*] If ye had not had sufficient opportunities to have acquainted yourselves with my divine nature, by the unparalleled miracles which I have wrought before you, and the holy doctrine which I have preached, then your rejecting me could not be imputed to you as sin; but because ye say, *we see*—we are perfectly capable of judging between a true and false prophet, and can, from the scriptures, point out the *Messiah* by his works—on this account you are guilty, and your sin is of no common nature, it remaineth, i. e., it shall not be expiated: ye have rejected the Lord from being your deliverer, so the Lord has rejected you from being his people.

CHAPTER X.

Christ speaks the parable of the sheepfold, 1-6. Proclaims himself the door of the sheepfold, 7-10, and the good shepherd who lays down his life for the sheep, 11-18. The Jews are again divided, and some revile and some vindicate our Lord, 19-21. His discourse with the Jews at the temple, on the feast of dedication, 22-29. Having asserted that he was one with the Father, the Jews attempt to stone him, 30, 31. He vindicates his conduct, and appeals to his works, 32-38. They strive to apprehend him; he escapes, and retires beyond Jordan, 39, 40. Many resort to and believe on him there, 41, 42.

VERILY, verily, I say unto you, ^a He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that ^b entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; ^c and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

^a Jer. xxiii. 21. Ezek. xxxiv. 23. Mic. ii. 12.—^b 1^a ex. 4. Matt. vii. 15. Acts xv. 28.—^c Isa. xliii. 1. Matt. xxv. 34, 41.

Verse 1. *Verily, verily, &c.*] Some think our Lord delivered this discourse immediately after that mentioned in the preceding chapter; others think it was spoken not less than three months after.

He that entereth not by the door] Christ assures us, ver. 7, that he is *the door*; whoever, therefore, enters not by Jesus Christ into the pastoral office, is no other than a thief and a robber in the sheepfold. And he enters not by Jesus Christ who enters with a prospect of any other interest besides that of Christ and his people. Ambition, avarice, love of ease, a desire to enjoy the conveniences of life, to be distinguished from the crowd, to promote the interests of one's family, and even the sole design of providing against want—these are all ways by which *thieves and robbers enter into the church*. And whoever enters by any of these ways, or by simony, craft, solicitation, &c., deserves no better name.

Verse 2. *He that entereth in by the door*] Observe here the marks, qualities, and duties of a good pastor: The first is, that he has a lawful entrance into the ministry by the internal call of Christ, namely, by an impulse proceeding from his Spirit, upon considerations which respect only his glory, and upon motives which aim at nothing but the good of his church, the salvation of souls, the doing the will of God, and the sacrificing himself entirely to his service, and to that of the meanness of his flock.

Verse 3. *To him the porter openeth*] In the porter opening the door to the true shepherd, we may discover the second mark of a true minister—his labour is crowned with success. The Holy Spirit opens his way into the hearts of

4 And ^d when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And ^e a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This ^f parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

Acts xx. 31.—^d 2 Sam. vii. 8. Jer. xvii. 15. Matt. xxv. 32.—^e Gal. i. 8. 1 Thess. v. 21.—^f Ezek. xx. 49.

his hearers, and he becomes the instrument of their salvation.

The sheep hear his voice] A third mark of a good shepherd is that he speaks so as to instruct the people—the sheep hear his voice; he does not take the fat and the fleece, and leave another *hireling* on less pay to do the work of the pastoral office. No: himself preaches Christ Jesus the Lord, and in that simplicity too that is best calculated to instruct the common people. A man who preaches in such a language as the people cannot comprehend, may do for a stage-player or a mountebank, but not for a minister of Christ.

He calleth his own sheep by name] A fourth mark of a good pastor is that he is well acquainted with his flock; he knows them by name—he takes care to acquaint himself with the spiritual states of all those that are entrusted to him.

And leadeth them out.] A fifth mark of a good shepherd is, he leads the flock, does not lord it over God's heritage; nor attempt, by any rigorous discipline not founded on the gospel of Christ, to drive men into the way of life; nor drive them out of it, which many do, by a severity which is a disgrace to the mild gospel of the God of peace and love.

He leads them out of themselves to Christ, out of the follies, diversions, and amusements of the world, into the path of Christian holiness: in a word, he leads them, by those gentle yet powerful persuasions that flow from a heart full of the word and love of Christ, into the kingdom and glory of his God.

Verse 4. *He goeth before them*] A sixth mark of a true pastor is, he gives them a good example: he not only preaches, but he lives, the truth of the gospel; he enters into the depths

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 'I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 'I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and ^d know my sheep, and am known of mine.

15 'As the Father knoweth me, even so know I the Father: 'and I lay down my life for the sheep.

16 And 'other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; ^b and there shall be one fold, and one shepherd.

17 Therefore doth my Father love me, 'because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I ^a have power to take it again. ^b This commandment have I received of my Father.

19 'There was a division therefore again among the Jews for these sayings.

20 And many of them said, ' He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. ^a Can a devil ^a open the eyes of the blind?

22 And it was at Jerusalem the ^a feast of the dedication, and it was winter.

^a Ch. xiv. 6. Eph. ii. 18.—^b Isa. xl. 11. Ezek. xxxiv. 12, 28. xxxvii. 24. Heb. xiii. 20. 1 Pet. ii. 25. v. 4.—Zeoh. xi. 16, 17.—^c 2 Tim. ii. 19.—^d Matt. xi. 27.—^e Ch. xv. 13.—^f Isa. lvi. 8.—^g Ezek. xxxvii. 22. Eph. ii. 14. 1 Pet. ii. 25.—^h Isa. llii. 7, 8, 12.

Heb. ii. 9.—ⁱ Ch. iv. 19.—^j Ch. vi. 88. xv. 10. Acts ii. 24, 32.—^k Ch. vii. 43. ix. 16.—^l Ch. vii. 20. viii. 48, 52.—^m Exod. iv. 11. Ps. xciv. 9. cxlvi. 8.—ⁿ Ch. ix. 6, 7, 32, 33.—^o 1 Mac. iv. 59.

of the salvation of God; and, having thus explored the path, he knows how to lead those who are entrusted to his care into the fulness of the blessings of the gospel of peace. The minister who is in this state of salvation, the sheep, genuine Christians, will follow, for they know his voice. It was the custom in the eastern countries for the shepherd to go at the head of his sheep, and they followed him from pasture to pasture.

Verse 5. *And a stranger will they not follow*] That is, a man who, pretending to be a shepherd of the flock of God, is a stranger to that salvation which he professes to preach.

Verse 7. *I am the door of the sheep.*] It is through me only that a man can have a lawful entrance into the ministry; and it is through me alone that mankind can be saved.

Verse 8. *All that ever came before me*] Our Lord probably refers to the scribes and Pharisees, who pretended to show the way of salvation to the people—who in fact stole into the fold, and clothed themselves with the fleece, and devoured the sheep.

The thief and the robber should be properly distinguished; one takes by *cunning* and *stealth*; the other *openly* and by *violence*. It would not be difficult to find bad ministers who answer to both these characters. Tithes have been often enforced and collected in a most exceptionable manner, and in a most disgraceful spirit.

Verse 9. *I am the door: by me if any man enter, &c.*] Those who come for salvation to God, through Christ, shall obtain it: *he shall be saved*—he shall have his sins blotted out, his soul purified, and himself preserved unto eternal life.

Go in and out] A good shepherd conducts his flock to the fields where good pasturage is to be found; watches over them while there, and brings them back again and secures them in the fold. So he that is taught and called of God feeds the flock of Christ with those truths of his word of grace which nourish them unto eternal life; and God blesses together both the shepherd and the sheep, so that *going out* and *coming in* they find pasture: every occurrence is made useful to them; and all things work together for their good.

Verse 10. *But for to steal, and to kill, and to destroy*] Those who enter into the priesthood that they may enjoy the revenues of the church, are the basest and vilest of thieves and murderers. Their character is well pointed out by the prophet Ezekiel, chap. xxiv. 2, &c.

That they might have life] My doctrine tends to life, because it is the true doctrine—that of the false and bad shepherds tends to death, because it neither comes from, nor can lead to, that God who is the fountain of life.

Might have it more abundantly.] That they might have an abundance, meaning either of life, or of all necessary good things; greater felicity than ever was enjoyed under any period of the Mosaic dispensation; and it is certain that Christians have enjoyed greater blessings and privileges than

were ever possessed by the Jews, even in the promised land. Verse 11. *I am the good shepherd*] Whose character is the very reverse of that which has already been described.

Giveth his life for the sheep.] That is, gives up his soul as a sacrifice to save them from eternal death.

Some will have the phrase here only to mean, *hazarding his life* in order to protect others; but the 15th, 17th, and 18th verses, as well as the whole tenor of the new covenant, sufficiently prove that the first sense is that in which our Lord's word should be understood.

Verse 12. *But he that is an hireling*] He who makes merchandise of men's souls; bartering them, and his own too, for filthy lucre.

Whose own the sheep are not] He has no other interest in their welfare than that which comes from the fleece and the fat. The hireling counts the sheep his own, no longer than they are profitable to him; the good shepherd looks upon them as his, so long as he can be profitable to them.

Among the ancient Jews some kept their own flocks, others hired shepherds to keep them for them.

Verse 14. *I—know my sheep*] I know them that are mine: I know their hearts, their wishes, their purposes, their circumstances; and I approve of them; for in this sense the word to know is often taken in the scriptures.

And am known of mine.] They know me as their father, protector, and saviour; they acknowledge me and my truth before the world; and they approve of me, my word, my ordinances, and my people, and manifest this by their attachment to me, and their zeal for my glory. The first clause of the 15th verse should be joined to the fourteenth.

Verse 16. *Other sheep I have*] The Gentiles and Samaritans.

The original word, which is here translated *fold*, signifies properly a *court*. It is probable that our blessed Lord was now standing in what was termed the *inner court*, or *court of the people*, in the temple, see ver. 23; and that he referred to the *outer court*, or *court of the Gentiles*, because the Gentiles who were proselytes of the gate were permitted to worship in that place; but only those who were *circumcised* were permitted to come into the *inner court*, over the entrance of which were written, in large characters of gold, these words, *Let no uncircumcised person enter here!*

Verse 17. *Therefore doth my Father love me*] The Father loveth me particularly on this account, because I am going to lay down my life for the life of the world. Do not suppose that I shall be put to death by your rulers, because I have not strength to resist them. I LAY DOWN my life voluntarily and cheerfully; no one can take it away from me, see ver. 18; and I shall give you the fullest proof of my supreme power, by raising, in three days, that very crucified, wounded body from the grave.

Verse 18. *I have power*] Or, *authority*. Our Lord speaks of himself here as *man*, or the *Messiah*, as being God's mes-

23 And Jesus walked in the temple, ^ain Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou ^bmake us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: ^cthe works that I do in my Father's name, they bear witness of me.

26 But ^dye believe not, because ye are not of my sheep, as I said unto you.

27 ^eMy sheep hear my voice, and I know them, and they follow me.

28 And I give unto them eternal life; and ^fthey shall never perish, neither shall any man pluck them out of my hand.

29 ^gMy Father, ^hwhich gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

30 ⁱI and my Father are one.

31 Then ^jthe Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

^a Acts iii. 11. v. 12.—^b Or, hold us in suspense.—^c Ver. 38. Ch. iii. 2 v. 38.—^d Ch. viii. 47. 1 John iv. 4. 6.—^e Ver. 4. 14.—^f Ch. vi 37. xvii. 11, 12. xviii. 9.—^g Ch. xiv. 28.—^h Ch. xvii. 2, 6, &c.—ⁱ Ch. xvii. 11. 22.—^j Ch. viii. 59.—^k Ch. v. 18.—^l Ps. lxxxix. 6.—

senger, and sent upon earth to fulfil the divine will, in dying and rising again for the salvation of men.

This commandment have I received] That is, I act according to the divine commandment in executing these things, and giving you this information.

Verse 20. *He hath a devil, and is mad*] So, then, a *demoniac* and a *madman* were not exactly the same in the apprehensions of the Jews; no more than the *effect* is the same with the *cause* which produces it. They believed him to be possessed by a *demon*, who *deranged* his faculties, and that he must have been a wicked man, and a deceiver, thus to be put under the power of such a spirit.

Verse 21. *These are not the words of him that hath a devil*] If he were *deranged* by an *unclean spirit*, his words would bear a similitude to the spirit that produced them; but these are words of *deep sense*, *sobriety* and *piety*: besides, could a *demoniac* open the eyes of blind men?

Verse 22. *The feast of the dedication*] This was a feast instituted by Judas Maccabæus, in commemoration of his purifying the temple after it had been defiled by Antiochus Epiphanes.

It was winter] It was *stormy* or *rainy weather*. And this is the reason, probably, why our Lord is represented as walking in Solomon's porch, or portico, ver. 23. Though it certainly was in *winter* when this feast was held, yet it does not appear that the word above refers so much to the *time* of the *year* as to the *state* of the *weather*. Indeed, there was no occasion to add *it was winter*, when the feast of the dedication was mentioned, because every body knew that, as that feast was held on the twenty-fifth of the month *Cisleu*, it was in the winter season.

Verse 23. *Solomon's porch*] This portico was four hundred cubits long, and was left standing by Herod, when he rebuilt the temple, probably, because of its grandeur and beauty.

Verse 24. *How long dost thou make us to doubt?*] Literally, *How long wilt thou take away our life?* [This is rather too strong. "*How long dost thou excite our mind?*"] The Jews asked this question through extreme perfidiousness: they wished to get him to declare himself king of the Jews, that they might accuse him to the Roman governor; and by it they insolently insinuated that all the proofs he had hitherto given them of his divine mission were good for nothing.

Verse 25. *I told you, &c.*] That is, I told you before what I tell you now again, *that the works which I do, bear testimony to me*. Have you not noticed my *omniscience*, in searching and discovering the very secrets of your hearts? Have you not seen my *omnipotence* in the miracles which I have wrought?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, ^amakest thyself God.

34 Jesus answered them, ^bIs it not written in your law, I said, Ye are gods?

35 If he called them gods, ^cunto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, ^dwhom the Father hath sanctified, and ^esent into the world, Thou blasphemest; ^fbecause I said, I am ^gthe Son of God?

37 ^hIf I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, ⁱbelieve the works: that ye may know, and believe, ^jthat the Father *is* in me, and I in him.

39 ^kTherefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan into the place ^lwhere John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: ^mbut all things that John spake of this man were true.

42 ⁿAnd many believed on him there.

^a Rom. xlii. 1.—^b Ch. vi. 27.—^c Ch. iii. 17. v. 36, 37. viii. 42.—^d Ch. v. 17, 18. Ver. 30.—^e Luke i. 35. Ch. ix. 35, 37.—^f Ch. xv. 24.—^g Ch. v. 38. xiv. 10, 11.—^h Ch. xiv. 10, 11. xvii. 21.—ⁱ Ch. vii. 30, 44. viii. 59.—^j Ch. i. 28.—^k Ch. iii. 30.—^l Ch. viii. 30. xi. 45.

Verse 26. *Ye are not of my sheep*] Ye have not the disposition of those who come unto me to be instructed and saved: see what follows.

Verse 27. *My sheep hear my voice*] Any person who reads without prejudice may easily see, that our Lord does not at all insinuate that these persons *could not* believe, because God had made it *impossible* to them; but simply because *they did not hear and follow Christ*, which the whole of our blessed Lord's discourse proves that *they might have done*.

Verse 28. *They shall never perish*] Why? Because *they hear my voice, and follow me*; therefore I know, I approve of and love them, and *give them eternal life*. They who *continue* to hear Christ's voice, and to follow him, shall never perish. Final perseverance implies final faithfulness—he that endures to the end shall be saved—he that is faithful unto death shall have a crown of life. And will any man attempt to say that he who does not *endure to the end*, and is *unfaithful*, shall ever enter into life?

Verse 29. *My Father—is greater than all*] More powerful than all the united energies of men and demons. He who loves God must be happy; and he who fears him need fear nothing on this side eternity.

Verse 30. *I and my Father are one*] If Jesus Christ were not God, could he have said these words without being guilty of blasphemy? It is worthy of remark that Christ does not say, *I and my Father*, which *my* our translation very improperly supplies, and which in this place would have conveyed a widely different meaning: for then it would imply that the *human* nature of Christ, of which *alone*, I conceive, God is ever said to be the Father in scripture, was *equal to the Most High*: but he says, speaking then *as God over all, I and the Father*, the Creator of all things, the Judge of all men, the Father of the spirits of all flesh—are *ONE, ONE in nature, ONE in all the attributes of Godhead, and ONE in all the operations of those attributes*: and so it is evident the Jews understood him. [This criticism, which favours Dr. Clarke's theory of the *Sonship* of our Lord, is at variance with the usage of the Greek language respecting the article.]

Verse 31. *The Jews took up stones*] To stone him as a blasphemer, Lev. xxiv. 14-16, because he said he was *one with God*.

Verse 32. *Many good works have I shewed you*] To show good works or good things is a Hebraism, which signifies to do them *really*, to give good things *liberally*. The phrase is similar to the following: *Who will show us any good?* Ps. iv. 6; i. e. who shall give us good things. So also Ps. lxxv. 7, lx. 8, lxxi. 20.

Verse 33. *But for blasphemy*] The original word, when

applied to men, signifies to *speak injuriously* of their persons, character, connexions, &c.; but when applied to God it signifies to *speak impiously*, i. e., contrary to his nature, perfections, the wisdom of his providence, or goodness of his works.

Thou, being a man] That is, only a man—*makest thyself God*. When Christ said before, ver. 30, *I and the Father are one*, had the Jews understood him (as many called Christians profess to do) as only saying he had a *unity of sentiments* with the Father, they would not have attempted to treat him for this as a blasphemer: because in this sense Abraham, Isaac, Moses, David, and all the prophets, were one with God. But what irritated them so much was that they understood him as speaking of a *unity of nature*.

Verse 84. *Is it not written in your law*] The words which our Lord quotes are taken from Ps. lxxiii. 6, which shows that, under the word *law*, our Lord comprised the Jewish sacred writings in general.

Ye are gods?] That is, *judges*, who are called *elohim*. That judges are here meant appears from Ps. lxxiii. 2, &c., and also from what follows here.

Verse 85. *Unto whom the word of God came*] When it is there said that *the word of the Lord came*, &c., it means, God gave an order, commission, &c., to such a person, to declare or do such and such things.

And the scripture cannot be broken] Dissolved, rendered of none effect, i. e., it cannot be gainsaid or set aside; every man must believe this, because it is the declaration of God.

Verse 37. *If I do not the works, &c.*] I desire you to believe only on the evidence of my works: if I do not do such works as God only can perform, then believe me not.

Verse 38. *Believe the works*] There was no possibility of weakening the force of this reasoning, but by asserting that these miracles were not wrought by the power of God; and then they must have proved that not only a man, but a bad man, such as they said Jesus was, could work these miracles. As this was impossible, then the argument of Christ had a complete triumph.

Verse 39. *They sought again to take him*] They could not reply to his arguments but by stones. Truth may confound the obstinately wicked, but it does not convert them; and it is a just judgment of God, to leave those to perish in their gainsayings who obstinately continue to gainsay and disbelieve.

But he escaped] In such a way as we know not, for the Evangelist has not specified the manner of it.

Verse 40. *Beyond Jordan*] Rather, *to the side of Jordan*, not beyond it.

Where John at first baptized] That is, at Bethabara, see chap. i. 28. Afterwards, John baptized at Enon: chap. iii. 23.

Verse 42. *Many believed on him there.*] 1. Because of the testimony of John the Baptist, whom they knew to be a good and a wise man, and a prophet of the Lord; and 2. because of the miracles which they saw Jesus work. These fully proved that all that John had said of him was true. The scribes and Pharisees with all their science could not draw a conclusion so just. Truth and common sense are often on the side of the common people, whom the insolently wise, the unscrupulously learned, and the tyrannically powerful sometimes disingenuously brand with the epithets of *mob* and *swinish multitude*.

CHAPTER XI

Account of the sickness of Lazarus, 1. His sisters Martha and Mary send for Christ, 2. Our Lord's discourse with his disciples on this sickness and consequent death, 3-16. He arrives at Bethany four days after the burying of Lazarus, 17, 18. Martha meets Christ—their conversation, 19-27. She returns, and Mary goes out to meet him, in great distress, 28-33. Christ comes to the grave—His conversation there, 34-42. He raises Lazarus from the dead, 43-46. The priests and Pharisees, hearing of this, hold a council, and plot his destruction, 47, 48. The remarkable prophecy of Caiaphas, and the consequent proceedings of the Jews, 49-53. Jesus withdraws into a city called Ephraim, 54. They lay wait for him at the Passover, 55-57.

NOW a certain man was sick, named Lazarus, of Bethany, the town of * Mary and her sister Martha.

2 (* It was that Mary which anointed the

Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

* Luke x. 38, 39.

^b Matt. xxvi. 7. Mark xiv. 8. Ch. xii. 8.

Verse 1. *Lazarus, of Bethany*] It is surprising that the other Evangelists have omitted so remarkable an account as this is, in which some of the finest traits in our Lord's character are exhibited. Some think that the other three Evangelists wrote their histories during the life of Lazarus; and that they did not mention him for fear of exciting the malice of the Jews against him. And indeed we find, from chap. xii. 10, that they sought to put Lazarus to death also, that our Lord might not have one monument of his power and goodness remaining in the land. Probably both Lazarus and his sisters were dead before St. John wrote. Bethany was situated at the foot of the mount of Olives about two miles from Jerusalem.

The harmonists and chronologists differ much in fixing dates, and ascertaining times. In cases of this nature, I believe men innocently guess as well as they can; but they should assert nothing.

Verse 2. *It was that Mary which anointed*] There is much disagreement between learned men relative to the two anointings of our Lord, and the persons who performed these acts.

Some think that the *aorist*, which we translate *anointed*, should have its full force, and be translated who *had formerly anointed*; and others that the anointing of which the Evangelist speaks is that mentioned, chap. xii. 1, &c., and which happened about six days before the passover. St. John, therefore, is supposed to *anticipate* the account, because it served more particularly to designate the person of whom he was speaking. [But there can be no doubt that the anointing recorded in Matt. xxvi; Mark iii; and John xii; is totally distinct from that related in Luke vii.]

Verse 3. *He whom thou lovest is sick.*] Nothing could be more simple, or more modest, than this prayer: they content themselves with simply stating the case, and using an indirect but a most forcible argument, to induce our Lord to show forth his power and goodness.—*He is sick, and thou lovest him.*

Verse 4. *This sickness is not unto death*] Not to final privation of life at this time; but a temporary death shall be now permitted, that the glory of God may appear in the miracle of his resurrection.

Verse 5. *Now Jesus loved Martha, and her sister, and*

4 When Jesus heard *that*, he said, This sickness is not unto death, ^abut for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, ^bhe abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judea again.

8 *His* disciples say unto him, Master, ^cthe Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? ^dIf any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But ^eif a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus ^fsleepeth: but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

^a Ch. ix. 3. Ver. 40.—^b Ch. x. 40.—^c Ch. x. 31.—^d Ch. ix. 4.—
^e Ch. xii. 35.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, ^gabout fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, ^hwhatsoever thou wilt ask of God, God will give it thee.

^fSo Deut. xxxi. 16. Dan. xii. 2. Matt. ix. 24. Acts vii. 60. 1 Cor. xv. 18, 51.—^gThat is, about two miles.—^hCh. ix. 31.

Lazarus.] Therefore his staying *two days longer* in Bethabara, was not through lack of affection for this distressed family, but merely that he might have a more favourable opportunity of proving to them *how much* he loved them. Christ never denies a *less* favour, but in order to confer a *greater*. God's *delays* in answering prayers offered to him by persons in distress are often proofs of his purpose to confer some great kindness; and they are also proofs that his wisdom finds it necessary to permit an *increase* of the affliction, that his goodness may be more conspicuous in its removal.

Verse 8. *The Jews of late sought to stone thee*] It was but a few weeks before that they were going to stone him in the temple, on the day of the feast of the dedication, chap. x. 31.

Verse 9. *Are there not twelve hours in the day?*] The Jews as well as most other nations, divided the day, from sun-rising to sun-setting, into *twelve equal parts*; but these parts, or hours, were longer or shorter, according to the different seasons of the year.

Our Lord alludes to the case of a traveller, who has to walk the whole day: the day points out the time of life—the night, that of death. I have not travelled these twelve hours yet—my last hour is not yet come; I am immortal till my work is done; and this, that I am now going to Bethany to perform, is a part of it. When all is completed, then *their hour*, and that of the power of darkness, shall commence.

If any man walk in the day, he stumbleth not] During the day he has the *sun*, the *light of the world*: he sees his way, and does not stumble: but, if he walk in the *night*, he stumbleth, because *there is no light in it*, ver. 10; i. e. there is no sun above the horizon.

Verse 11. *Lazarus sleepeth*] It was very common among the Jews to express *death by sleep*; and the expressions, *falling asleep—sleeping with their fathers*, were in great use among them.

It is certain that our Lord received no intimation of Lazarus's death from any person, and that he knew it through that power by which he knows all things.

Verse 12. *If he sleep, he shall do well.*] That is, *if he sleep only*, &c. Though the word *sleep* frequently meant death (see Acts vii. 60, 1 Cor. xi. 30, xv. 18, 20), yet, as it was an ambiguous term, the disciples appear here to have mistaken its meaning.

Verse 15. *I am glad for your sakes that I was not there*] It was a miracle to discover that Lazarus was dead, as no person had come to announce it. It was a *greater* miracle to raise a dead man than to cure a sick man. And it was a *still greater* miracle, to raise one that was *three or four days* buried, and in whose body *putrefaction* might have begun to take place, than to raise one that was but *newly* dead. See ver. 39.

Verse 16. *Thomas, which is called Didymus*] *Thomas*, or *Thaom*, was his Hebrew name, and signifies a *twin*—one who

had a brother or a sister born with him at the same time: *Didymus* is a literal translation of the Hebrew word into Greek.

Let us also go, that we may die with him.] Some think Thomas spoke these words *peevishly*, as much as to say: "If he will obstinately go and risk his life in so imminent a danger, let us act with more prudence and caution." But I think the sense in which the words are generally understood is to be preferred.

Verse 17. *He had lain in the grave four days already.*] Though it was the Jewish custom to embalm their dead, yet we find, from ver. 39, that he had not been embalmed; and God wisely ordered this, that the miracle might appear the more striking.

Verse 18. *Fifteen furlongs*] About two miles: for the Jewish miles contained about seven furlongs and a half.

Verse 19. *Many of the Jews came*] Mourning, among the Jews, lasted about *thirty* days; the *three* first days were termed days of *weeping*: then followed *seven* of lamentation. During the *three* days, the mourner did no servile work; and, if any one saluted him, he did not return the salutation. During the *seven* days, he did no servile work, except in private—lay with his bed on the floor—did not put on his sandals—did not wash nor anoint himself—had his head covered—and neither read in the *Law*, the *Mishnah*, or the *Talmud*. All the *thirty* days he continued unshaven, wore no white or new clothes, and did not sow up the rents which he had made in his garments.

Verse 20. *Martha—went and met him*] Some suppose she was the eldest of the two sisters—she seems to have had the management of the house.

Mary sat still in the house.] It is likely that by this circumstance the Evangelist intended to convey the idea of her sorrow and distress; because, anciently, afflicted persons were accustomed to put themselves in this posture, as expressive of their distress; their grief having rendered them as it were immovable.

Verse 21. *If thou hadst been here, my brother had not died.*] It plainly appears that the sisters had not a proper notion of his *divinity*; and indeed the following verse proves that they considered him in no other light than that of a prophet.

Verse 22. *I know, that even now*] She durst not ask so great a favour in direct terms; she only intimated modestly that she knew he could do it.

Verse 23. *Thy brother shall rise again.*] That is, directly; for it was by raising him immediately from the dead that he intended to comfort her.

Verse 24. *I know that he shall rise again in the resurrection.*] The doctrine of the *resurrection of the dead* was then commonly received. The Jewish writings after the captivity are full of it.

Verse 25. *I am the resurrection, and the life*] Thus our

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha said unto him, 'I know that he shall rise again in the resurrection at the last day.

25 Jesus saith unto her, I am ^b the resurrection, and the ^c life: ^d he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: 'I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 'The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, 'Lord, if thou hadst been here, my brother had not died.

^a Luke xiv. 14. ^b Ch. v. 29.—^c Ch. v. 21. vi. 39, 40, 44.—^d Ch. i. 4. vi. 35. xiv. 6. Col. iii. 4. 1 John i. 1, 2. v. 11.—^e Ch. iii. 36. 1 John v. 10. &c.—^f Matt. xvi. 16. Ch. iv. 42. vi. 14, 69.—^g Ver.

blessed Lord raises her hope, animates her faith, and teaches her that he was not a mere man, but the essential principle and author of existence.

Though he were dead] Every man who has believed or shall believe in me, though his believing shall not prevent him from dying a natural death, yet his body shall be reanimated, and he shall live with me in an eternal glory.

Verse 26. *Shall never die.*] Or, *Shall not die for ever.* Though he die a temporal death, he shall not continue under its power for ever; but shall have a resurrection to life eternal.

Believest thou this?] God has determined to work in the behalf of men only in proportion to their *faith* in him: it was necessary, therefore, that these persons should be well instructed concerning his nature, that they might find no obstacles to their faith.

Verse 27. *Yea, Lord: I believe*] *I have believed.* Either meaning that she had believed this for some time past, or that, since he began to teach her, her faith had been considerably increased: but verbs *preter*, in Greek, are often used to signify the present.

Verse 28. *The Master is come*] This was the appellation which he had in the family; and from these words it appears that Christ had inquired for Mary, desiring to have her present, that he might strengthen her faith, previously to his raising her brother.

Verse 30. *Jesus was not yet come into the town*] The Jewish burying-places were without their cities and villages.

Verse 31. *She goeth unto the grave to weep there.*] It was the custom for the nearest relatives of the deceased to go at times, during the three days of weeping, accompanied by their friends and neighbours, to mourn near the graves of the deceased. They supposed that the spirit hovered about the place where the body was laid for *three* days, to see whether it might be again permitted to enter; but, when it saw the face change, it knew that all hope was now past.

Verse 33. *He groaned in the spirit, &c.*] Here the blessed Jesus shows himself to be *truly a man*; and a man, too, who, notwithstanding his amazing dignity and excellence, did not feel it beneath him to sympathize with the distressed, and weep with those who wept. After this example of our Lord, shall we say that it is weakness, folly, and sin to weep for the loss of relatives?

It is abolishing one of the finest traits in our Lord's human character to say that he went and mourned here because of sin and its consequences. No: Jesus had *humanity* in its perfection, and humanity unadulterated is *generous and sympathetic*. Behold the *man*, in his deep, heartfelt troubles, and in his flowing tears! But when he says, *Lazarus come forth!*

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and ^a was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 'Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, ^b which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus, therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldst ^c see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I think thee that thou hast heard me.

42 And I knew that thou hearest me always: but ^d because of the people which stand by I said it, that they may believe that thou hast sent me.

^e Ver. 21.—^f Gr. he troubled himself.—^g Luke xix. 41.—^h Ch. ix. 6.—ⁱ Ver. 4, 23.—^j Ch. xii. 3,).

behold the GOD! and the God too of infinite clemency, love, and power. Can such a Jesus refuse to comfort the distressed, or save the lost? Can he restrain his mercies from the penitent soul, or refuse to hear the yearnings of his own bowels? Can such a character be inattentive to the welfare of his creatures? Here is *God* manifested in the *flesh*! living in human nature, feeling for the distressed, and suffering for the lost!

Verse 35. *Jesus wept.*] The least verse in the Bible yet inferior to none.

Verse 36. *Behold how he loved him!*] And when we see him pouring out his blood and life upon the cross for mankind, we may with exultation and joy cry out, *Behold how he hath loved us!*

Verse 37. *Could not this man, which opened the eyes, &c.*] Through the maliciousness of their hearts, these Jews considered the tears of Jesus as a proof of his weakness. Thus will men *reason*, or rather *madden*, concerning the works and providence of God; till, by his farther miracles of *mercy* or *judgment*, he *converts* or *confounds* them.

Verse 38. *It was a cave, &c.*] There seems to have been something peculiar in the formation of this tomb. It might have been a natural grotto, or dug in the side of a rock or hill, and the lower part of the door level with the ground, or how could Lazarus have come forth, as he is said to have done, ver. 44?

Verse 39. *Take ye away the stone.*] He desired to convince all those who were at the place, and especially those who took away the stone, that Lazarus was not only *dead*, but that *putrescency* had already taken place, that it might not be afterwards said that Lazarus had only fallen into a lethargy; and that the greatness of the miracle might be fully evinced.

He stinketh] The body is in a state of putrefaction. The Greek word signifies simply to *smell*, whether the scent be good or bad; but the circumstances of the case sufficiently show that the latter is its meaning here.

For he hath been dead four days.] This is the fourth day, i. e., since his interment. Christ himself was buried on the same day on which he was crucified, see chap. xix. 42, and it is likely that Lazarus was buried also on the same day on which he died.

Verse 40. *If thou wouldst believe, &c.*] So it appears that it is *faith* alone that interests the miraculous and saving power of God in behalf of men.

Verse 41. *Father, I thank thee*] As it was a common opinion that great miracles might be wrought by the power and in the name of the devil, Jesus lifted up his eyes to

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 Then gathered the chief priests and the Pharisees a council, and said, 'What do we? for this man doeth many miracles.'

48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 'Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.'

*Ch. xx. 7.—^b Ch. ii. 23. x. 42. xii. 11, 18.—^c Ps. ii. 2. Matt. xxvi. 3. Mark xiv. 1. Luke xxi. 2.—^d Ch. xii. 19. Acts iv. 16. — Luke iii. 2. Ch. xviii. 14. Acts iv. 6.—^e Ch. xviii. 14.—^f Isa. xlix. 6. 1 John ii. 2.—^g Ch. x. 16. Eph. ii. 14, 15, 16, 17.

heaven, and invoked the supreme God before these unbelieving Jews, that they might see that it was by his power, and by his only, that this miracle was done. On this account our Lord says, *he spoke because of the multitude*, that they might see there was no diabolical influence here.

Ver. 44. *Bound hand and foot with grave-clothes*] Swathed about with rollers. These were long slips of linen a few inches in breadth, with which the body and limbs of the dead were swathed, and especially those who were embalmed, that the aromatics might be kept in contact with the flesh. But as it is evident that Lazarus had not been embalmed, it is probable that his limbs were not swathed together, as is the constant case with those who are embalmed, but separately, so that he could come out of the tomb at the command of Christ, though he could not walk freely till the rollers were taken away.

Loose him, and let him go.] He would have the disciples and those who were at hand take part in this business, that the fullest conviction might rest on every person's mind concerning the reality of what was wrought.

Ver. 45. *Many of the Jews—believed on him.*] They saw that the miracle was incontestable; and they were determined to resist the truth no longer. Their friendly visit to these distressed sisters became the means of their conversion.

Ver. 46. *But some of them went their ways*] Those who obstinately resist the truth of God are capable of everything that is base, perfidious, and cruel.

Ver. 47. *Then gathered the chief priests and the Pharisees a council.*] The Pharisees, as such, had no power to assemble councils: and therefore only those are meant who were scribes or elders of the people, in conjunction with Annas and his son-in-law Caiaphas, who were the high-priests here mentioned.

What do we?] This last miracle was so clear, plain, and incontestable, that they were driven now to their wits' end.

Ver. 48. *All men will believe on him.*] Thus, under the pretence of the public good, these men of blood hide their hatred against Christ, and resolve to put him to death. To get the people on their side, they must give the alarm of destruction to the nation: if this man be permitted to live, we shall be all destroyed!

Both our place and nation.] Literally, *this place*: but that the temple only is understood is clear from Acts vi. 13, 14; 2 Macc. i. 14; ii. 18; iii. 18; v. 16, 17; x. 7; where it is uniformly called *the place*, or *the holy place*, because they considered it the most glorious and excellent place in the world.

Ver. 49. *Caiaphas, being the high-priest that same year*] By the law of Moses, Exod. xl. 15, the office of high-priest was for life; but at this time the high-priesthood was almost annual; the Romans and Herod put down and raised up

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

—¹ Ch. iv. 1, 3, vii. 1.—² See 2 Chron. xlii. 19.—³ Matt. xxvi. 17. Mark xiv. 12. Luke xxii. 1. Ch. ii. 13 v. 1. vi. 4.—⁴ Ch. xi. 7.—⁵ Ch. vii. 11.—⁶ Isa. i. 15. Rom. iii. 15. 2 Tim. iv. 3.

whom they pleased, and when they pleased, without attending to any other rule than merely that the person put in this office should be of the sacerdotal race.

Ver. 50. *Nor consider*] Ye talk more at random than according to reason, and the exigencies of the case.

That one man should die for the people] In saying these remarkable words, Caiaphas had no other intention than merely to state that it was better to put Jesus to death than to expose the whole nation to ruin on his account. His maxim was, it is better to sacrifice one man than a whole nation.

Ver. 51. *This spake he not of himself*] Wicked and worthless as he was, God so guided his tongue that, contrary to his intention, he pronounced a prophecy of the death of Jesus Christ.

As Caiaphas was high-priest, his opinion was of most weight with the council; therefore God put these words into his mouth rather than into the mouth of any other of its members. It was a maxim among the Jews that no prophet ever knew the purport of his own prophecy, Moses and Isaiah excepted.

Ver. 52. *And not for that nation only, &c.*] These, and the preceding words in ver. 51, are John's explication of what was prophetic in the words of Caiaphas.

Gather together in one] That he should collect into one body;—from one church out of the Jewish and Gentile believers.

Children of God that were scattered abroad.] Probably John only meant the Jews who were dispersed among all nations since the conquest of Judea by the Romans; and these are called the *dispersed*, chap. vii. 35, and James i. 1; and it is because he refers to these only, that he terms them here, the *children of God*, which was an ancient character of the Jewish people: see Dent. xxxii. 5; Isa. xliii. 6; xlv. 11; Jer. xxxii. 1. His views of this subject were afterwards very much extended: he saw that Jesus Christ was not only a propitiation for their sins (the Jews) but for the sins of the whole world: see his 1st Epistle, chap. ii. ver. 2. All the truths of the gospel were not revealed at once, even to the apostles themselves.

Ver. 53. *They took counsel together*] They were of one accord in the business, and had fully made up their minds on the subject; and they waited only for a proper opportunity to put him to death.

Ver. 54. *Walked no more openly*] He did not go as before through the cities and villages, teaching, preaching, and healing the sick.

A city called Ephraim] This was a little village, situated in the neighbourhood of Bethel, 2 Chron. xiii. 19.

Ver. 55. *The Jews' passover was nigh at hand*] Most chronologists agree that our Lord spent at least two months in Ephraim.

Verse 56. *Then sought they for Jesus*] Probably those of Ephraim, in whose company Christ is supposed to have departed for the feast; or, the agents of the high-priest, &c., who, hearing that Christ had been at Ephraim, came and

inquired among the people that came from that quarter, whether Jesus would not attend the festival.

Verse 57. *Had given a commandment*] *Positive order, or injunction*, and perhaps with a grievous penalty, that no one should keep the place of his residence a secret.

CHAPTER XII

Jesus sups in the house of Lazarus, and Mary anoints his feet, 1-3. Judas Iscariot finds fault, and reproves her, 4-6. Jesus vindicates Mary and reproves Judas, 7, 8. The chief priests consult to put Lazarus to death, because that through him many believed on Jesus, 9-11. He enters Jerusalem in triumph; the people meet him, and the Pharisees are troubled, 12-19. Greeks inquire after Jesus, 20-22. Our Lord's discourse on the subject, 23-26. Speaks of his passion, and is answered by a voice from Heaven, 27, 28. The people are astonished at the voice, and Jesus explains it to them, and foretells his death, 29-33. They question him concerning the perpetuity of the Messiah, and he instructs them, 34-36. Many believe not; and in them the saying of Isaiah is fulfilled, 37-41. Some of the chief rulers believe, but are afraid to confess him, 42, 43. He proclaims himself the light of the world, and shows the danger of rejecting his words, 44-50.

THEN Jesus, six days before the passover, came to Bethany, *where Lazarus was which had been dead, whom he raised from the dead.

2 ^b There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took ^c Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and ^d had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For ^e the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, ^f whom he had raised from the dead.

10 ^g But the chief priests consulted that they might put Lazarus also to death;

11 ^h Because that by reason of him, many of the Jews went away, and believed on Jesus.

* Ch. xi. 1, 43.—^b Matt. xxvi. 6. Mark xiv. 3.—^c Luke x. 38, 39. Ch. xi. 2.—^d Ch. xiii. 29.

* Matt. xxvi. 11. Mark xiv. 7.—^e Ch. xi. 43, 44.—^f Luke xvi. 31. ^g Ch. xi. 45. Ver. 18.

Verse 1. *Six days before the passover*] Reckoning the day of the passover to be the last of the six. Our Lord came on our sabbath, the first day of the Jewish week, to Bethany, where he supped; and on the next day he made his public entry into Jerusalem, ver. 12.

Verse 3. *Then took Mary a pound of ointment*] See the note on Matt. xxvi. 7; see also Mark xiv. 3. It does not seem the most likely that this was the same transaction with that mentioned above. [It is generally admitted that the cases were identical.]

Verse 5. *Three hundred pence*] Or, *denarii*: about 9l. 18s. 9d. of our money; reckoning the denarius at 7½d.

Verse 6. *Not that HE cared for the poor*] There should be a particular emphasis laid on the word *he*, as the Evangelist studies to show the most determined detestation to his conduct.

And bare what was put therein.] Or rather, as some eminent critics contend, *And stole what was put in it*. This seems the proper meaning of the word, and in this sense it is used, chap. xx. 15. If *stealing* were not intended by the Evangelist, the word itself must be considered as superfluous; for, when we are told that he had the *bag*, we need not be informed that he had what was *in it*. But the apostle says he was a *thief*; and because he was a thief, and had the common *purse* in his power, therefore he *stole* as much as he conveniently could, without subjecting himself to detection. And, as he saw that the death of Christ was at hand, he wished to secure a provision for himself, before he left the company of the apostles. [The Greek word does not, how-

ever, bear this sense. In all the cases that have been cited in favour of this meaning, the idea of stealing is otherwise expressed.]

The word which we translate *bag*, meant originally the little box, or sheath, in which the tongues or reeds used for pipes were carried. As our Lord and his disciples lived on charity, a bag or scrip was provided to carry those pious donations by which they were supported. And Judas was steward and treasurer to this holy company.

Verse 7. *Let her alone: against the day of my burying hath she kept this.*] Several MSS. and Versions read thus:—*Let her alone, that she may keep it to the day of my embalming*. This reading intimates that only a part of the ointment was then used, and that the rest was kept till the time that the women came to embalm the body of Jesus, Luke xxiv. 1.

Verse 9. *Much people of the Jews*] John, who was a Galilean, often gives the title of *Jews* to those who were inhabitants of Jerusalem.

Verse 10. *Consulted that they might put Lazarus also to death.*] As long as he lived they saw an incontestable proof of the divine power of Christ; therefore they wished to put him to death, because many of the Jews who came to see him through curiosity became converts to Christ through his testimony.

Verse 12. *On the next day*] On what we call *Monday*.

Verse 13. *Took branches*] See on Matt. xxi. 1, &c., where this transaction is largely explained.

Verse 16. *Then remembered they, &c.*] After the ascension of Christ, the disciples saw the meaning of many prophecies

12 *On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, ^bHosanna: Blessed is the King of Israel, that cometh in the name of the Lord.

14 ^c And Jesus, when he had found a young ass, sat thereon; as it is written,

15 ^d Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things * understood not his disciples at the first: 'but when Jesus was glorified, * then remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 ^b For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, ^b Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 And there ^c were certain Greeks among them, ^b that came up to worship at the feast:

21 The same came therefore to Philip, ^b which

* Matt. xxi. 8. Mark xi. 8. Luke xix. 35, 36, &c.—^b Ps. cxviii. 25, 26.—^c Matt. xxi. 7.—^d Zeach. ix. 9.—^e Luke xviii. 34.—^f Ch. vii. 39.—^g Ch. xiv. 26.—^h Ver. 11.—ⁱ Ch. xi. 47, 48.—^j Acts xvii. 4.—^k 1 Kings viii. 41, 42. Acts viii. 27.—^l Ch. i. 44.—^m Ch. xlii. 32. xvii. 1.

which referred to Christ, and applied them to him, which they had not fully comprehended before. Indeed it is only in the light of the New Covenant, that the Old is to be fully understood.

Verse 19. *The world is gone after him.*] This is a very common form of expression among the Jews, and simply answers to the French, *tout le monde*, and to the English, *every body*—the bulk of the people.

Verse 20. *Certain Greeks*] They were either *proselytes* of the *gate* or *covenant*, who came up to worship the true God at this feast; or *real Jews*, who lived in Grecian provinces, and spoke the Greek language; or *mere Gentiles*, who never knew the true God: and, hearing of the fame of the temple, or the miracles of our Lord, came to offer sacrifices to Jehovah, and to worship him according to the manner of the people of that land.

Verse 21. *The same came therefore to Philip*] Some suppose that these Gentiles were of *Phœnicia* or *Syria*, or perhaps inhabitants of *Decapolis*, near to the lake of *Genesareth* and *Bethsaida*; and therefore they addressed themselves to Philip, who was of the latter city, and probably known to them. [The Greek form of Philip's name seems to imply some connexion with the *Hellenistic* Jews.]

Sir, we would see Jesus.] We have heard much concerning him, and we wish to see the person of whom we have heard such strange things.

Verse 22. *Andrew and Philip tell Jesus.*] How pleasing to God is this union, when the ministers of his gospel agree and unite together to bring souls to Christ.

Verse 23. *The hour is come, that the Son of man, &c.*] The time is just at hand in which the gospel shall be preached to all nations, the middle wall of partition broken down, and Jews and Gentiles united in one fold.

Verse 34. *Except a corn of wheat fall into the ground and die*] Our Lord compares *himself* to a *grain* of wheat; his death, to a grain sown and decomposed in the ground; his resurrection, to the blade which springs up from the dead grain; which grain, thus dying, brings forth an abundance of fruit. I must die so to be glorified; and, unless I am glorified, I cannot establish a glorious church of Jews and Gentiles upon earth.

These words indicate the *mystery* of our Lord's death, which we must credit without being able fully to comprehend; as we believe the *dead grain* multiplies itself, and we are nourished by that multiplication, without being able to comprehend how it is done. All we can say is, the thing is so;

was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 And Jesus answered them, saying, ^a The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, ^a Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 ^a He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal.

26 If any man serve me, let him follow me; and ^a where I am, there shall also my servant be: if any man serve me, him will my Father honour.

27 ^a Now is my soul troubled; and what shall I say? Father, save me from this hour: ^a but for this cause came I unto this hour.

28 Father, glorify thy name. ^a Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, ^a This voice came not because of me, but for your sakes.

—^a 1 Cor. xv. 36.—^b Matt. x. 39. xvi. 25. Mark viii. 35. Luke ix. 24. xvii. 33.—^c Ch. xiv. 3. xvi. 24. 1 Thess. iv. 17.—^d Matt. xxvi. 38, 39. Luke xii. 50. Ch. xii. 21.—^e Luke xxii. 53. Ch. xviii. 37.—^f Matt. iii. 17.—^g Ch. xi. 42.

and it has pleased God that it should be so, and not otherwise. So there are many things in the person, death, and sacrifice of Christ, which we can neither explain nor comprehend. All we should say here is, It is by this means that the world was redeemed—through this sacrifice men are saved: it has pleased God that it should be so, and not otherwise. But, I would ask, has ever a more correct philosophy on this point appeared? Is it not a physical truth that the whole body of the grain *dies*, is converted into *fine earth* which forms the first nourishment of the embryo plant, and prepares it to receive a grosser support from the surrounding soil; and that nothing lives but the *germ*, which was included in this body, and which must die also, if it did not receive, from the death or putrefaction of the body of the grain, nourishment, so as to enable it to unfold itself? Though the body of our Lord died, there was still the *germ*, the quickening power of the Divinity, which reanimated that body, and stamped the atonement with infinite merit.

Verse 26. *If any man serve me*] He who wishes to *serve* Christ must become: 1. *His disciple* or *scholar*, that he may be taught: 2. *His servant*, that he may be employed by and obey his master. To such a person a twofold promise is given: 1. He shall be *with Christ*, in eternal fellowship with him; and 2. He shall be *honoured by the Lord*; he shall have an abundant recompense in glory; but how great, eye hath not seen, ear heard, nor hath it entered into the heart of man to conceive.

Verse 27. *Now is my soul troubled*] Our blessed Lord took upon him our *weaknesses*, that he might sanctify them to us. As a man he was troubled at the prospect of a violent death. Nature *abhors death*: God has implanted that abhorrence in nature, that it might become a principle of self-preservation; and it is to this that we owe all the prudence and caution by which we avoid danger.

And what shall I say? Father, save me from this hour] *And why should I say, Father save me from this hour? when for this cause I am come to this hour.* The common version makes our blessed Lord contradict himself here, by not attending to the proper punctuation of the passage, and by translating the particle *what*, instead of *why* or *how*. [Some critics give a very different sense: they regard the words of the Lord as a veritable prayer: and understand the words "for this cause," as referring to the salvation for which he prayed.]

Verse 28. *Father, glorify thy name.*] By the name of God is to be understood *himself*, in all his attributes; which

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, ^b if I be lifted up from the earth, will draw ^c all men unto me.

33 ^a This he said, signifying what death he should die.

34 The people answered him, ^a We have heard out of the law, that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while ^a is the light with you. ^a Walk while ye have the light, lest darkness come upon you: for ^a he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be ^a the children of light. These things spake Jesus, and departed, and ^a did hide himself from them.

37 But though he had done so many miracles before them, yet they believed not on him:

^a Matt. xii. 29. Luke x. 18. Ch. xiv. 30. xvi. 11. Acts xxvi. 18. 2 Cor. iv. 4. Eph. ii. 2. vi. 12.—^b Ch. xiii. 14. viii. 28.—^c Rom. v. 18. Heb. ii. 9.—^d Ch. xviii. 32.—^e Ps. lxxxix. 36, 37. cx. 4. Isa. ix. 7. liii. 8. Ezek. xxxvii. 25. Dan. ii. 44. vii. 14, 27. Mic. iv. 7.—^f Ch. i. 9. viii. 12. ix. 5. Ver. 48.—^g Jer.

were all more abundantly glorified by Christ's death and resurrection than they had ever been before. Christ teaches here a lesson of submission to the divine will.

Verse 29. *The people—said that it thundered: others—an angel spake to him.* Wetstein supposes that the voice was in the language then in use among the Jews; which the Greeks, not understanding, took for thunder; the others, the Jews, who did understand it, said it was the voice of an angel. The voice mentioned was probably very loud, which some heard distinctly, others indistinctly; hence the variety of opinion.

Verse 30. *This voice came not because of me, but for your sakes.* Probably meaning those Greeks who had been brought to him by Philip and Andrew.

Verse 31. *Now is the judgment of this world.* The judgment spoken of in this place is applied by some to the punishment which was about to fall on the Jewish people for rejecting Christ. And the ruler or prince, of this world, is understood to be Satan, who had blinded the eyes of the Jews, and hardened their hearts, that they might not believe on the Son of God.

Verse 32. *I will draw all men unto me.* After I shall have died and risen again, by the preaching of my word and the influence of my Spirit, I shall attract and illumine both Jews and Gentiles. It was one of the peculiar characteristics of the Messiah, that unto him should the gathering of the people be, Gen. xlix. 10. And probably our Lord refers to the prophecy, Isa. xi. 10, which probably belonged to the Gentiles.

Verse 34. *We have heard out of the law.* The words here are quoted from Ps. cx. 4; but the Jews called every part of the sacred writings by the name, *The Law*, in opposition to the words or sayings of the scribes.

That Christ abideth for ever. There was no part of the law nor of the scripture that said the Messiah should not die; but there are several passages that say as expressly as they can that Christ must die, and die for the sin of the world too. But as there were several passages that spoke of the perpetuity of his reign, they probably confounded the one with the other, and thus drew the conclusion, The Messiah cannot die; for the scripture hath said, his throne, kingdom, and reign shall be eternal.

Verse 35. *Yet a little while is the light with you.* The Christ shall abide for ever, it is true; but he will not always be visible. When he shall depart from you, ye shall be left in the thickest darkness; in impenitence and hardness of heart.

Lest darkness come upon you. Ye have a good part of your journey yet to go; ye cannot travel safely but in the daylight—that light is almost gone—run, that the darkness overtake you not, or in it ye shall stumble, fall, and perish!

Verse 36. *Children of light.* As truly as a child is the produce of his own parent, and partakes of his nature, so be ye children of the light, having nothing in you but truth and righteousness.

38 That the saying of Esaias the prophet might be fulfilled, which he spake, ^a Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 ^a He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

41 ^a These things said Esaias, when he saw his glory, and spake of him.

42 Nevertheless among the chief rulers also many believed on him; but ^a because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

43 ^a For they loved the praise of men more than the praise of God.

44 Jesus cried and said, ^a He that believeth on me, believeth not on me, but on him that sent me.

xiii. 16. Eph. v. 8.—^b Ch. xi. 10. 1 John ii. 11.—^c Luke xvi. 8. Eph. v. 8. 1 Thess. v. 5. 1 John ii. 9, 10, 11.—^d Ch. viii. 59, xi. 64.—^e Isa. liii. 1. Rom. x. 16.—^f Isa. vi. 9, 10. Matt. xiii. 14.—^g Iva. vi. 1.—^h Ch. vii. 13. ix. 22.—ⁱ Ch. v. 44.—^j Mark ix. 37. 1 Pet. i. 21.

Did hide himself from them. Either by rendering himself invisible, or by suddenly mingling with the crowd, so that they could not perceive him.

Verse 37. *Yet they believed not on him.* They were blinded by their passions, and obstinately hardened their hearts against the truth.

Verse 38. *That the saying of Esaias.* Or, *Thus the word of Isaiah was fulfilled.* For it certainly does not mean the end the Pharisees had in view by not believing; nor the end which the prophet had in view in predicting the incredulity of the Jews; but simply, such a thing was spoken by the prophet, concerning the Jews of his own time, and it had its literal fulfilment in those of our Lord's time.

Verse 39. *Therefore they could not believe.* The prophecy of Isaiah was neither the cause nor the motive of their unbelief: it was a simple prediction, which imposed no necessity on them to resist the offers of mercy. They might have believed, notwithstanding the prediction, for such kinds of prophecies always include a tacit condition; they may believe, if they properly use the light and power which God has given them. Such prophecies also are of a general application—they will always suit somebody, for in every age persons will be found who resist the grace and Spirit of God like these disobedient Jews. However, it appears that this prediction belonged especially to these rejectors and crucifiers of Christ; and if the prophecy was infallible in its execution, with respect to them, it was not because of the prediction that they continued in unbelief, but because of their own voluntary obstinacy; and God, foreseeing this, foretold it by the prophet. "If I be asked why they could not believe? I immediately answer, Because THEY WOULD NOT. And God, having foreseen their BAD WILL, foretold it by the prophet." *Augustine on John.*

Verse 40. *And I should heal them.* This verse is taken from Isa. vi. 9, and, perhaps, refers more to the judgments that should fall upon them as a nation, which God was determined should not be averted, than it does to their eternal state. To suppose that the text meant that God was unwilling that they should turn unto him, lest he should be obliged to save them, is an insupportable blasphemy.

Verse 41. *When he saw his glory.* Isa. vi. 1, &c. It appears evident, from this passage, that the glory which the prophet saw was the glory of Jehovah: John, therefore, saying here that it was the glory of Jesus, shows that he considered Jesus to be Jehovah.

Verse 42. *Among the chief rulers—many believed on him.* We only know the names of two of them, Nicodemus, and Joseph of Arimathea.

But—they did not confess him. Or it: they were as yet weak in the faith, and could not bear the reproach of the cross of Christ.

Verse 43. *They loved the praise of men.* The glory or honour that cometh from men.

Verse 44. *Jesus cried and said.* Probably this and the

45 And ^a he that seeth me, seeth him that sent me.

46 ^b I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, ^c I judge him not: for ^d I came not to judge the world, but to save the world.

48 ^e He that rejecteth me, and receiveth not my

^a Ch. xiv. 9.—^b Ver. 35, 36. Ch. iii. 19. viii. 12. ix. 5, 39.—
^c Ch. v. 45. viii. 15, 28.

following verses should be understood as a part of the discourse which was left off at the 36th verse.

Believeth not on me (only), but on him that sent me.] Here he asserts again his indivisible unity with the Father:—he who believes on the Son believes on the Father: he who hath seen the Son hath seen the Father: he who honours the Son honours the Father. Though it was for asserting this (his oneness with God) that they were going to crucify him, yet he retracts nothing of what he had spoken, but strongly re-asserts it, in the very jaws of death!

Verse 46. *I am come a light into the world.*] Probably referring to what his forerunner had said, chap. i. 5.

Verse 47. *I judge him not.*] I need not do it: the words of Moses and the Prophets judge and condemn him.

Verse 48. *The word that I have spoken—shall judge him.*] Ye shall be judged according to my doctrine: the maxims which ye have heard from my mouth shall be those on which ye shall be tried in the great day; and ye shall be condemned or acquitted according as ye have believed or obeyed them, or according as ye have despised and violated them.

words, hath one that judgeth him: 'the word that I have spoken, the same shall judge him in the last day.

49 For ^a I have not spoken of myself; but the Father which sent me, he gave me a commandment, ^b what I should say and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

^a Ch. iii. 17.—^b Luke x. 16.—^c Deut. xviii. 19. Mark xvi. 16.—
^d Ch. viii. 38. xiv. 10.—^e Deut. xviii. 18.

Verse 49. *For I have not spoken of myself.*] I have taught you, not the things of men, but the deep, everlasting truths of God. As his envoy, I came to you; and his truth only I proclaim.

Gave me a commandment.] Or, commission. Christ, as the Messiah, received his commission from God: what he should command—every thing that related to the formation and establishment of the Christian institution: and what he should speak—all his private conversations with his disciples or others, he, as man, commanded and spoke through the constant inspiration of the Holy Spirit.

Verse 50. *I know that this commandment is life everlasting.*] Every word of Christ, properly credited, and carefully applied, leads to peace and happiness here, and to glory hereafter. This sacred truth Jesus witnessed with his last breath. He began his public ministry proclaiming the kingdom of God: and he now finishes it by asserting that the whole commission is eternal life; and, having attested this, he went out of the temple, and retired to Bethany.

CHAPTER XIII.

Christ washes the feet of his disciples, and gives them instructions concerning humility and charity, 1-17. He tells them that one of themselves will betray him, 18-20. The disciples doubting of whom he spoke, Peter desires John to ask him, 21-25. Jesus shows that it is Judas Iscariot, 26. Satan enters into Judas, and he rises up and leaves the company, 27-30. Christ shows his approaching death, and commands his disciples to love one another, 31-35. Peter, professing strong attachment to Christ, is informed of his denial, 36-38.

NOW ^a before the feast of the passover, when Jesus knew that ^b his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, ^c the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

^a Matt. xxvi. 2. Luke xxii. 1.—^b Ch. xii. 23. xvii. 1, 11.—^c Luke xxii. 8. Ver. 27.—^d Matt. xi. 27. xxviii. 18. Ch. iii. 35. xvii. 2.

Verse 1. *Now before the feast of the passover, when Jesus knew, &c.*] The supper mentioned in ver. 2 is supposed to have been that on the Thursday evening, when the feast of the passover began; and though, in our common translation, this passage seems to place the supper before that feast, yet, according to the amended translation, what is here said is consistent with what we read in the other Evangelists.

Having loved his own.] His disciples.
Which were in the world.] Who were to continue longer in his troubles and difficulties.

He loved them unto the end.] Continued his fervent affection towards them to his latest breath, and gave them that convincing proof of it which is mentioned ver. 5.

3 Jesus knowing ^a that the Father had given all things into his hands, and ^b that he was come from God, and went to God;

4 ^c He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that, he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Acts ii. 36. 1 Cor. xv. 27. Heb. ii. 8.—^a Ch. viii. 42. xvi. 28.—
^b Luke xxii. 27. Phil. ii. 7, 8.

Verse 2. *And supper being ended.*] Rather, while supper was preparing. For from ver. 26 and 30, it appears that the supper was not then ended: nay, it is probable that it was not then begun: because the washing of feet (ver. 5) was usually practised by the Jews before they entered upon their meals, as may be gathered from Luke vii. 44, and from the reason of the custom.

The devil having now put into the heart.] Judas formed his plot six days before this, on occasion of what happened at the house of Simon the leper, see Matt. xxvi. 14.

Verse 3. *Knowing that the Father had given, &c.*] Our Lord, seeing himself almost at the end of his race, and being about to leave his apostles, thought it necessary to leave

6 Then cometh he to Simon Peter : and * Peter said unto him, Lord, ^b dost thou wash my feet ?

7 Jesus answered and said unto him, What I do thou knowest not now ; ^c but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, ^d If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit ; and * ye are clean, but not all :

11 For ^e he knew who should betray him ; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you ?

13 * Ye call me Master and Lord : and ye say well ; for so I am.

* Gr. *he*. — ^b See Matt. iii. 14. — ^c Ver. 12. — ^d Ch. iii. 5. 1 Cor. vi. 11. Eph. v. 26. Tit. iii. 5. Heb. x. 22. — ^e Ch. xv. 3. — ^f Ch. vi. 64. — ^g Matt. xxii. 8, 10. Luke vi. 46. 1 Cor. viii. 6. xii. 3. Phil. ii. 11. — ^h Luke xxii. 27. — ⁱ Rom. xii. 10. Gal. vi. 1, 2. 1 Pet. v. 5. — ^j Matt. xi. 29. Phil. ii. 5. 1 Pet. ii. 21. 1 John ii. 6. — ^k Matt.

them a lesson of humility exemplified by himself, to deliver them from the bad influence of those false ideas which they formed concerning the nature of his kingdom.

Verse 4. *He riseth from supper*] Not from eating, but from his place at table ; probably the dishes were not as yet laid down, though the guests were seated.

Laid aside his garments] That is, his gown or upper coat, with the girdle wherewith it was girded close to his tunic or under coat.

Verse 5. *Poureth water into a basin, &c.*] This was the office of the meanest slaves, 1 Sam. xxv. 41. There is every reason to believe that he washed the feet of all the twelve.

Verse 6. *Lord, dost thou wash my feet ?*] Every word here is exceedingly emphatic. Peter had often seen the great humility of his Lord, but never saw his condescension so particularly marked as in this instance.

Verse 7. *Thou shalt know hereafter.*] I will shortly explain to you the nature of this action, and my motives for doing it. And so we find he explained the whole to them, as soon as he had finished the washing, see ver. 12-17.

Verse 8. *If I wash thee not, thou hast no part with me.*] Thou canst not be my disciple unless I wash thee. It is certain, Christ did not mean to exclude him from the apostolic office, if he should persist, through the deepest reverence for his Master, to refuse to let him wash his feet : this act of his was emblematical of something spiritual ; therefore our Lord said, *If I wash thee not, thou hast no part with me.* There is a mystical washing by the blood of Christ, 1 John i. 7 ; and by his Spirit, 1 Cor. vi. 11 ; Tit. iii. 5, 6. It was the common custom of our Lord to pass from sensible and temporal things to those which were spiritual and eternal ; and to take occasion, from everything that presented itself, to instruct his disciples, and to raise their souls to God.

Verse 9. *Lord, not my feet only, &c.*] It appears that Peter entered into our Lord's meaning, and saw that this was emblematical of a spiritual cleansing, therefore he wishes to be completely washed.

Verse 10. *He that is washed*] That is, he who has been in the bath, as probably all the apostles had lately been, in order to prepare themselves the better for the paschal solemnity ; for, on that occasion, it was the custom of the Jews to bathe twice.

Needeth not save to wash his feet] To cleanse them from any dirt or dust that might have adhered to them, in consequence of walking from the bath to the place of supper. The washing, therefore, of the feet of such persons was all that was necessary, previously to their sitting down to table.

If these last words of our Lord had any spiritual reference, it is not easy to say what it was. A common opinion is the following : *He who is washed*—who is justified through the blood of the lamb, *needeth only to wash his feet*—to regulate all his affections and desires ; and to get, by faith, his conscience cleansed from any fresh guilt, which he may have contracted since his justification.

14 ^a If I then, *your* Lord and Master, have washed your feet ; ^b ye also ought to wash one another's feet.

15 For ^c I have given you an example, that ye should do, as I have done to you.

16 * Verily, verily, I say unto you, The servant is not greater than his lord ; neither he that is sent, greater than he that sent him.

17 ^d If ye know these things, happy are ye if ye do them.

18 I speak not of you all : I know whom I have chosen : but that the scripture may be fulfilled, ^e He that eateth bread with me hath lifted up his heel against me.

19 * Now ^f I tell you before it come, that when it is come to pass, ye may believe that I am *he*.

20 ^g Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me ; and he that receiveth me, receiveth him that sent me.

21 ^h When Jesus had thus said, ⁱ he was troubled

x. 24. Mark ix. 35. Luke vi. 40. Ch. xv. 20. — ^j James i. 25. — ^k Ps. xli. 9. Matt. xxvi. 23. Ver. 21. — ^l Ch. xiv. 29. xvi. 4. — ^m Or, *From henceforth*. — ⁿ Matt. x. 40. xxv. 40. Luke x. 16. — ^o Matt. xxvi. 21. Mark xiv. 18. Luke xxii. 21. — ^p Ch. xii. 27.

Ye are clean, but not all] Eleven of you are upright and sincere ; the *twelfth* is a traitor. So it appears he had washed the feet of all the twelve ; but, as no external ablutions can purify a hypocrite or a traitor, therefore Judas still remained unclean.

Verse 12. *Know ye what I have done*] I think it more likely that he gives a command, here, than asks a question, as he knew himself that they did not comprehend his design.

Verse 13. *Ye call me Master and Lord*] This double title was not given except to the most accredited teachers.

Verse 14. *Ye also ought to wash one another's feet.*] That is, ye should be ready, after my example, to condescend to all the weakness of your brethren ; to be willing to do the meanest offices for them, and to prefer the least of them in honour to yourselves.

Verse 16. *The servant is not greater than his lord*] Christ has ennobled the acts of humility by practising them himself. The true glory of a Christian consists in being, in his measure, as humble as his Lord.

Neither he that is sent] Nor an apostle. As I think these words were intended for the suppression of all worldly ambition and lordly conduct in the apostles and their successors in the ministry, therefore I think the original word should be translated *apostle*, rather than *he that is sent*, because the former rendering ascertains and determines the meaning better. [This is rather fanciful.]

Verse 17. *If ye know these things, happy, &c.*] True happiness consists in the knowledge of God, and in obedience to him. A man is not happy because he *knows* much ; but because he receives much of the divine nature, and is, in all his conduct, conformed to the divine will.

Verse 18. *I know whom I have chosen*] I am not deceived in my choice ; I perfectly foresaw every thing that has happened, or can happen.

That the scripture may be fulfilled] Or, *thus the scripture is fulfilled*. Christ applies to Judas what David had said of his rebellious son Absalom, Ps. xli. 9, who was one of the most express emblems of this traitor.

He that eateth bread with me] That is, he who was in habits of the utmost intimacy with me.

Hath lifted up his heel] An allusion to a restive, ill-natured horse, that sometimes kicks even the person who feeds and takes care of him.

Verse 19. *That—ye may believe*] These frequent predictions of his death, so circumstantial in themselves, had the most direct tendency to confirm the disciples, not only in the belief of his being the Messiah, but also in that of his omniscience.

Verse 20. *He that receiveth whomsoever I send*] Our Lord spoke this to comfort his disciples : he showed them that, although they should be rejected by many, they would be received by several ; and that whoever received them should reap the utmost benefit by it.

Verse 21. *And testified*] Spoke with great earnestness.

in spirit, and testified, and said, Verily, verily, I say unto you, that * one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now ^b there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast, saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a * sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27 ^a And after the sop, Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because * Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

30 He then, having received the sop, went immediately out: and it was night.

* Acts i. 17. 1 John ii. 19.—^b Ch. xix. 28. xxi. 7, 20, 24.—^c Or, morsel.—Luke xiii. 8. Ch. vi. 70.—^d Ch. xii. 6.—^e Ch. xii. 23.—^f Ch. xiv. 13. 1 Pet. iv. 11.—^g Ch. xvii. 1, 4, 5, 6.—^h Ch. xii. 23.—ⁱ Ch. vii. 34. viii. 21.—^j Lev. xix. 18. Ch. xv. 12, 17. Eph. v. 2.

[*Shall betray me.*] Will deliver me up. Judas had already betrayed our blessed Lord, and he was now on the point of delivering him up into the hands of the chief priests.

Verse 22. *Looked one on another, doubting of whom he spake.*] Even Judas himself is not suspected. Is not this a proof that his general conduct had been such as to subject him to no suspicion?

Verse 23. *Now there was leaning on Jesus' bosom.*] The Jews of those days, at their suppers, reclined, supported by their left arm, on couches placed round the table, as the Greeks and Romans did.

Verse 25. *He then lying on Jesus' breast.*] Laying his head against the breast of Christ, in a loving respectful manner. As the expressions in the text are different here from those in the preceding verse, it shows that John altered his position at table, in order to ask the question which Peter suggested, which he probably did by *whispering* to our Lord; for, from ver. 28, we may learn that the other disciples had not heard what John said; and it is likely that the following words—*It is he to whom I shall give the morsel when I have dipped it, were whispered* back by Christ to John.

Verse 27. *Satan entered into him.*] He had entered into him before, and now he enters again, to strengthen him in his purpose of delivering up his master. But the morsel was not the cause of this entering in; the giving of it only marks the time in which the devil confirmed Judas in his traitorous purpose.

That thou doest, do quickly.] As if he had said: "Thou art past all counsel; thou hast filled up the measure of thy iniquity, and hast wholly abandoned thyself to Satan; I will not force thee to turn from thy purpose, and without this thou wilt not."

Verse 29. *Give something to the poor.*] It is well known that our Lord and his disciples lived on public charity; and yet they gave alms out of what they had thus received. From this we learn that even those who live on charity themselves are expected to divide a little with those who are in deeper distress and want.

Verse 30. *He—went immediately out: and it was night.*] He set off to Jerusalem from Bethany, which was about two miles distant; and, under the conduct of the prince of darkness, and in the time of darkness, he did this work of darkness.

Verse 31. *Now is the Son of man glorified.*] Hath been glorified. I have already been glorified by this appointment and am about to be farther glorified by my death, resurrection, and ascension.

Verse 32. *And shall straightway glorify him.*] Or, glorify

31 Therefore when he was gone out, Jesus said, 'Now is the Son of man glorified, and * God is glorified in him.

32 ^b If God be glorified in him, God shall also glorify him in himself, and ^c shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: ^d and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 ^e A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 ^f By this shall all men know that ye are my disciples, if ye have love one to another.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now: but ^g thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will ^h lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

1 Thess. iv. 9. James ii. 8. 1 Pet. i. 22. 1 John ii. 7, 8. iii. 11, 23. iv. 21.—1 John ii. 5. iv. 20.—^c Ch. xxi. 18. 2 Pet. i. 14.—^d Matt. xxvi. 33, 34, 35. Mark xiv. 29, 30, 31. Luke xxii. 33, 34.

him immediately; as he did, not only in the miracles wrought at his death, but also in that remarkable case mentioned, chap. xviii. 6, when the whole crowd that came to seize him were driven back with a word from his mouth, and fell to the ground.

Verse 33. *Little children.*] Or, rather, *beloved children.* It is an expression which implies great tenderness and affection, and such as a fond mother uses to her most beloved babes.

Ye shall seek me.] For a few days ye shall feel great distress because of my absence.

Verse 34. *A new commandment I give unto you.*] In what sense are we to understand that this was a new commandment? *Thou shalt love thy neighbour as thyself,* was a positive precept of the law, Lev. xix. 18. Our Lord answers this question, *Even as I have loved you.* Now Christ not only loved his neighbour as himself, but he loved him more than himself, for he laid down his life for men. In this he calls upon the disciples to imitate him; to be ready on all occasions to lay down their lives for each other.

Verse 35. *By this shall all men know, &c.*] The disciples of different teachers were known by their habits, or some particular creed or rite, or point of austerity which they had adopted; but the disciples of Christ were known by this love which they bore to each other. The primitive Christians were particularly known by this among the Gentiles. Tertullian, in his Apology, gives us their very words: "See, said they, how they love one another, and are ready to lay down their lives for each other."

Verse 36. *Thou canst not follow me now.*] Thou hast not faith strong enough to die for me, nor is thy work yet done; but hereafter thou shalt suffer for my sake, and die in defence of my truth.

Verse 37. *Why cannot I follow thee now?*] Peter probably thought that our Lord intended to go some long journey, which would necessarily subject him to many inconveniences and fatigue; and he felt quite disposed to follow him in this supposed journey, at all hazards.

I will lay down my life for thy sake.] Poor Peter! thou wast sincere, but thou didst not know thy own strength. Thou wast at this time willing to die, but when the time came wast not able. Christ must first die for Peter, before Peter can die for him. Peter's denial should be an eternal warning to all self-confident persons: though there be sincerity and good will at the bottom, yet in the trial these cannot perform that office which belongs to the power of God. We should will, and then look to God for power to execute: without him we can do nothing.

Verse 38. *The cock shall not crow, &c.*] See on Matt. xxvi. 34.

CHAPTER XIV.

Christ comforts his disciples, on the event of his removal from them, by the consideration of his going to prepare a place for them in heaven, 1-4. Thomas questions him concerning the way to the Father, and is answered, 5-7. Philip proposes a difficulty, and Christ shows that he and the Father are one; that he is Mediator between God and man; and that whatsoever is asked in his name shall be obtained, 8-14. He promises them the Holy Spirit as the Comforter and Spirit of truth, 15-18. Shows them that he is shortly to leave them, and that those who love him should be loved of the Father, 19-21. Jude asks a question, how Christ is to manifest himself to the disciples, and not to the Jews? 22. Christ answers, and shows that the manifestation is to be made to those who love God, and to them the Holy Spirit is to be an infallible teacher, 23-26. He bequeaths his peace to them, and fortifies them against discouragements, 27-29. Foretells his approaching death, 30, 31.

LET ^anot your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if it were not so, I would have told you. ^bI go to prepare a place for you.

3 And if I go and prepare a place for you, ^cI will come again, and receive you unto myself; that ^dwhere I am, there ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am ^ethe way, and ^fthe truth, and ^gthe life: ^hno man cometh unto the Father, but by me.

7 ⁱIf ye had known me, ye should have known

^aVer. 27. Ch. xvi. 3, 22.—^bCh. xiii. 33, 36.—^cVer. 18, 28. Acts i. 11.—^dCh. xii. 28. xvii. 24. 1 Thess. iv. 17.—^eHeb. ix. 8.—^fCh. i. 17. viii. 32.—^gCh. i. 4. xi. 25.—^hCh. x. 9.—ⁱCh. viii. 19.—^jCh.

Verse 1. *Ye believe in God, believe also in me.*] It is best to read both the verbs in the imperative mood:—Place your confidence in God, and in me as the Mediator between God and man, ver. 12-14; and expect the utmost support from God; but expect it all through me.

Verse 2. *In my Father's house, &c.*] The kingdom of glory.

Many mansions] I am going to that state of glory where there is not only a place of supreme eminence for myself, but also places for all my disciples;—various degrees of glory, suited to the various capacities and attainments of my followers.

Our Lord alludes here to the temple, which was called the house of God, in the precincts of which there were a great number of chambers, 1 Kings vi. 5; Ezra viii. 29; Jer. xxiv. 2, 4, xxxvi. 10.

If—not—I would have told you.] I would not have permitted you to have indulged a vain hope concerning future blessedness.

Verse 3. *And if I go*] Dr. Lightfoot thinks, and with great probability too, that there is an allusion here to Num. x. 33: *And the ark of the Lord went before them, to search out a resting-place for them.*

Verse 4. *And whither I go ye know*] I have told you this so often and so plainly that ye must certainly have comprehended what I have said.

Verse 5. *Lord, we know not*] Thomas, perhaps, thought that our Lord only spoke of his going some distance from the place where he then was.

Verse 6. *I am the way*] That leads to the Father—the truth that teaches the knowledge of God, and directs in the way:—the life that animates all those who seek and serve him, and which is to be enjoyed eternally at the end of the way.

No man cometh unto the Father] By any other doctrine, by any other merit, or by any other intercession than mine.

Verse 7. *If ye had known me, ye should have known my Father*] Because I and the Father are ONE, chap. x. 30.

Verse 8. *Shew us the Father*] As if he had said, We have seen and adored thee, and our happiness will be complete if thou show us the Father. The demand of Philip was similar to that made by Moses, Exod. xxxiii. 18. In Peter, James,

my Father also; and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? ^jhe that hath seen me hath seen the Father: and how sayest thou then, Shew us the Father?

10 Believest thou not that I ^kam in the Father, and the Father in me? the words that I speak unto you ^lI speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I am in the Father, and the Father in me: ^mor else believe me for the very works sake.

12 ⁿVerily, verily, I say unto you, He that be-

xii. 45. Col. i. 15. Heb. i. 3.—^kVer. 20. Ch. x. 38. xvii. 21, 23.—^lCh. v. 19. vii. 16. viii. 23. xii. 49.—^mCh. v. 36. x. 33.—ⁿMatt. xxi. 21. Mark xvi. 17. Luke x. 17.

or John, this would have been inexcusable; but Philip had not seen the transfiguration on the mount.

Verse 9. *He that hath seen me hath seen the Father*] Could any creature say these words? Do they not evidently imply that Christ declared himself to his disciples to be the everlasting God?

Verse 10. *I am in the Father, and the Father in me*] We are essentially one; and those who have seen me have seen him who sent me.

He doeth the works.] We are not only one in nature, but one also in operation.

Verse 12. *And greater works than these*] Perhaps the greater works refer to the immense multitudes that were brought to God by the ministry of the apostles. It is certainly the greatest miracle of divine grace to convert the obstinate, wicked heart of man from sin to holiness. This was done in numberless cases by the disciples, who were endued with power from on high, while proclaiming remission of sins through faith in his blood.

The reason which our Lord gives for this is worthy of deep attention:—

Because I go unto my Father.] Where I shall be an Intercessor for you, that—

Verse 13. *Whatsoever ye shall ask in my name*] To enable you to perform these miracles, and to convert souls, may be granted you. Besides, by going unto the Father, I shall receive the Holy Spirit, and send down his abundant influences into the hearts of those who believe.

Verse 15. *If ye love me, keep my commandments.*] This I shall receive as a greater proof of your affection than your tears.

Verse 16. *I will pray the Father*] I will become the Mediator between God and man; and through my mediation and intercession shall all the blessings of grace and glory be acquired.

Another Comforter] The word signifies not only a comforter, but also an advocate, a defender of a cause, a counsellor, patron, mediator. Christ is thus termed, 1 John ii. 1, where the common translation renders the word advocate. Christ is thus called, because he is represented as transacting the concerns of our souls with God; and for this cause, he tells us, he goes unto the Father, ver. 12. The Holy Spirit

lieth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

13 * And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask anything in my name, I will do it.

15 * If ye love me, keep my commandments.

16 And I will pray the Father, and * he shall give you another Comforter, that he may abide with you for ever;

17 Even * the Spirit of truth; * whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, * and shall be in you.

18 * I will not leave you * comfortless: * I will come to you.

19 Yet a little while, and the world seeth me no more; but * ye see me: * because I live, ye shall live also.

20 At that day ye shall know that * I am in my Father, and ye in me, and I in you.

* Matt. vii. 7. xxi. 22. Mark xi. 24. Luke xi. 9. Ch. xv. 7, 16. xvi. 23, 24. James i. 5. 1 John iii. 22. v. 14.—b Ver. 21, 23. Ch. x. 10, 14. 1 John v. 3.—c Ch. xv. 26. xvi. 7. Rom. viii. 15, 26. —d Ch. xv. 26. xvi. 13. 1 John iv. 6.—1 Cor. ii. 14.—1 John ii. 27.—e Matt. xxviii. 20.—b Or, orphans.—f Ver. 8, 23.—g Ch. xvi.

is thus called, because he transacts the cause of God and Christ with us, *explains* to us the nature and importance of the great atonement, shows the necessity of it, *counsels* us to receive it, *instructs* us how to lay hold on it, *vindicates* our claim to it, and makes *intercessions* in us with unutterable groanings. As Christ acted with his disciples while he sojourned with them, so the Holy Ghost acts with those who believe in his name.

For ever] As the death and atonement of Christ will be necessary to man till the conclusion of the world, so the office of the Holy Spirit must be continued among men till the end of time.

Verse 17. *The Spirit of truth*] The Spirit, or Holy Ghost, whose essential office is to manifest, vindicate, and apply the truth.

The world cannot receive] By the world, St. John means those who are influenced only by the desire of the flesh, the desire of the eye, and the pride of life, 1 John ii. 16. Now these cannot receive the Spirit of the truth, because they see him not, have no spiritual discernment, attend to nothing but the dictates of their corrupt passions and affections, and will admit of no influence but what can be an object of their senses. Hence all the deism and irreligion in the world.

But ye know him] Probably our Lord refers to the knowledge which they should afterwards attain.

For he dwelleth with you] It is certain the Holy Spirit was not yet given to the disciples so as to dwell in them; this St. John himself assures us, chap. vii. 39. And it is evidently of that Spirit and its influences, which was not given till the day of Pentecost, that our Lord here speaks. The Evangelist often uses the present for the future tense.

Verse 18. *I will not leave you comfortless*] Literally, orphans.

The disciples of a particular teacher among the Hebrews called him *father*; his scholars were called his *children*, and, on his death, were considered as *orphans*. Christ calls his disciples *children*, *beloved children*, chap. xiii. 33; and assures them that they shall not be left *fatherless*, or without a teacher; for, after his ascension, they should be made partakers of that Spirit which would be their comforter, advocate, teacher, and guide for ever.

Verse 19. *Because I live*] As surely as I shall rise from the dead, so shall ye. My resurrection shall be the *proof* and *pledge* of yours. And because I live a life of *intercession* for you at the right hand of God, ye shall live a life of *grace* and *peace* here, and a life of *glory* hereafter.

Verse 20. *That I am in my Father*] After my resurrection, ye shall be more fully convinced of this important truth, that I and the Father are one.

Verse 21. *And will manifest myself to him*] I will manifest my power and goodness to all those who believe in and obey me, even to the end of the world.

21 * He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 * Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, * If a man love me, he will keep my words; and my Father will love him, * and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my sayings: and * the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being yet present with you.

26 But * the Comforter, which is the Holy Ghost, whom the Father will send in my name, * he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 * Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.

16.—b 1 Cor. xv. 20.—c Ver. 10. Ch. x. 38. xvii. 21, 23, 26.—d Ver. 15, 23. 1 John ii. 5. v. 3.—e Luke vi. 16.—f Ver. 15.—g 1 John ii. 24. Rev. iii. 30.—h Ver. 10. Ch. v. 19, 38. vii. 16. viii. 23. xii. 49.—i Ver. 16. Luke xxiv. 49. Ch. xv. 26. xvi. 7.—j Ch. ii. 22. xii. 16. xvi. 13. 1 John ii. 20, 27.—k Phil. iv. 7. Col. iii. 15.

Verse 22. *Judas*] The same as *Thaddeus* and *Lebbeus*, the brother of *James*, and author of what is called the *Epistle of Jude*.

How is it?] Judas, who was probably thinking that the kingdom of Christ should extend over all the earth, wonders how this can be, and yet Christ manifest himself only to his disciples and not to the world, ver. 19.

And make our abode with him] Will make his heart our temple, where God, the Father, Son, and Spirit, shall rest, receive homage, and dwell to eternity. Thus will I manifest myself to the believing, loving, obedient disciple, and not to the world, who will not receive the Spirit of the truth.

Verse 24. *He that loveth me not, &c.*] Hence we learn that the man who is not obedient to the testimonies of Christ does not love him; and the Spirit of this truth hath said, He who loves not the Lord Jesus Christ, let him be accursed. 1 Cor. xvi. 22.

Verse 26. *He shall teach you all things*] If in the things which I have already spoken to you, there appear to you any obscurity, the Holy Spirit, the Advocate, Counsellor, and Instructor, will take away all your doubts, free you from all embarrassment, and give you a perfect understanding in all things.

And bring all things to your remembrance] Thus they have been able to transmit to posterity the identical words which Jesus uttered in his sermons, and in his different discourses with them, the Jews, and others.

Verse 27. *Peace I leave with you*] The Jewish form of salutation and benediction.

My peace I give unto you] It is my last, my best, my dying legacy.

Not as the world giveth] Not as the Jews, in empty wishes: not as the people of the world, in empty compliments. To his followers, Jesus gives peace, procures it, preserves it, and establishes it.

Neither let it be afraid] Let not your heart shrink back through fear of any approaching evil. This is the proper meaning of the word.

Verse 28. *I go away*] To the Father by my death: And come again unto you.] By my resurrection. Ye would rejoice] Because, as the Messiah, I am going to receive a kingdom, and power, and glory, for ever.

My Father is greater than I] It certainly requires very little argument, and no sophistry, to reconcile this saying with the most orthodox notion of the Godhead of Christ; as he is repeatedly speaking of his divine and of his human nature. Of the former, he says, *I and the Father are one*, chap. x. 30; and of the latter, he states, with the same truth, *The Father is greater than I*.

Verse 29. *I have told you before it come to pass*] Lest my death should be a stumbling-block to you, I have spoken of it beforehand, and showed you the necessity of it, that

* Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how ^b I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, ^c I go unto the Father: for ^d my Father is greater than I.

29 And ^e now I have told you before it come to

* Ver. 1.—^a Ver. 3, 18.—^b Ver. 12. Ch. xvi. 16. xx. 17.—

^c See ch. v. 18. x. 30. Phil. ii. 9.

when it happens ye may believe, that as I could predict it so clearly, and so circumstantially, so all the good which I have promised shall be the result may be confidently expected by you; and that your sorrow, if not entirely removed, may at least be much mitigated.

Verse 30. *The prince of this world.*] But who is the person called here the Prince of the World? The most general opinion is that *Satan* is meant, who is called the *prince of the power of the air*, Eph. ii. 2; and who is supposed to be the same that is called *the god of this world*, 2 Cor. iv. 4;

pass, that when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: ^a for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and ^b as the Father gave me commandment, even so I do. Arise, let us go hence.

* Ch. xiii. 19. xvi. 4.—^c Ch. xii. 31. xvi. 11.—^d Ch. x. 18.

Phil. ii. 8. Heb. v. 8.

and who at his last and most desperate trial, the agony in the garden, should be convinced that there was *nothing of his nature* in Christ, nothing that would coincide with his solicitations, and that he should find himself completely foiled in all his attacks, and plainly foresee the impending ruin of his kingdom.

Verse 31. *Arise, let us go hence.*] It was now about midnight, and the moon was almost full, it being the 14th day of her age, about the time in which the Jewish passover was to be slain.

CHAPTER XV.

The union of Jesus Christ with his followers, represented by the parable of a vine and its branches, 1-11. He exhorts them to mutual love, 12. Calls them his friends, and promises to lay down his life for them, 13 15. Appoints them their work, and promises them success in it, 16. Renews the exhortation to mutual love, 17, and foretels the opposition they would meet with from the world, 18-21. The sin of the Jews in rejecting Christ, 22-25. The Holy Spirit is promised as a witness for Christ, and the Comforter of the disciples, 26, 27.

I AM husbandman. the

2 ^b Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 ^c Now ye are clean through the word which I have spoken unto you.

4 ^d Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

* Gen. xlix. 11. Dent. xxxii. 32. Isa. v. 1, 2. Jer. ii. 21.—^b Matt. xv. 13. Isa. i. 25. Eph. v. 9, 26.—^c Ch. xiii. 10. xvii. 17. Eph. v. 26. 1 Pet. i. 22.—^d Col. i. 23. 1 John ii. 6.—^e Hos. xiv. 8.

Verse 1. *I am the true vine*] Perhaps the vines which they met with, on their road from Bethany to Gethsemane, might have given rise to this discourse. Some think that, as this discourse followed the celebration of the Eucharist, our Lord took occasion from the *fruit of the vine*, used in that ordinance, to introduce this similitude.

Verse 2. *Every branch in me*] I stand in the same relation to my followers, and they to me, as the vine to the branches, and the branches to the vine.

He taketh away] As the vine-dresser will remove every unfruitful branch from the vine, so will my Father remove every unfruitful member from my mystical body.

He purgeth it] *He pruneth.* He who brings forth fruit to God's glory, according to his light and power, will have the hindrances taken away from his heart; for his very thoughts shall be cleansed by the inspiration of the Holy Ghost.

Verse 3. *Now ye are clean*] *Ye are pruned.* As our Lord has not changed the metaphor, it would be wrong to change the expression.

Through the word] *Through that word*—that doctrine of

5 I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much ^a fruit: for ^b without me ye can do nothing.

6 If a man abide not in me, ^c he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ^d ye shall ask what ye will, and it shall be done unto you.

8 ^e Herein is my Father glorified, that ye bear much fruit; ^f so shall ye be my disciples.

Phil. i. 11. iv. 13.—^a Or, *severed* from me. Acts iv. 12.—^b Matt. iii. 10. vii. 19.—^c Ver. 16. Ch. xiv. 13, 14. xvi. 23.—^d Matt. v. 16. Phil. i. 11.—^e Ch. viii. 31. xiii. 35.

holiness which I have incessantly preached unto you, and which ye have received.

Verse 4. *Abide in me*] These two things are absolutely necessary to our salvation: 1. That we continue closely united to Christ by faith and love, and live in and to him. 2. That we continually *receive* from him the power to do good; for as the branch, however good in itself, cannot bear fruit from itself, through its own juice, which it has already derived from the tree, and can be no longer supported than it continues in union with the parent stock, neither can ye, unless ye abide in me.

Verse 5. *Without me ye can do nothing.*] *Separated from me, ye can do nothing at all.* Following the metaphor of our Lord, it would be just as possible to do any good without him, as for a branch to live, thrive, and bring forth good fruit, while cut off from that tree from which it not only derives its juices, but its very existence also.

Verse 6. *If a man abide not in me*] Our Lord, in the plainest manner, intimates that a person may as truly be united to him as the branch is to the tree that produces it, and yet be afterwards cut off and cast into the fire; *beca*

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 * If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and ^b that your joy might be full.

12 * This is my commandment, That ye love one another, as I have loved you.

13 ^d Greater love hath no man than this, that a man lay down his life for his friends.

14 * Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; ^f for all things that I have heard of my Father, I have made known unto you.

16 * Ye have not chosen me, but I have chosen you, and ^h ordained you, that ye should go and bring forth fruit, and that your fruit should remain: ⁱ that whatsoever ye shall ask of the Father in my name, he may give it you.

17 ^j These things I command you, that ye love one another.

18 * If the world hate you, ye know that it hated me before it hated you.

19 ^k If ye were of the world, the world would love

his own: but ^m because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, ⁿ The servant is not greater than his lord. If they have persecuted me, they will also persecute you; ^o if they have kept my saying, they will keep your's also.

21 But ^p all these things will they do unto you for my name's sake, because they know not him that sent me.

22 ^q If I had not came and spoken unto them, they had not had sin; ^r but now they have no ^s cloke for their sin.

23 ^t He that hateth me hateth my Father also.

24 If I had not done among them ^u the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, ^v They hated me without a cause.

26 ^w But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, ^x he shall testify of me:

27 And ^y ye also shall bear witness, because ^z ye have been with me from the beginning.

* Ch. xiv. 15, 21, 23.—^b Ch. xvi. 24, xvii. 13. 1 John i. 4.—^c Ch. xiii. 34. 1 Thess. iv. 9. 1 Pet. iv. 8. 1 John iii. 11. iv. 21.—^d Ch. x. 11, 15. Rom. v. 7, 8. Eph. v. 2. 1 John iii. 16.—^e Ch. xiv. 15, 23. See Matt. xii. 50.—^f See Gen. xviii. 17. Ch. xvii. 26. Acts xx. 27.—^g Ch. vi. 70. xiii. 18. 1 John iv. 10, 19.—^h Matt. xviii. 19. Mark xvi. 15. Col. i. 6.—ⁱ Ver. 7. Ch. xiv. 13.—^j Ver. 12.—^k 1 John iii. 1, 13.—^l John iv. 5.—^m Ch. xvii. 14.—ⁿ Matt.

x. 24. Luke vi. 40. Ch. xiii. 16.—^o Ezek. iii. 7.—^p Matt. x. 22. xxiv. 9. Ch. xvi. 3.—^q Ch. ix. 41.—^r Rom. i. 20. James iv. 17.—^s Or, *excuse*.—^t 1 John ii. 13.—^u Ch. iii. 2. vii. 31. ix. 32.—^v Ps. xxxv. 19. lxxix. 4.—^w Luke xxiv. 49. Ch. xiv. 17, 26. xvi. 7, 13. Acts ii. 33.—^x 1 John v. 6.—^y Luke xxiv. 48. Acts i. 8, 21, 22. ii. 32. iii. 15. iv. 20, 33. v. 32. x. 39. xiii. 31. 1 Pet. v. 1. 2 Pet. i. 16.—^z Luke i. 2. 1 John i. 1, 2.

he has not brought forth fruit to the glory of his God. No man can cut off a branch from a tree to which that branch was never united.

He is cast forth.] Observe, that person who abides not in Christ, in a believing, loving, obedient spirit, is—1. *Cut off* from Jesus, having no longer any right or title to him or to his salvation. 2. He is *withered*—deprived of all the influences of God's grace and Spirit. 3. He is *gathered*—becomes (through the judgment of God) again united with backsliders like himself, 4. *Cast into the fire*—separated from God's people, from God himself, and from the glory of his power. And, 5. He is *burned*—is eternally tormented with the devil and his angels.

Verse 8. *Herein is my Father glorified*] Or, *honoured*. It is the honour of the husbandman to have good, strong, vigorous vines, plentifully laden with fruit: so it is the honour of God to have strong, vigorous, holy children, entirely freed from sin, and perfectly filled with his love.

Verse 10. *If ye keep my commandments, &c.*] Hence we learn that it is impossible to retain a sense of God's pardoning love, without continuing in the obedience of faith.

Verse 11. *That my joy may remain in you*] That the joy which I now feel, on account of your steady, affectionate attachment to me, may be lasting, I give you both warnings and directions, that ye may abide in the faith.

That your joy might be full.] Or, *complete—filled up*: a metaphor taken from a vessel, into which water or any other thing is poured, till it is full to the brim.

Verse 12. *That ye love one another*] See on chap. xiii. 34.

Verse 13. *That a man lay down his life for his friends.*] No man can carry his love for his friend farther than this: for, when he gives up his life, he gives up all that he has. This proof of my love for you I shall give in a few hours; and the doctrine which I recommend to you I am just going to exemplify myself.

Verse 15. *Henceforth I call you not servants*] Which he at least indirectly had done, chap. xiii. 16; Matt. x. 24, 25; Luke xvii. 10.

I have called you friends.] I have admitted you into a state of the most intimate fellowship with myself; and have made known unto you whatsoever I have heard from the Father, which, in your present circumstances, it was necessary for you to be instructed in.

Verse 16. *Ye have not chosen me*] It was customary among the Jews for every person to choose his own teacher. *And ordained you*] Rather, *I have appointed you*: I have put or placed you, i. e., in the vine.

Verse 18. *If the world hate you*] Dr. Lardner thinks that the adjective should be used substantively, and that this clause of the text should be translated thus: *If the world hate you, know that it hated me, your CHIEF*.

Verse 19. *Ye are not of the world—therefore, &c.*] On this very account, because ye do not join in fellowship with those who know not God, therefore they hate you.

Verse 20. *If they have kept my saying*] Some translate the passage thus: *If they have watched my sayings, i. e., with an intent to accuse me for something which I have said, they will watch your's also*: therefore be on your guard. [But this sense is not admissible.]

Verse 21. *Because they know not him that sent me.*] This is the foundation of all religious persecution: those who are guilty of it, whether in church or state, know nothing about God.

Verse 22. *But now they have no cloke for their sin.*] They are without excuse. See the margin, and see the note on chap. ix. 41.

Verse 25. *Written in their law*] See on chap. x. 34. These words are taken from Ps. lxxix. 4. This Psalm is applied to Christ, chap. ii. 17, xix. 28; to the vengeance of God against Judea, Acts i. 20. The Psalm seems entirely prophetic of Christ.

Verses 26, 27. *He shall testify—and ye also shall bear witness*] He shall bear his testimony in your souls, and ye shall bear this testimony to the world.

But in what sense can it be said that Christ wrought more miracles than any other had done, ver. 24? Christ's miracles were greater: 1. As to their number. 2. As to their utility—they were wrought to comfort the distressed, and to save the lost. 3. Christ wrought all his miracles by his own power alone; and they wrought theirs through his power only. 4. Christ wrought his numerous miracles in the space of three or four years, and in the presence of the same people; and the others were wrought from time to time in different centuries.

CHAPTER XVI.

Christ warns his disciples, and foretells the persecutions they should receive from the Jews, 1-4. Foretells his death, and promises them the Comforter, 5-7. Points out his operations among the Jews, and in the world, 8-11. His peculiar influences on the souls of the disciples, 12-15. Speaks figuratively of his death and resurrection, at which his disciples are puzzled, 16-18. He explains and illustrates the whole by a similitude, 19-22. Shows himself to be the Mediator between God and man, and that all prayers must be put up in his name, 23-28. The disciples clearly comprehend his meaning and express their strong faith in him, 29, 30. He again foretells their persecution, and promises them his peace and support, 31-33.

THESE things have I spoken unto you, that ye^a should not be offended.

2^b They shall put you out of the synagogues: yea, the time cometh, ^c that whosoever killeth you, will think that he doeth God service.

3 And ^d these things will they do unto you, because they have not known the Father, nor me.

4 But ^e these things have I told you, that when the time shall come, ye may remember that I told you of them. And ^f these things I said not unto you at the beginning, because I was with you.

5 But now ^g I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, ^h sorrow hath filled your heart.

^a Matt. xi. 6. xxiv. 10. xxvi. 31.—^b Ch. ix. 22, 34. xii. 42.—^c Acts vii. 1. ix. 1. xxvi. 9, 10, 11.—^d Ch. xv. 21. Rom. x. 2. 1 Cor. ii. 8. 1 Tim. i. 13.—^e Ch. xiii. 19. xiv. 29.—^f See Matt. ix. 15.—^g Ver. 10, 16. Ch. vii. 83. xiii. 3. xiv. 28.—^h Ver. 22. Ch. xiv. 1.—ⁱ Ch. vii. 39. xiv. 16, 26. xv. 26.—^j Acts ii. 33. Eph. iv. 8.—^k Or, convince.

Verse 1. *These things have I spoken*] Particularly what is mentioned in the two last chapters.

Be offended.] *That ye should not be stumbled.* May not fall away from the faith, nor receive any injury to your souls, as that man does to his body who stumbles, or falls over a stone, or block in the way, which he has not discovered.

Verse 2. *They shall put you out of the synagogues*] They will excommunicate you, and consider you as execrable, and utterly unworthy to hold any commerce with God by religion; or with man by civil fellowship.

That whosoever killeth you, &c.] This Paul found, for more than forty Jews bound themselves under a curse that they would neither eat nor drink till they had killed him, Acts xiii. 12, 13; and agreeably to this, it is said in the Talmud, "He who sheds the blood of the ungodly, is equal to him who brings an offering to God."

Verse 3. *Because they have not known the Father*] Ignorance of the benevolence of GOD, and of the philanthropy of CHRIST, is the grand foundation whence all religious persecution and intolerance proceed.

Verse 4. *At the beginning*] Lest you should be discouraged; and I declare them now only because it is absolutely necessary that you should be put upon your guard.

Verse 5. *None of you asketh me, whither goest thou?*] In chap. xiii. 36, Peter had asked, *Lord, whither goest thou?*—and Thomas much the same, in chap. xiv. 5, both of whom had received an answer. But now, at the time when Jesus was speaking this, none of them asked this question, because their hearts were filled with sorrow, ver. 6.

Verse 8. *He will reprove*] He will demonstrate these matters so clearly as to leave no doubt on the minds of those who are simple of heart; and so fully as to confound and shut the mouths of those who are gainsayers.

The world] The Jewish nation first, and afterwards the Gentile world; for his influence shall not be confined to one people, place, or time.

Verse 9. *Of sin*] Of the sin of the Jews in not receiving me as the Messiah, though my mission was accredited by the very miracles which the prophets foretold, see Isa. xxxv. 3-6; see Acts ii. 87.

If we take this prediction of our Lord in a more general sense, then we may consider that it is one of the grand offices of the Holy Spirit to convince of sin, to show men what sin is, to demonstrate to them that they are sinners, and to show the necessity of an atonement for sin.

7 Nevertheless I tell you the truth: it is expedient for you that I go away: for if I go not away, ⁱ the Comforter will not come unto you; but ^j if I depart, I will send him unto you.

8 And when he is come, he will ^k reprove the world of sin, and of righteousness, and of judgment:

9 ^l Of sin, because they believe not on me;

10 ^m Of righteousness, ⁿ because I go to my Father, and ye see me no more;

11 ^o Of judgment, because ^p the prince of this world is judged.

12 I have yet many things to say unto you, ^q but ye cannot bear them now.

13 Howbeit when he, ^r the Spirit of truth, is come, ^s he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that*

—^t Acts ii. 22-37.—^u Acts ii. 32.—^v Ch. iii. 14. v. 32.—^w Acts xxvi. 18.—^x Luke x. 18. Ch. xii. 31. Eph. ii. 2. Col. ii. 15. Heb. ii. 14.—^y Mark iv. 33. 1 Cor. iii. 2. Heb. v. 12.—^z Ch. xiv. 17. xv. 26.—^a Ch. xiv. 26. 1 John ii. 20, 27.

Verse 10. *Of righteousness*] Of my innocence and holiness, because I go away to my Father; of which my resurrection from the dead, and my ascension to heaven shall be complete proofs. [The term *righteousness* has here a wider signification. It refers to the possible justification of men, through the atonement of Christ.]

Verse 11. *Of judgment*] Perhaps our Lord's meaning is, that as a most astonishing judgment, or punishment, was now about to fall upon the Jews, in consequence of their obstinate infidelity, the Holy Ghost, by the ministry of the apostles, should demonstrate that this judgment, severe as it might seem, was amply merited by this worst of all people.

It was one office of the Spirit to convince of a judgment to come; and this he did particularly by the apostles, in declaring that God had appointed a day in which he would judge the world by him whom he had appointed for that purpose, Acts xvii. 31.

One general exposition may be given of these three verses. The Holy Spirit will convince the world of sin committed, and guilt and condemnation thereby incurred. Of righteousness—of the necessity of being pardoned, and made righteous through the blood of the Lamb, who, after being offered up for sin, went to the Father, ever to appear in his presence as our intercessor: and of judgment—of the great day thereof, when none shall be able to stand but those whose sins are pardoned, and whose souls are made righteous.

Verse 12. *Ye cannot bear them now.*] Yet, in saying what he did, our Lord sowed the seeds of the whole system of theological knowledge, and heavenly wisdom, which the Holy Spirit of this truth afterwards watered and ripened into a glorious harvest of light and salvation, by the ministry of the apostles.

Verse 13. *He will guide you*] He will consider your feeble infant state; and, as a father leads his child by the hand, so will the Holy Spirit lead and guide you.

Verse 15. *All things that the Father hath are mine*] If Christ had not been equal to God, could he have said this without blasphemy?

And shew it unto you.] The Holy Spirit is represented as the ambassador of the Son, coming vested with his authority, as the interpreter and executor of his will.

Verse 16. *A little while*] He had but a few hours to live.

And ye shall not see me] I shall be hidden from your view in the grave.

shall he speak : and he will shew you things to come.

14 He shall glorify me : for he shall receive of mine, and shall shew it unto you.

15 * All things that the Father hath are mine : therefore said I, that he shall take of mine, and shew it unto you.

16 ^b A little while, and ye shall not see me : and again a little while, and ye shall see me, ^c because I go to the Father.

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me : and again a little while, and ye shall see me : and, Because I go to the Father ?

18 They said therefore, What is this that he saith, A little while ? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me : and again a little while, and ye shall see me ?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice : and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 ^d A woman when she is in travail hath sorrow, because her hour is come : but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 * And ye now therefore have sorrow : but I will see you again, and ^e your heart shall rejoice, and your joy no man taketh from you.

* Matt. xi. 27. Ch. iii. 35. xiii. 8. xvii. 10.—^a Ver. 10. Ch. vii. 38. xiii. 33. xiv. 19.—^b Ver. 28. Ch. xiii. 3.—^c Isa. xvi. 17.—^d Ver. 6.—^e Luke xxiv. 41, 52. Ch. xiv. 1, 27. xx. 20. Acts ii. 46. xiii. 52. 1 Pet. i. 8.—^f Matt. vii. 7. Ch. xiv. 13. xv. 16.—^g Ch. xv. 11.—^h Or, *parables*.—ⁱ Or, *parables*.—^j Ver. 23.—^k Ch. xiv. 21, 23.—^l Ver. 30. Ch. iii. 13. xvii. 8.—^m Ch. xiii. 8.—

Again a little while In three days after my death : *Ye shall see me* I will rise again, and show myself to you. Or, I will pour out my Spirit upon you, and others through your ministry ; and ye shall see me *virtually* in the great and wonderful work which shall then take place in the hearts and lives of men.

This may also refer to his coming again to destroy the Jewish state, and also to judge the world ; but how can this latter be said to be in a *little while* ? Because a thousand years are but as a day in the sight of God, Ps. xc. 4.

Verse 20. *Ye shall weep and lament* To see me crucified and laid in the grave.

But the world shall rejoice The chief priests, scribes, Pharisees, and persecuting Jews in general, will triumph, hoping that their bad cause is crowned with success.

But your sorrow shall be turned into joy. When ye see me risen from the dead.

Verse 21. *For joy that a man is born* A human creature, whether male or female ; as homo among the Romans denoted either man or woman.

Verse 22. *Your joy no man taketh from you.* Or, *shall take away.*—Some excellent MSS. and Versions read the verb in the future tense.

Verse 23. *Ye shall ask me nothing.* Ye shall then be led to address your prayers to the Father in my name—in the name of Jesus the Saviour, because I have died to redeem you—in the name of Christ the Anointed, because I have ascended to send down the gift of the Holy Ghost. [This is hardly the sense of the passage. "That day" refers to the fruition of all Christian hope, in the vision of Jesus, when his servants shall not ask for anything, because of the fulness of their joy.]

Verse 24. *Hitherto have ye asked nothing in my name* Ye have not as yet considered me the great Mediator between God and man ; but this is one of the truths which shall be more fully revealed to you by the Holy Spirit.

Ask In my name ; and ye shall receive—all the salvation ye thus request ; the consequence of which shall be that

23 And in that day ye shall ask me nothing. * Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name : ask, and ye shall receive, ^a that your joy may be full.

25 These things have I spoken unto you in ^b proverbs : but the time cometh, when I shall no more speak unto you in ^c proverbs, but I shall shew you plainly of the Father.

26 ^d At that day ye shall ask in my name : and I say not unto you, that I will pray the Father for you :

27 ^e For the Father himself loveth you, because ye have loved me, and ^f have believed that I came out from God.

28 ^g I came forth from the Father, and am come into the world : again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no ^h proverb.

30 Now are we sure that ⁱ thou knowest all things, and needest not that any man should ask thee : by this ^j we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe ?

32 ^k Behold, the hour cometh, yea, is now come, that ye shall be scattered, ^l every man to ^m his own, and shall leave me alone : and ⁿ yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that ^o in me ye might have peace. ^p In the world ye shall have tribulation : ^q but be of good cheer ; ^r I have overcome the world.

* Or, *parable*.—^a Ch. xxi. 17.—^b Ver. 27. Ch. xvii. 8.—^c Matt. xxvi. 81. Mark xiv. 27.—^d Ch. xx. 10.—^e Or, *his own home*.—^f Ch. viii. 29. xiv. 10, 11.—^g Isa. ix. 6. Ch. xiv. 27. Rom. v. 1. Eph. ii. 14. Col. i. 20.—^h Ch. xv. 19, 20, 21. 2 Tim. iii. 12.—ⁱ Ch. xiv. 1.—^j Rom. viii. 37. 1 John iv. 4. v. 4.

your joy shall be full—ye shall be thoroughly happy in being made completely holy.

Verse 25. *In proverbs* That is, I have represented heavenly things to you through the medium of earthly.

The time cometh Viz., the interval from his resurrection to his ascension, during which he instructed his disciples in the most sublime mysteries and truths of his kingdom. Acts i. 3. [This is too, limited an interpretation.]

Verse 26. *I say not unto you that I will pray the Father for you* I need not tell you that I will continue your intercessor : I have given you already so many proofs of my love that ye cannot possibly doubt this : besides, the Father himself needs no entreaty to do you good, for he loves you, and is graciously disposed to save you to the uttermost.

Verse 28. *I came forth from the Father, &c.* These four words contain the whole economy of the gospel of man's salvation, and a consummate abridgment of the Christian faith.

Verse 30. *Now are we sure that thou knowest all things* We believe that thou art not only the Messiah but that God who searchest the heart and triest the reins, and needest not to be asked in order to make thee acquainted with the necessities of thy creatures ; for thou perfectly knowest their wants, and art infinitely disposed to relieve them.

Verse 31. *Do ye now believe ?* And will ye continue to believe ?

Verse 32. *The hour cometh* Ye shall shortly have need of all the faith ye profess : ye now believe me to be the Omniscient ; but ye will find difficulty to maintain this faith when ye see me seized, condemned, and crucified as a malefactor.

Verse 33. *That in me ye might have peace.* The peace of God is ever to be understood as including all possible blessedness—light, strength, comfort, support, a sense of the divine favour, unction of the Holy Spirit, purification of heart, &c. &c., and all these to be enjoyed in Christ.

In the world ye shall have tribulation Or, as most of the very best MSS. read, *ye have*—the tribulation is at hand ; ye are just about to be plunged into it.

But be of good cheer] Do not despond on account of what I have said: the world shall not be able to overcome you, how severely soever it may try you.

I have overcome the world] I am just now going by my death to put it and its god to the rout.

CHAPTER XVII.

Christ prays the Father to glorify him, 1. In what eternal life consists, 2, 3. Shows that he has glorified his Father, by fulfilling his will upon earth, and revealing him to the disciples, 4-8. Prays for them, that they may be preserved in unity and kept from evil, 9-16. Prays for their sanctification, 17-19. Prays also for those who should believe on him through their preaching, that they all might be brought into a state of unity, and finally brought to eternal glory, 20-26.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, 'the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 ^b As thou hast given him power over all flesh, that he should give eternal life to as many ^c as thou hast given him.

3 And ^d this is life eternal, that they might know thee ^e the only true God, and Jesus Christ, ^f whom thou hast sent.

4 ^g I have glorified thee on the earth: ^h I have finished the work ⁱ which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory ^j which I had with thee before the world was.

6 ^k I have manifested thy name unto the men ^l which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

^a Ch. xii. 25. xiii. 32.—^b Dan. vii. 14. Matt. xi. 27. xxviii. 18. Ch. iii. 35. v. 27. 1 Cor. xv. 25, 27. Phil. ii. 10. Heb. ii. 8.—^c Ver. 6, 9, 24. Ch. vi. 37.—^d Isa. liii. 11. Jer. ix. 24.—^e 1 Cor. viii. 4. 1 Thess. i. 9.—^f Ch. iii. 34. v. 36, 37. vi. 29, 57. vii. 29. x. 36. xi. 42.—^g Ch. xiii. 31. xiv. 13.—^h Ch. iv. 34. v. 36. ix. 3. xix. 30.—ⁱ Ch. xiv. 31. xv. 10.—^j Ch. i. 1, 2. x. 30. xiv. 9. Phil.

Verse 1. *These words spake Jesus*] That is, what is related in the preceding chapters. We may consider our Lord as still moving towards Gethsemane, not having yet passed the brook Cedron, chap xviii. 1.

Father] Here our Lord addresses the whole divine nature, as he is now performing his last acts in his state of humiliation.

Glorify thy Son] Cause him to be acknowledged as the promised Messiah by the Jewish people, and as the universal Saviour by the Gentile world; and let such proofs of his Godhead be given as shall serve to convince and instruct mankind.

That thy Son also may glorify thee] That by dying he may magnify thy law and make it honourable, respected among men—show the strictness of thy justice, and the immaculate purity of thy nature.

Verse 2. *As thou hast given him power*] All flesh, i. e., all the human race, was given unto him, that by one sacrifice of himself he might reconcile them all to God; having by his grace tasted death for every man, Heb. ii. 9.

Verse 3. *This is life eternal*] The salvation purchased by Christ, and given to them who believe, is called *life*: 1. Because the life of man was forfeited to divine justice; and the sacrifice of Christ redeemed him from that death to which he was exposed. 2. Because the souls of men were dead in trespasses and sins; and Christ quickens them by his word and Spirit. 3. Because men who are not saved by the grace of Christ do not live, they only exist, no good pur-

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words ^m which thou gavest me; and they have received *them*, ⁿ and have known surely that I came out from thee; and they have believed that thou didst send me.

9 I pray for them: ^o I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and ^p thine are mine: and I am glorified in them.

11 ^q And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, ^r keep through thine own name those whom thou hast given me, ^s that they may be one, ^t as we are.

12 While I was with them in the world, ^u I kept them in thy name: those that thou gavest me I have kept, and ^v none of them is lost, ^w but the son of

ii. 6. Col. i. 15, 17. Heb. i. 3, 10.—^b Ver. 26. Pa. xxii. 22.—^c Ver. 2, 9, 11. Ch. vi. 37, 39. x. 29. xv. 19.—^d Ch. viii. 28. xii. 49. xiv. 10.—^e Ver. 25. Ch. xvi. 27, 30.—^f 1 John v. 19.—^g Ch. xvi. 15.—^h Ch. xiii. 1. xvi. 28.—ⁱ 1 Pet. i. 5. Jude i.—^j Ver. 21, &c.—^k Ch. x. 30.—^l Ch. vi. 39. x. 28. Heb. ii. 13.—^m Ch. xviii. 9. 1 John ii. 19.—ⁿ Ch. vi. 70. xiii. 18.

pose of life being answered by them. 4. *It is called eternal life* to show that it reaches beyond the limits of time, and that it necessarily implies—1. the immortality of the soul; 2. the resurrection of the body; and 3. that it is never to end. And indeed no words can more forcibly convey the idea of eternity than these. It is called *that eternal life*, by way of eminence. There may be an eternal existence without blessedness; but this is that eternal life with which infinite happiness is inseparably connected.

The only true God] The way to attain this eternal life is to acknowledge, worship, and obey, the one only true God, and to accept as teacher, sacrifice, and Saviour, the Lord Jesus, the one and only true Messiah.

Verse 4. *I have glorified thee*] Our Lord, considering himself as already sacrificed for the sin of the world, speaks of having completed the work which God had given him to do; and he looks forward to that time when, through the preaching of his gospel, his sacrifice should be acknowledged, and the true God should be known and worshipped by the whole world.

Verse 5. *Before the world was*] That is, from eternity, before there was any creation—as the phrase, and others similar to it, are taken in the sacred writings, see ver. 24; Pa. xc. 2; Eph. i. 4. See chap. i. 1.

Verse 6. *I have manifested thy name*] I have brought it into light, and caused it to shine in itself, and to illuminate others. A little of the Divine Nature was known by the works of creation; a little more was known by the Moses

perdition; *that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 ^b I have given them thy word; * and the world hath hated them, because they are not of the world, ^c even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but *that thou shouldest keep them from the evil.

16 ^b They are not of the world, even as I am not of the world.

17 ^c Sanctify them through thy truth: ^a thy word is truth.

18 ^a As thou hast sent me into the world, even so have I also sent them into the world.

19 And ^d for their sakes I sanctify myself, that they also might be ^e sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 ^f That they all may be one; ^g as thou, Father,

^a Pa. cix. 8. Acts i. 20.—^b Ver. 8.—^c Ch. xv. 18, 19. 1 John iii. 15.—^d Ch. viii. 23. Ver. 16.—^e Matt. vi. 13. Gal. i. 4. 2 Thess. iii. 8. 1 John v. 18.—^f Ver. 14.—^g Ch. xv. 3. Acts xv. 9. Eph. v. 26. 1 Pet. i. 22.—^h 2 Sam. vii. 29. Pa. cxix. 142, 151. Ch. viii. 40.—ⁱ Ch. xx. 21.—^j 1 Cor. i. 2, 30. 1 Thess. iv. 7. Heb. x. 10.

revelation; but the full manifestation of God, his nature, and his attributes, came only through the revelation of Christ. *The men which thou gavest me*] That is, the apostles, who, having received this knowledge from Christ, were, by their preaching and writings, to spread it through the whole world.

Out of the world] From among the Jewish people; for in this sense is the word to be understood in various parts of our Lord's last discourses.

Thine they were] Objects of thy choice; and thou gavest them to me from among this very unbelieving people, that they might be my disciples and the heralds of my salvation.

Verse 8. *I have given them—the words*] I have delivered thy doctrine to them, so that they have had a pure teaching immediately from heaven.

And have known surely] Are fully convinced and acknowledge that I am the promised Messiah.

Verse 9. *I pray not for the world*] These words may be understood as applying to the rebellious Jews. God's wrath was about to descend upon them, and Christ prays that his own followers might be kept from the evil, ver. 15. But he does not thus pray for the world, the rebellious Jews, because the cup of their iniquity was full, and their judgment slumbered not.

Verse 10. *I am glorified in them*] Christ speaks of the things which were not, but which should be, as though they were.

Verse 11. *I am no more in the world*] They have need of all the influence of my intercession, that they may be preserved in thy truth.

Keep through thine own name those whom thou hast given me] The whole passage should be read thus: *Holy Father keep them through thy own name WHICH thou hast given me, that they may be one, &c.* By the name, here, it is evident that the doctrine or knowledge of the true God is intended; as if our Lord had said, Keep them in that doctrine WHICH thou hast given me, that they may be one, &c. This reading is supported by the most ample evidence and indisputable authority.

That they may be one] The union which Christ recommends here and prays for, is so complete and glorious as to be fitly represented by that union which subsists between the Father and the Son.

Verse 12. *I kept them in thy name*] In thy doctrine and truth.

But the son of perdition] So we find that Judas, whom all account to have been lost, and whose case at best is extremely dubious, was at first given by God to Christ!

Perdition or destruction is personified; and Judas is represented as being her son, i. e., one of the worst of men—one whose crime appears to have been an attempt to destroy, not only the Saviour of the world, but also the whole human

art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me, I have given them; *that they may be one, even as we are one:

23 I in them, and thou in me, * that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 ^a Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: ^b for thou lovedst me before the foundation of the world.

25 O righteous Father, *the world hath not known thee; but * I have known thee, and *these have known that thou hast sent me.

26 ^c And I have declared unto them thy name, and will declare it: that the love ^d wherewith thou hast loved me may be in them, and I in them.

—^a Or, truly sanctified.—^b Ver. 11, 22, 23. Ch. x. 16. Rom. xii. 5. Gal. iii. 28.—^c Ch. x. 38. xiv. 11.—^d Ch. xiv. 20. 1 John i. 3. iii. 24.—^e Col. iii. 14.—^f Ch. xii. 26. xiv. 8. 1 Thess. iv. 17.—^g Ver. 5.—^h Ch. xv. 21. xvi. 3.—ⁱ Ch. vii. 29. viii. 55. x. 15.—^j Ver. 8. Ch. xvi. 27.—^k Ver. 6. Ch. xv. 15.—^l Ch. xv. 9.

race. And all this he was capable of through the love of money!

That the scripture might be fulfilled] Or, *Thus the scripture is fulfilled*, see Ps. xli. 9, cix. 8, compared with Acts i. 20.

Verse 14. *I have given them thy word*] Or, *thy doctrine*.

And the world hath hated them] How terrible is the perversion of human nature! Men despise that which they should esteem, and endeavour to destroy that without which they must be destroyed themselves!

Verse 15. *That thou shouldest take them out of the world*] Christ does not desire that his faithful apostles should soon die, and be taken to God. No: but that they may live long, labour long, and bring forth much fruit. He does not intimate that they should seclude themselves from the world by going to the desert, or to the cloisters; but that they should continue in and among the world, that they may have the opportunity of recommending the salvation of God. Christ only prays that while they are in the world, employed in the work of the ministry, they may be preserved from the influence of the evil one, the devil, who had lately entered into Judas, chap. xiii. 27, and who would endeavour to enter into them ruin their souls, and destroy their work. A devil without can do no harm; but a devil within ruins all.

Verse 17. *Sanctify them*] This word has two meanings: 1. It signifies to consecrate, to separate from earth and common use, and to devote or dedicate to God and his service. 2. It signifies to make holy or pure. The prayer of Christ may be understood in both these senses.

Through thy truth] It is not only according to the truth of God that ministers are to be set apart to the sacred work; but it is from that truth, and according to it, that they must preach to others. That doctrine which is not drawn from the truth of God can never save souls.

Verse 18. *As thou hast sent me—so have I also sent them*] The apostles had the same commission which Christ had, considered as man—they were endued with the same Spirit, so that they could not err, and their word was accompanied with the same success.

Verse 19. *I sanctify myself*] I consecrate and devote myself to death—that I may thereby purchase eternal salvation for them. There seems to be here an allusion to the entering of the high-priest into the holy of holies, when, having offered the sacrifice, he sprinkled the blood before the ark of the covenant.

Verse 20. *Neither pray I for these alone*] This prayer extends itself through all ages, and takes in every soul that believes in the Lord Jesus.

Verse 21. *That they all may be one*] This prayer was literally answered to the first believers, who were all of one heart and of one soul, Acts iv. 32. And why is it that believers are not in the same spirit now? Because they neither attend to the example nor to the truth of Christ.

Verse 22. *And the glory which thou gavest me I have given them*] I have communicated to all those who believe, or shall believe in me, the glorious privilege of becoming sons of God; that, being all adopted children of the same Father, they may abide in peace, love, and unity.

Verse 24. *That they may behold my glory*] That they may enjoy eternal felicity with me in thy kingdom.

Verse 25. *The world hath not known thee*] Has not acknowledged me.

Verse 26. *I have declared unto them thy name, &c.*] I have taught them the true doctrine.

And will declare it] This he did: 1st. By the conversations he had with his disciples after his resurrection, during the space of forty days. 2nd. By the Holy Spirit which was poured out upon them on the day of Pentecost.

CHAPTER XVIII.

Jesus passes the brook Cedron, and goes to the garden of Gethsemane, 1. Judas, having betrayed him, comes to the place with a troop of men to take him, 2, 3. Jesus addresses them, and they fall to the ground, 4-6. He addresses them again, and Peter smites Malchus, 7-11. They seize him, and lead him away to Caiaphas, 12-14. Peter follows to the palace of the high-priest, 15-18. The high-priest questions Christ concerning his doctrine, and Jesus answers, and is smitten, 19-23. Peter denies his Lord twice, 24-27. Jesus is led to the Judgment Hall, and Pilate and the Jews converse about him, 28-32. Pilate converses with Jesus, who informs him of the spiritual nature of his kingdom, 33-37. Pilate returns to the Jews, and declares Christ to be innocent, 38. He seeks to discharge him, and the Jews clamour for his condemnation, 39, 40.

WHEN Jesus had spoken these words, ^a he went forth with his disciples over ^b the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: (^c for Jesus oftentimes resorted thither with his disciples.)

3 ^d And Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus

saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*, if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, ^e Of them which thou gavest me, have I lost none.

10 ^f Then Simon Peter having a sword drew it, and smote the high-priest's servant, and cut off his right ear. The servant's name was Malchus.

^a Matt. xxvi. 38. Mark xiv. 32. Luke xxii. 39.—^b 2 Sam. xv. 23.—^c Luke xxi. 37. xxii. 39.—^d Matt. xxvi. 47. Mark xiv.

48. Luke xxii. 47. Acts i. 16.—^e Ch. xvii. 12.—^f Matt. xxvi. 51. Mark xiv. 47. Luke xxii. 49, 50.

Verse 1. *Over the brook Cedron*] Having finished the prayer related in the preceding chapter, our Lord went straight to the garden of Gethsemane, which was in the mount of Olives, eastward of Jerusalem. This mount was separated from the city by a very narrow valley, through the midst of which the brook Cedron ran. Cedron is a very small rivulet, about six or seven feet broad, nor is it constantly supplied with water, being dry all the year, except during the rains. It had its name probably from Kadar, he was black; it being the place into which the blood of the sacrifices, and other filth of the city, ran. It was rather, says Lightfoot, the sink, or the common sewer, of the city, than a brook.

A garden] Gethsemane, see on Matt. xxvi. 36.

Verse 2. *Judas—knew the place*] As many had come from different quarters to celebrate the passover at Jerusalem, it could not be an easy matter to find lodging in the city: Jesus therefore chose to pass the night in the garden with his disciples, which, from this verse, and from Luke xxii. 39, we find was his frequent custom, though he often lodged in Bethany.

Verse 8. *A band*] *The band*, or troop. This band was probably those Roman soldiers given by the governor for the defence of the temple; and the officers were those who belonged to the Sanhedrin.

With lanterns and torches] With these they had intended to search the corners and caverns, provided Christ had hidden himself; for they could not have needed them for any other

purpose, it being now the fourteenth day of the moon's age, in the month Nisan, and consequently she appeared full and bright.

Verse 5. *Jesus of Nazareth*.] They did not say this till after Judas kissed Christ, which was the sign which he had agreed with the soldiers, &c., to give them, that they might know whom they were to seize, see Matt. xxvi. 48.

Verse 6. *They went backward, and fell to the ground*.] Our Lord chose to give them this proof of his infinite power, that they might know that their power could not prevail against him if he chose to exert his might, seeing that the very breath of his mouth confounded, drove back, and struck them down to the earth.

Verse 8. *Let these go their way*] These words are rather words of authority, than words of entreaty. I voluntarily give myself up to you, but you must not molest one of these my disciples. At your peril injure them. It was certainly the supreme power of Christ that kept the soldiers and the mob from destroying all the disciples present, when Peter had given them such provocation, in cutting off the ear of Malchus. There were probably no other disciples with Christ than Peter, James, and John, at this time, see Matt. xxvi. 87, Mark xiii. 88.

Verse 10. *Cut off his right ear*.] He probably designed to have cloven his scull in two, but God turned it aside.

The other three Evangelists mention this transaction; but neither gives the name of Peter nor of Malchus, probably be-

11 Then said Jesus unto Peter, Put up thy sword into the sheath: ^athe cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 And ^bled him away to ^cAnnas first; for he was father-in-law to Caiaphas, which was the high-priest that same year.^d

14 ^eNow Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ^fAnd Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high-priest, and went in with Jesus into the palace of the high-priest.

16 ^gBut Peter stood at the door without. Then went out that other disciple, which was known unto the high-priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

^a Matt. xx. 22. xxvi. 39, 42.—^b See Matt. xxvi. 57.—^c Luke iii. 2.—^d And Annas sent Christ bound unto Caiaphas the high-priest, ver. 24.—^e Ch. xi. 50.—^f Matt. xxvi. 58. Mark xiv. 54. Luke xxii. 54.—^g Matt. xxvi. 69. Mark xiv. 66. Luke xxii. 54.—^h Matt.

cause both persons were *alive* when they wrote; but it is likely both had been long dead before St. John published his history.

Verse 11. *The cup which my Father hath given me*] The cup signifies sometimes the lot of life, whether prosperous or adverse: here it signifies the final sufferings of Christ.

Verse 12. *The captain*] *The chiliarch, or chief over one thousand men*—answering nearly to a *colonel* with us. He was probably the prefect or captain of the temple-guard.

Verse 13. *To Annas*] This man must have had great authority in his nation: 1. Because he had been a long time high-priest; 2. Because he had no less than *five* sons who successively enjoyed the dignity of the high-priesthood; and, 3. Because his son-in-law *Caiaphas* was at this time in possession of that office.

That same year.] The office was now no longer *during life* as formerly.

Verse 14. *Caiaphas was he which gave counsel, &c.*] Therefore he was an improper person to sit in judgment on Christ, whom he had *prejudged* and *precondemned*, see on chap. xi. 50-52.

Verse 15. *And—another disciple*] There are many conjectures who this disciple was: many of the fathers say it was *John*. It is true John frequently mentions himself in the *third* person; but then he has always, *whom Jesus loved*, as in chap. xiii. 23, xix. 26, xxi. 7, 20, except in chap. xix. 35, where he has plainly pointed out himself as writer of this gospel; but, in the place before us, he has mentioned no circumstance by which that disciple may be known to be John. To this may be added, that John being not only a *Galilean*, but a fisherman by trade, it is not likely that he should have been known to the high-priest, as it is here said of that disciple who followed Jesus with Peter. St. Augustine, *Tract.* 113, speaks like a man of sound sense: We should not decide hastily, says he, on a subject concerning which the scripture is silent.

Verse 17. *The damsel that kept the door*] It is worthy of remark that *women*, especially *old women*, were employed by the ancients as *porters*.

Verse 18. *Servants and officers*] These belonged to the chief priests, &c.; the Roman soldiers had probably been dismissed after having conducted Christ to Annas.

Verse 19. *Asked Jesus of his disciples, and of his doctrine.*] As religion was interested in these things, the high-priest was considered as being the proper judge. But all this, with what follows, was transacted by *night*, and this was contrary to established laws. For the *Talmud* enjoins that criminal processes should neither commence nor terminate, but during

19 The high-priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him ^aI spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by ^bstruck Jesus ^cwith the palm of his hand, saying, Answerest thou the high-priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 ^dNow Annas had sent him bound unto Caiaphas the high-priest.)

25 And Simon Peter stood and warmed himself. ^eThey said therefore unto him, Art not thou also one of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high-priest, being *his kinsman* whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and ^fimmediately the cock crew.

xxvi. 55. Luke iv. 15. Ch. vii. 14, 26, 28. viii. 2.—Jer. xx. 2. Acts xxiii. 2.—Or, with a rod.—^b Matt. xxvi. 57.—^c Matt. xxvi. 69, 71. Mark xiv. 69. Luke xxii. 58.—^d Matt. xxvi. 74. Mark xiv. 72. Luke xxii. 60. Ch. xiii. 38.

the course of the *day*; and that no kind of judgment should be executed, either on the eve of the sabbath, or the eve of any festival. Nevertheless, to the lasting infamy of this people, Christ was judicially interrogated and condemned during the night; and on the night too of the passover, or, according to others, on the eve of the feast.

Verse 20. *I spake openly to the world*] This is another proof that St. John uses the term *world* to mean the Jewish people only; for it is certain our Lord did not preach to the Gentiles.

Verse 22. *One of the officers—struck Jesus*] This was an outrage to all justice: for a prisoner, before he is condemned, is ever considered to be under the especial protection of justice; nor has any one a right to touch him, but according to the direction of the law.

Verse 24. *Now Annas had sent him, &c.*] This should be read in a parenthesis, and considered as a recapitulation of what had been before done.

Verse 27. *And—the cock crew.*] Concerning the nature and progress of Peter's denial, see the notes on Matt. xxvi. 58, 69-75.

Verse 28. *The hall of judgment*] *To the prætorium*. This was the house where Pilate lodged; hence called in our margin, *Pilate's house*. The prætorium is so called from being the dwelling-place of the *prætor*, or chief of the province. It was also the place where he held his court and tried causes.

Lest they should be defiled] The Jews considered even the *touch* of a Gentile as a legal defilement; and therefore would not venture into the prætorium, for fear of contracting some impurity, which would have obliged them to separate themselves from all religious ordinances till the evening, Lev. xv. 10, 11, 19, 20.

That they might eat the passover.] That Jesus ate a passover this last year of his life is sufficiently evident from Matt. xxvi. 17-19; Mark xiv. 12-18; Luke xxii. 8-15; and that he ate this passover some hours before the ordinary time, and was himself slain at that hour in which the paschal lamb was ordered by the law to be sacrificed, is highly probable, if not absolutely certain.

Verse 29. *Pilate then went out*] He went out to them, that they might not be obliged to come into the hall, and thus run the risk of being defiled.

Verse 30. *If he were not a malefactor*] So they did not wish to make Pilate the judge, but the executor of the sentence which they had already illegally passed.

Verse 31. *It is not lawful for us to put any man to death.*] They might have judged Jesus according to their law, as Pilate bade them do; but they could only *recommend* or

28 *Then led they Jesus from Caiaphas unto the hall of judgment: and it was early: and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 *That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 *Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own

nation and the chief priests have delivered thee unto me: what hast thou done?

36 *Jesus answered, *My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that ^bis of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, ^cI find in him no fault at all.

39 ^dBut ye have a custom, that I should release unto you one at the passover, will ye therefore that I release unto you the King of the Jews?

40 ^eThen cried they all again, saying, Not this man, but Barabbas. ^fNow Barabbas was a robber.

* Matt. xxvii. 2. Mark xv. 1. Luke xxiii. 1. Acts iii. 13. —^b Or, Pilate's house, Matt. xxvii. 27. —^c Acts x. 28. xi. 3. —^d Matt. xx. 19. Ch. xii. 32, 33. —^e Matt. xxvii. 11. —^f 1 Tim. vi. 18. —^g Dan. ii. 44. vii. 14. Luke xii. 14. Ch. vi. 15. viii. 15. —^h Ch.

viii. 47. 1 John iii. 19. iv. 6. —ⁱ Matt. xxvii. 24. Luke xxiii. 4. Ch. xix. 4, 6. —^j Matt. xxvii. 15. Mark xv. 6. Luke xxiii. 17. —^k Acts iii. 14. —^l Luke xxi. 19.

scourge him. They might have voted him worthy of death; but they could not put him to death, if any thing of a secular nature were charged against him. The power of life and death was in all probability taken from the Jews when Archelaus, king of Judea, was banished to Vienna, and Judea was made a Roman province; and this happened more than fifty years before the destruction of Jerusalem. But the Romans suffered Herod, mentioned Acts xii., to exercise the power of life and death during his reign.

Verse 32. *That the saying of Jesus might be fulfilled*] Or thus the word was fulfilled. God permitted the Jews to lose the power of life and death, in the sense before stated, that according to the Roman laws, which punished sedition, &c., with the cross, Christ might be crucified, according to his own prediction, chap. xii. 32, and iii. 14.

Verse 33. *Art thou the King of the Jews?*] When the Jews brought him to Pilate they began to accuse him as a rebel, who said he was king of the Jews, and forbade the people to pay tribute to Cæsar.

Verse 34. *Sayest thou this thing of thyself*] That is, Is it because my enemies thus accuse me, or because thou hast any suspicion of me, that thou askest this question?

Verse 35. *Am I a Jew?*] That is, I am not a Jew, and cannot judge whether thou art what is called the Christ, the king of the Jews.

Verse 36. *My kingdom is not of this world*] It is purely spiritual and divine. If it had been of a secular nature, then my servants would have contended—they would have opposed force with force, as the kingdoms of this world do in their wars; but, as my kingdom is not of this world, therefore no resistance has been made.

Verse 37. *Thou sayest*] A common form of expression for, yes, it is so.

Verse 38. *What is truth?*] Pilate perhaps might have asked the question in a mocking way; and his not staying to get an answer indicated that he either despaired of getting a satisfactory one, or that he was indifferent about it.

Verse 39. *But ye have a custom*] Nothing relative to the origin or reason of this custom is known. Commentators have swam in an ocean of conjecture on this point. They have lost their labour, and made nothing out.

Verse 40. *Barabbas was a robber.*] See Matt. xxvii. 16. The later Syriac has in the margin, a chief robber, a captain of banditti, and it is probable that this was the case.

CHAPTER XIX.

Jesus is scourged, crowned with thorns, and mocked by the soldiers, 1-3. He is brought forth by Pilate, wearing the purple robe; and the Jews clamour for his death, 4-8. Conversation between our Lord and Pilate, 9-11. Pilate expostulates with the Jews on their barbarous demands; but they become more inveterate, and he delivers Christ into their hands, 12-16. He, bearing his cross, is led to Golgotha, and crucified, 17-22. The soldiers cast lots for his raiment, 23, 24. Jesus commends his mother to the care of John, 25-27. Jesus thirsts, receives vinegar, and dies, 28-30. The Jews request that the legs of those who were crucified might be broken; the soldiers break those of the two thieves, and pierce the side of Christ; the scriptures fulfilled in these acts, 31-37. Joseph of Arimathea begs the body of Christ; and Nicodemus brings spices to embalm it, 38-40. He is laid in a new sepulchre, 41, 42.

THEN ^a Pilate therefore took Jesus and scourged him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, ^b that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

6 ^c When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

7 The Jews answered him, ^d We have a law, and by our law he ought to die, because ^e he made himself the Son of God.

8 When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? ^f But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, ^g Thou couldest have no

power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, ^h If thou let this man go, thou art not Cæsar's friend: ⁱ whosoever maketh himself a king, speaketh against Cæsar.

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And ^j it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, ^k We have no king but Cæsar.

16 ^l Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

17 ^m And he bearing his cross, ⁿ went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ^o And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

^a Matt. xx. 19. xxvii. 26. Mark xv. 15. Luke xxi. 33. — Ch. xviii. 38. Ver. 6. — Acts iii. 13. — Lev. xxiv. 16. — Matt. xxvi. 65. Ch. v. 18. x. 33. — Isa. liii. 7. Matt. xxvii. 12, 14. — Luke xxii. 63. Ch. vii. 30. — Luke xxiii. 2. — Acts xvii. 7. — Matt. xxvii. 62.

— Gen. xlix. 10. — Matt. xxvii. 26, 31. Mark xv. 15. Luke xxiii. 24. — Matt. xxvii. 31, 33. Mark xv. 21, 22. Luke xxiii. 26, 33. — Num. xv. 38. Heb. xiii. 12. — Matt. xxvii. 37. Mark xv. 26. Luke xxiii. 38.

[Verse 1. *Pilate—took Jesus, and scourged him.*] That is, caused him to be scourged: for we cannot with *Bede* suppose that he scourged him with his own hand. Though it was customary to scourge the person who was to be crucified, yet it appears that Pilate had another end in view by scourging our Lord. He hoped that this would have satisfied the Jews, and that he might then have dismissed Jesus. This appears from Luke xxiii. 16.

[Verse 5. *Behold the man!*] The man who, according to you, affects the government, and threatens to take away the empire from the Romans. Behold the man whom ye have brought unto me as an enemy to Cæsar, and as a sower of the seeds of sedition in the land! In him I find no guilt; and from him ye have no occasion to fear any evil.

[Verse 7. *We have a law!*] In Lev. xxiv. 14-16, we find that blasphemers of God were to be put to death; and the chief priests having charged Jesus with blasphemy, they therefore voted that he deserved to die. They might refer also to the law against false prophets, Dent. xviii. 20.

[*The Son of God.*] When Christ called himself the Son of God, they understood it to imply positive equality to the Supreme Being; and, if they were wrong, our Lord never attempted to correct them.

[Verse 8. *He was the more afraid!*] While Jesus was accused only as a disturber of the peace of the nation, which accusation Pilate knew to be false, he knew he could deliver him, because the judgment in that case belonged to himself; but when the Jews brought a charge against him of the most capital nature, from their own laws, he then saw that he had everything to fear, if he did not deliver Jesus to their will. Pilate was certainly to be pitied: he saw what was right, and he wished to do it; but he had not sufficient firmness of mind.

[Verse 9. *Whence art thou?*] This certainly does not mean, From what country art thou? for Pilate knew this well enough; but it appears he made this inquiry to know who were the parents of Christ; what were his pretensions, and whether he really were a *demigod*, such as the heathens believed in.

[Verse 11. *Hath the greater sin.*] Thy ignorance in some measure excuses thee; but the rage and malice of the Jews put them at present out of the reach of mercy.

[Verse 12. *Pilate sought to release him.*] Pilate made five

several attempts to release our Lord; as we may learn from Luke xxiii. 4, 15, 20, 22; John xix. 4, 12, 13.

[*Thou art not Cæsar's friend!*] This insinuation determined Pilate to make no longer resistance: he was afraid of being accused, and he knew *Tiberius* was one of the most jealous and distrustful princes in the world.

[Verse 13. *The Pavement!*] Probably it was that place in the open court where the chair of justice was set, for the prefects of provinces always held their courts of justice in the open air, and which was paved with stones of various colours.

[*Gabbatha.*] That is, an elevated place; from *gabah*, high, raised up; and it is very likely that the judgment seat was considerably elevated in the court, and that the governor went up to it by steps; and perhaps these very steps were what was called the Pavement.

[Verse 14. *It was the preparation of the passover.*] That is, the time in which they were just preparing to kill the paschal lamb.

[*The sixth hour.*] Mark says, chap. xv. 25, that it was the third hour. The major part of the best critics think that the third is the genuine reading. [The difficulty is probably owing to a mistake as to one of the Greek numerals.]

[*Behold your king!*] This was probably intended as an irony; and, by thus turning their pretended serious apprehensions into ridicule, he hoped still to release him.

[Verse 15. *Away with him!*] Probably this means, kill him.

[Verse 16. *Then delivered he him!*] This was not till after he had washed his hands, Matt. xxvii. 24, to show, by that symbolical action, that he was innocent of the death of Christ.

[Verse 17. *Bearing his cross.*] He bore it all alone first; when he could no longer carry the whole through weakness, occasioned by the ill usage he had received, *Simon*, a Cyrenian, helped him to carry it: see the note on Matt. xvii. 32.

[Verse 18. *Two other.*] Matthew and Mark in the parallel place call them robbers or murderers; they probably belonged to the gang of Barabbas.

[Verse 22. *What I have written, I have written.*] That is, I will not alter what I have written. The Roman laws forbade the sentence to be altered when once pronounced; and as this inscription was considered as the sentence pronounced against our Lord, therefore it could not be changed:

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written, I have written.

23 * Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, ^b woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, ^c They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 * Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of * Cleophas, ^f and Mary Magdalene.

* Matt. xxvii. 35. Mark xv. 24. Luke xxiii. 31.—^b Or, wrought.—^c Ps. xxii. 18.—^d Matt. xxvii. 55. Mark xv. 40. Luke xxii. 49.—^e Or, *Cleopas*.—^f Luke xiv. 18.—^g Ch. xiii. 23. xx. 2. xxi. 7, 20, 24.

but this form of speech is common in the Jewish writings, and means simply, what is done shall continue.

Verse 23. *To every soldier a part*] So it appears that there were four soldiers employed in nailing him to and rearing up the cross.

The coat was without seam] Several have seriously doubted whether this can be literally understood, as they imagine that nothing with sleeves, &c., can be woven without a seam. The clothes of a Hindoo are always *without a seam*; and the Brahmins would not wear clothes that were otherwise made.

Our Lord was now in the grand office of *high-priest*, and was about to offer the expiatory victim for the sin of the world. And it is worthy of remark that the *very dress* he wore was similar to that of the Jewish high-priest.

Verse 24. *That the scripture might be fulfilled*] The words are taken from Ps. xxii. 18, where it appears they were spoken prophetically of this treatment which Jesus received, upwards of a thousand years before it took place!

But it should be remarked that this form of speech, which frequently occurs, often means no more than that the thing so fell out that such a portion of scripture may be exactly applied to it.

Verse 25. *Mary the wife of Cleophas*] She is said, in Matt. xxvii. 56 (see the note there), and Mark xv. 40, to have been the mother of James the Less, and of Josias; and this James her son is said, in Matt. x. 3, to have been the son of Alphaeus; hence it seems that Alphaeus and Cleophas were the same person.

Verse 26. *The disciple—whom he loved*] John, the writer of this Gospel.

Woman, behold thy son!] This remarkable expression conveys no idea of disrespect, nor of unconcern, as has been commonly supposed. In the way of compellation, *man!* and *woman!* were titles of as much respect among the Hebrews, as *sir!* and *madam!* are among us. But why does not Jesus call her mother? Probably because he wished to spare her feelings; he would not mention a name, the very sound of which must have wrung her heart with additional sorrow. It is probable that it was because the keeping of the blessed virgin was entrusted to John, that he was the only disciple of our Lord who died a natural death, God having preserved him for the sake of the person whom he gave him in charge. It is very likely that Joseph was dead previously to this; and that this was the reason why the desolate virgin is committed to the care of the beloved disciple.

Verse 28. *I thirst.*] The scripture that referred to his drinking the vinegar is Ps. lxi. 21.

Verse 29. *A vessel full of vinegar*] This was probably that tart small wine which we are assured was the common drink of the Roman soldiers. This vinegar must not be confounded with the vinegar and gall mentioned Matt. xxvii.

26 When Jesus therefore saw his mother, and * the disciple standing by, whom he loved, he saith unto his mother, ^b Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her ^c unto his own home.

28 After this, Jesus knowing that all things were now accomplished, ^d that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and ^e they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, ^f It is finished: and he bowed his head, and gave up the ghost.

31 The Jews therefore ^g because it was the preparation, ^h that the bodies should not remain upon the cross on the sabbath day, (ⁱ for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

—^a Ch. ii. 4.—Ch. i. 11. xvi. 32.—^b Ps. lxi. 21.—^c Matt. xxvii. 48.—^d Ch. xvii. 4.—^e Ver. 42. Mark xv. 42.—^f Dcut. xxi. 23.—^g Lev. xxiii. 11, 15. Num. xxviii. 17, 18. Isa. i. 13, 15.

34, and Mark xv. 23. *That*, being a stupifying potion, intended to alleviate his pain, he refused to drink; but of this he took a little, and then expired, ver. 30.

And put it upon hyssop] Or, according to others, *putting hyssop about it*. It is possible that the hyssop might grow to such a size in Judea as that a stalk of it might answer the end of a reed or cane, as mentioned by Matthew and Mark; but still it appears to me more natural to suppose that the reed was a distinct thing, and that the hyssop was used only to bind the sponge fast to the reed; unless we may suppose it was added for some mystical purpose, as we find it frequently used in the Old Testament in rites of purification. [The stalk of the hyssop was quite long enough for the purpose supposed.]

Verse 30. *It is finished*] An awful, yet a glorious finish. Through this tragical death God is reconciled to man, and the kingdom of heaven opened to every believing soul.

Verse 31. *It was the preparation*] Every sabbath had a preparation which began at the ninth hour (that is, three o'clock) the preceding evening.

That the bodies should not remain] For the law, Dcut. xxi. 22, 23, ordered that the bodies of criminals should not hang all night; and they did not wish to have the sabbath profaned by either taking them down on that day, or letting them hang to disturb the joy of that holy time. Probably their consciences began to sting them for what they had done, and they wished to remove the victim of their malice out of their sight.

For that sabbath day was an high day] 1. Because it was the sabbath. 2. Because it was the day on which all the people presented themselves in the temple according to the command, Exod. xxiii. 17. 3. Because that was the day on which the sheaf of the first-fruits was offered, according to the command, Lev. xxiii. 10, 11. So that upon this day there happened to be three solemnities in one.

Their legs might be broken] It was a common custom to break the legs or other bones of criminals upon the cross; and this appears to have been a kind of *coup de grace*, the sooner to put them out of pain.

Verse 34. *With a spear pierced his side*] Whether it was the right or the left side of Christ that was pierced has been a matter of serious discussion among divines and physicians; and on this subject they are not yet agreed. That it is of no importance we are sure, because the Holy Ghost has not revealed it.

Blood and water.] It may be naturally supposed that the spear went through the pericardium and pierced the heart; that the water proceeded from the former, and the blood from the latter.

Verse 35. *He that saw it*] Most probably John himself, who must have been pretty near the cross to have been able

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs :

34 But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

35 And he that saw it bare record, and his record is true : and he knoweth that he saith true, that ye might believe.

36 For these things were done, ^b that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, ^c They shall look on him whom they pierced.

38 ^a And after this, Joseph of Arimathea, being a disciple of Jesus, but secretly ^a for fear of the Jews, besought Pilate that he might take away the body

of Jesus : and Pilate gave him leave. He came therefore, and took the body of Jesus.

39 And there came also ^d Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pound weight.

40 Then took they the body of Jesus, and ^e wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden ; and in the garden a new sepulchre, wherein was never man yet laid.

42 ^b There laid they Jesus therefore, ¹ because of the Jews' preparation day ; for the sepulchre was nigh at hand :

^a Zech. xii. 10. xiii. 1, 6, 7. ¹ John v. 6, 8. — ^b Exod. xii. 46. Num. ix. 12. Ps. xxxiv. 20. — ^c Ps. xxii. 16, 17. Zech. xii. 10. Rev. i. 7.

— ^d Matt. xxvii. 57. Mark xv. 42. Luke xxiii. 50. — ^e Ch. ix. 22. xii. 42. — ¹ Ch. iii. 1, 2. vii. 50. — ^s Acts v. 6. — ¹ Isa. liii. 9. — ¹ Ver. 31.

to distinguish between the blood and the water, as they issued from the side of our blessed Lord.

And he knoweth] This appears to be an appeal to the Lord Jesus, for the truth of the testimony which he had now delivered. But why such a solemn appeal, unless there was something miraculous in this matter ? It might appear to him necessary : 1. Because the other Evangelists had not noticed it. 2. Because it contained the most decisive proof of the death of Christ : as a wound such as this was could not have been inflicted (though other causes had been wanting) without occasioning the death of the person. And, 3. Because two important prophecies were fulfilled by this very circumstance, both of which designated more particularly the person of the Messiah, Exod. xii. 46 ; Num. ix. 12 ; Ps. xxxiv. 20 ; they pierced, Zech. xii. 10 ; Ps. xxii. 16.

Verse 39. Myrrh and aloes] Which drugs were used to preserve bodies from putrefaction.

Some have objected that a hundred pounds' weight of myrrh and aloes was enough to embalm two hundred dead bodies. But great quantities of spices were used for embalming dead bodies, when they intended to show peculiar marks of respect to the deceased.

Verse 41. There was a garden] It was an ancient custom for particular families to have burying-places in their gardens.

Verse 42. Because of the Jews' preparation] From this it may be conjectured that they had designed to have put him in a more magnificent tomb ; or, that they intended to make one expressly for him after the passover ; or, that they had designed to have put him somewhere else, but could not do it for want of time ; and that they put him here because the tomb was nigh.

CHAPTER XX.

Mary Magdalene, coming early to the sepulchre, finds it empty, and runs and tells Peter. 1, 2. Peter and John run to the tomb, and find all as Mary had reported, 3-10. Mary sees a vision of angels in the tomb, 11-13. Jesus himself appears to her, and sends her with a message to the disciples, 14-18. He appears to the disciples, gives the fullest proof of the reality of his resurrection, and communicates to them a measure of the Holy Spirit, 19-23. The determined incredulity of Thomas, 24, 25. Eight days after, Jesus appears again to the disciples, Thomas being present, to whom he gives the proofs he had desired, 26, 27. Thomas is convinced, and makes a noble confession, 28. Our Lord's reflections on his case, 29. Various signs done by Christ, not circumstantially related, 30. Why others are recorded, 31.

THE ^a first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the ^b other disciple whom Jesus loved, and

^a Matt. xxviii. 1. Mark xvi. 1. Luke xxiv. 1.

Verse 1. The first day of the week] On what we call Sunday morning, the morning after the Jewish sabbath. As Christ had been buried in haste, these holy women had bought aromatics, Mark xvi. 1 ; Luke xxiv. 1, to embalm him afresh, and in a more complete manner than it could have been done by Joseph and Nicodemus. John only mentions Mary of Magdala, because he appears to wish to give a more detailed history of her conduct than of any of the rest ; but the other Evangelists speak of three persons who went

saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 ^c Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together : and the other dis-

^b Ch. xiii. 23. xix. 26. xxi. 7, 20, 24. — ^c Luke xxiv. 12.

together to the tomb, viz., Mary of Magdala, Mary the mother of James, and Salome, Matt. xxviii. 1 ; Mark xvi. 1.

Verse 2. Then she runneth] This was after the women had seen the angels, who said he was risen from the dead, Luke xxiv. 4.

Verse 4. Outrun Peter] Not because he had a greater desire to see into the truth of these things ; but because he was younger, and lighter of foot.

Verse 5. Went he not in.] Why ? Because he was fully

ciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in*, saw ^a the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And ^b the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the ^c scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ^d But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 ^e And when she had thus said, she turned

herself back, and saw Jesus standing, and ^f knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to ^g my brethren, and say unto them, ^h I ascend unto my Father, and your Father; and to ⁱ my God, and your God.

18 ^j Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 ^k Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* hands and his side. ^l Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto

^a Ch. xix. 40.—^b Ch. xi. 44.—^c Ps. xvi. 10. Acts ii. 25-31. xiii. 34, 35.—^d Mark xvi. 5.—^e Matt. xxviii. 9. Mark xvi. 9.—^f Luke xxiv. 16, 31. Ch. xxi. 4.—^g Ps. xxii. 22. Matt.

xxviii. 10. Rom. viii. 29. Heb. ii. 11.—^h Ch. xvi. 28.—ⁱ Eph. i. 17.—^j Matt. xxviii. 10. Luke xxiv. 10.—^k Mark xvi. 14. Luke xxiv. 36. 1 Cor. xv. 6.—^l Ch. xvi. 22.

satisfied that the body was not there. But why did he not seize upon the linen clothes, and keep them as a most precious relic? Because he had too much religion and too much sense; and the time of superstition and nonsense was not yet arrived, in which, bits of rotten wood, rags of rotten cloth, decayed bones (to whom originally belonging no one knows), and bramble bushes, should become objects of religious adoration.

Verse 7. *Wrapped together in a place by itself.*] If the body had been stolen away, those who took it would not have stopped to strip the clothes from it, and to wrap them up, and lay them by in separate places.

Verse 8. *That other disciple*] John. *And believed.*] That it had been taken away, as Mary had said; but he did not believe that he was risen from the dead.

Verse 9. *They knew not the scripture*] Viz. Ps. xvi. 9, 10. It was certainly a reproach to the disciples that they had not understood this prophecy, when our Lord had given them often the most direct information concerning it. However, this ingenuous confession of John, in a matter so dishonourable to himself, is a full proof of his sincerity, and of the truth of his narration.

Verse 10. *Unto their own home.*] Either to their own houses, if they still had any; or to those of their friends, or to those where they had a hired lodging, and where they met together for religious purposes.

Verse 11. *But Mary stood without*] She remained some time after Peter and John had returned to their own homes.

Verse 12. *Seeth two angels*] She knew these to be angels by their white and glistering robes. Matthew and Mark mention but one angel—probably that one only that spoke, ver. 13.

One at the head, and the other at the feet] So were the cherubim placed at each end of the mercy-seat, Exod. xxv. 18, 19.

Verse 13. *They have taken away my Lord*] This removal she probably attributed to some of our Lord's disciples, or to some of his friends.

Verse 14. *Knew not that it was Jesus*] Mary was so absorbed in grief that she paid but little attention to the person of our Lord, and therefore did not at first discern it to be him; nor could she imagine such an appearance possible, as she had no conception of his resurrection from the dead. She was therefore every way unprepared to recognise the person of our Lord.

Verse 15. *Supposing him to be the gardener*] The person

who had the charge of the workmen, and the care of the produce of the garden; and who rendered account to the owner.

And I will take him away.] How true is the proverb, *Love feels no load*! Jesus was in the prime of life when he was crucified, and had a hundred pounds' weight of spices added to his body; and yet Mary thinks of nothing less than carrying him away with her, if she can but find where he is laid!

Verse 16. *Mary.*] This word was no doubt spoken with uncommon emphasis; and the usual sound of Christ's voice accompanied it, so as immediately to prove that it must be Jesus. What transports of joy must have filled this woman's heart! Let it be remarked that Mary Magdalene sought Jesus more fervently, and continued more affectionately attached to him, than any of the rest; therefore to her first Jesus is pleased to show himself, and she is made the first herald of the gospel of a risen Saviour.

Verse 17. *Touch me not*] *Cling not to me.* From Matt. xxviii. 9, it appears that some of the women held him by the feet, and worshipped him.

Verse 18. *Told the disciples—that he had spoken these things*] They seem to have considered it as an effect of her troubled imagination.

Verse 19. *The doors were shut—for fear of the Jews*] We do not find that the Jews designed to molest the disciples; but, as they had proceeded so far as to put Christ to death, the faith of the disciples not being very strong, they were led to think that they should be the next victims if found. It is quite possible that no miraculous influence is here intended. The doors might be shut for fear of the Jews; and Jesus might open them, and enter in the ordinary way.

Peace be unto you.] His usual salutation and benediction. May every blessing of heaven and earth which you need be granted unto you!

Verse 20. *He shewed unto them his hands and his side.*] So it appears that his body bore the marks of the nails and the spear; and these marks were preserved that the disciples might be the more fully convinced of the reality of his resurrection.

Verse 21. *Even so send I you.*] As I was sent to proclaim the truth of the Most High, and to convert sinners to God, I send you for the very same purpose, clothed with the very same authority, and influenced by the very same Spirit.

Verse 22. *He breathed on them*] In this breathing he evidently alluded to the first creation of man, when God breathed into him the breath of life, and he became a living

you: 'as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

23 ^b Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

24 But Thomas, one of the twelve, ^c called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, ^d and thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them: then came Jesus,

^a Matt. xxviii. 18. Ch. xvii. 18, 19. Heb. iii. 1. 2 Tim. ii. 2.—
^b Matt. xvi. 19. xviii. 18.—^c Ch. xi. 16.—^d Ps. lxxviii. 41. Ch. xix.

soul: the breath or Spirit of God being the grand principle and cause of his spiritual and divine life.

Receive ye the Holy Ghost] From this act of our Lord, the influences of the Holy Spirit on the souls of men have been termed *inspiration*; from *in*, into, and *spiro*, I breathe. Every word of Christ which is received in the heart by faith comes accompanied by this divine *breathing*; and, without this, there is neither *light* nor *life*. To every private Christian this is essentially requisite; and no man ever did or ever can preach the gospel of God, so as to convince and convert sinners, without it.

Verse 23. *Whose soever sins ye remit*] It is certain God alone can forgive sins; and it would not only be blasphemous, but grossly absurd, to say that any *creature* could remit the guilt of a transgression which had been committed against the *Creator*. The apostles received from the Lord the doctrine of *reconciliation*, and the doctrine of *condemnation*. They who believed on the Son of God, in consequence of their preaching, had their sins remitted; and they who would not believe were declared to lie under condemnation.

Verse 24. *Was not with them*] And, by absenting himself from the company of the disciples, he lost this precious opportunity of seeing and hearing Christ; and of receiving (at this time) the inestimable blessing of the Holy Ghost.

Verse 26. *After eight days*] It seems likely that this was precisely on that day *se'n*night, on which Christ had appeared to them before: and from this we may learn that this was the *weekly meeting* of the apostles; and, though Thomas was not found at the *former meeting*, he was determined not to be absent from *this*.

Verse 27. *Then saith he to Thomas*] Through his infinite compassion, he addressed *him* in a particular manner; condescending in this case to accommodate himself to the

the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and ^e reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: 'blessed are they that have not seen, and yet have believed.

30 ^f And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 ^h But these are written that ye might believe that Jesus is the Christ, the Son of God; ⁱ and that believing ye might have life through his name.

34.—^a Luke xxiv. 39. 1 John i. 1.—^b 2 Cor. v. 7. 1 Pet. i. 8.—
^c Ch. xxi. 25.—^d Luke i. 4.—^e Ch. iii. 15, 16. v. 24. 1 Pet. i. 9.

prejudices of an obstinate, though sincere, disciple. *Reach hither thy finger, &c.*] And it is very probable that Thomas did so; for his unbelief was too deeply rooted to be easily cured.

Verse 28. *Thomas answered, &c.*] Thomas was the first who gave the title of *God* to Jesus; and, by this glorious confession, made some amends for his former obstinate incredulity. It is worthy of remark, that from this time forward the whole of the disciples treated our Lord with the most supreme respect, never using the familiarity towards him which they had often used before. The resurrection from the dead gave them the fullest proof of the divinity of Christ. And this, indeed, is the use which St. John makes of this manifestation of Christ. I would ask, could Jesus be jealous of the honour of the true God—could he be a prophet—could he be even an honest man, to permit his disciple to indulge in a mistake so monstrous and destructive, if it had been one?

Verse 29. *Blessed are they, &c.*] From this we learn that to believe in Jesus, on the testimony of his apostles, will put a man into the possession of the very same blessedness which they themselves enjoyed. And so has God constituted the whole economy of grace that a believer, at eighteen hundred years' distance from the time of the resurrection, suffers *no loss* because he has not seen Christ in the flesh.

Verse 30. *Many other signs truly did Jesus, &c.*] The other miracles which our Lord did, and which are not related here, were such as were necessary to the disciples only, and therefore not revealed to mankind at large.

Verse 31. *That ye might believe*] What is here recorded is to give a full proof of the divinity of Christ; that he is the promised Messiah; that he really suffered, and rose again from the dead; and that through him every believer might have eternal life.

CHAPTER XXI.

Jesus shows himself to the disciples at the sea of Tiberias, 1-5. The miraculous draught of fishes, 6-11. He dines with his disciples, 12-14. Questions Peter concerning his love to him, and gives him commission to feed his sheep, 15-17. Foretells the manner of Peter's death, 18, 19. Peter inquires concerning John, and receives an answer that was afterwards misunderstood, 20-23. John's concluding testimony concerning the authenticity of his Gospel, and the end for which it was written, 24, 26.

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

2 There were together Simon Peter, and Thomas called Didymus, and * Nathanael of Cana in Galilee, and ^b the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore; but the disciples ^c knew not that it was Jesus.

5 Then ^d Jesus saith unto them, ^e Children, have ye any meat? They answered him, No.

6 And he said unto them, ^f Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore ^g that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

* Ch. i. 45.—^b Matt. iv. 21.—^c Ch. xx. 14.—^d Luke xxiv. 41.—
^e Or, Sirs.

Verse 1. *Jesus shewed himself again*] This was the seventh appearance of our Lord after the resurrection. Matt. chap. xxviii. 16, has but just mentioned it: of it the rest of the Evangelists say nothing, and this is the reason why John gives it so particularly.

Verse 3. *Peter saith—I go a fishing.*] Previously to the crucifixion of our Lord, the temporal necessities of himself and his disciples appear to have been supplied by the charity of individuals, Luke viii. 3. As it is probable that the scandal of the cross had now shut up this source of support, the disciples, not fully knowing how they were to be employed, returned to their former occupation of fishing, in order to gain a livelihood.

That night they caught nothing.] God had so ordered it, that they might be the more struck with the miracle which he afterwards wrought.

Verse 4. *Knew not that it was Jesus.*] Probably because it was either not light enough, or he was at too great a distance, or he had assumed another form, as in Mark xvi. 12.

Verse 5. *Children.*] A term of familiarity and affectionate kindness.

Any meat?] The word evidently means any kind of fish; and our Lord seems to have appeared at first in the character of a person who wished to purchase a part of what they had caught.

Verse 6. *For the multitude of fishes.*] This was intended as an emblem of the immense number of souls which should be converted to God by their ministry, according to the promise of Christ, Matt. iv. 19.

Verse 7. *His fisher's coat.*] Or, his upper coat. *He was naked.*] He was only in his vest. The word *naked* is often used to signify the absence of this upper garment only.

Cast himself into the sea.] It is likely that they were in very shallow water; and, as they were only two hundred cubits from the land (about one hundred and thirty-two English yards), it is possible that Peter only stepped into the water that he might assist them to draw the boat to land, which was now heavily laden.

Verse 8. *Dragging the net.*] It is probable that this was that species of fishing in which the net was stretched from the shore out into the sea; the persons who were in the boat, and who shot the net, fetched a compass, and bringing in a hawser, which was attached to the other end of the net, those who were on shore helped them to drag it in.

Verse 9. *They saw a fire, &c.*] This appears to have been a new miracle.

Verse 12. *Come and dine.*] Though this is the literal translation of the word, yet it must be observed that it was not dinner-time, being as yet early in the morning, ver. 4; the original word is used to signify *breakfast*, or any early meal, as well as what we term *dinner*.

8 And the other disciples came in a little ship; (for they were not far from land; but as it were two hundred cubits,) dragging the net with fishes.

9 As soon as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, ^h Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now ⁱ the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon.

^j Luke v. 4, 6, 7.—^k Ch. xiii. 23. xx. 2.—^l Acts x. 41.—
^m See ch. xx. 19, 26.

Durst ask him] Ever since the confession of Thomas, a proper awe of the Deity of Christ had possessed their minds. Verse 13. *And giveth them*] Eating likewise with them, as Luke expressly says: chap. xxiv. 43.

Verse 14. *This is now the third time*] That is, this was the third time he appeared unto the apostles, when all or most of them were together. There appear to have been eleven occasions in which he distinctly manifested himself after his resurrection. But there might have been many other manifestations, which the Evangelists have not thought proper to enumerate, as not being connected with any thing of singular weight or importance.

Verse 15. *Simon—lovest thou me*] Peter had thrice denied his Lord, and now Christ gave him an opportunity in some measure to repair his fault by a triple confession.

More than these?] This was a kind of reproach to Peter: he had professed a more affectionate attachment to Christ than the rest; he had been more forward in making professions of friendship and love than any of the others; and no one (Judas excepted) had treated his Lord so basely. Peter made the most modest reply—*Thou knowest I love thee*, but no longer dwells on the strength of his love, nor compares himself with even the meanest of his brethren. He had before cast the very unkind reflection on his brethren, *Though all be offended because of thee, yet will I never be offended*, Matt. xxvi. 33. But he had now learned, by dreadful experience, that he who trusteth his own heart is a fool; and that a man's sufficiency for good is of the Lord alone.

It is remarkable that in these three questions our Lord uses a verb which signifies to love affectionately, ardently, supremely, perfectly—see the note on Matt. xxi. 37; and that Peter always replies, using another verb which signifies to love, to like, to regard, to feel friendship for another. As if our Lord had said, "Peter dost thou love me ardently and supremely?" To which he answers, "Lord, I feel an affection for thee—I do esteem thee—but dare, at present, say no more."

There is another remarkable change of terms in this place. In ver. 15, and 17, our Lord uses the verb to feed, and in ver. 16 he uses a word which signifies to tend a flock, not only to feed, but to take care of, guide, govern, defend, &c., by which he seems to intimate that it is not sufficient merely to offer the bread of life to the congregation of the Lord, but he must take care that the sheep be properly collected, attended to, regulated, guided, &c.

Verse 17. *Peter was grieved*] Fearing, says St. Chrysostom, lest Christ saw something in his heart which he saw not himself, and which might lead to another fall; and that Christ was about to tell him of it, as he had before predicted his denial.

Verse 18. *Thou shalt stretch forth thy hands*] It was a

son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. ^aHe saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, ^bthou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 ^cVerily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying ^dby what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple

^a Acts xx. 28. Heb. xiii. 21. 1 Pet. ii. 25. v. 2, 4.—^b Ch. ii. 24, 26. xvi. 30.—^c Ch. xiii. 36. Acts xii. 8, 4.—^d 2 Pet. i. 14.—^e Ch. xlii. 23, 25. xx. 2.—^f Matt. xvi. 27, 28. xxv. 31. 1 Cor. iv. 5. xi. 26.

custom at Rome to put the necks of those who were to be crucified into a yoke, and to stretch out their hands and fasten them to the end of it; and having thus led them through the city, they were carried out to be crucified. Thus then Peter was girded, chained, and carried whither he would not—not that he was unwilling to die for Christ; but he was a man—he did not love death; but he loved his life less than he loved his God. [The reference is rather to the actual stretching on the cross.]

Verse 19. *Should glorify God.*] Ancient writers state that, about thirty-four years after this, Peter was crucified; and that he deemed it so glorious a thing to die for Christ that he begged to be crucified with his head downwards, not considering himself worthy to die in the same posture in which his Lord did.

Follow me.] Whether our Lord meant by these words that Peter was to walk with him a little way for a private interview, or whether he meant that he was to imitate his example, or be conformed to him in the manner of his death, is very uncertain.

Verse 22. *If I will that he tarry till I come*] 1. Some have concluded from these words that John should never die. 2. Others thought that our Lord intimated that John should live till Christ came to judge and destroy Jerusalem. 3. Others understood the passage thus: If I will that he remain till I come and take him away by a natural death, what is that to thee? follow thou me to thy crucifixion. 4. Others imagine that our Lord was only now taking Peter aside to speak something to him in private, and that Peter, seeing John following, wished to know whether he should

^e whom Jesus loved, following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him, saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and ^fwe know that his testimony is true.

25 ^hAnd there are also many other things which Jesus did, the which, if they should be written every one, ⁱI suppose that even the world itself could not contain the books that should be written. Amen.

Rev. ii. 25. iii. 11. xxli. 7, 20.—^g Ch. xix. 35. 3 John 12.—^h Ch. xx. 30.—ⁱ Amos vii. 10.

come along with them; and that our Lord's answer stated that John should remain in that place till Christ and Peter returned to him. I rather lean to the fourth opinion.

Verse 24. *This is the disciple*] It is, I think, very likely that these two verses were added by some of the believers at that time, as a testimony to the truth of the preceding narration.

We know] Instead of *we know*, some have written, *I know indeed*; but this is mere conjecture, and is worthy of no regard.

Verse 25. *Even the world itself, &c.*] This is a very strong eastern expression, to represent the number of miracles which Jesus wrought. But, however strong and strange this expression may seem to us of the western world, we find sacred and other authors using hyperboles of the like kind and signification. See Num. xiii. 33; and Dan. iv. 11.

We may define *hyperbole* thus: it is a figure of speech where more seems to be said than is intended; and it is well known that the Asiatic nations abound in these. When John, therefore, wrote, *the world itself could not contain the books, &c.*, what would every Jew understand by it? Why, that if every thing which Christ had done and said were to be written, the books would be more in number than had ever been written concerning any one person or subject: i. e., there would be an immense number of books. And so there would be; for it is not possible that the ten thousandth part of the words and actions of such a life as our Lord's was could be contained in the compass of one or all of these gospels.



THE ACTS OF THE APOSTLES.

CHAPTER I

St. Luke's prologue, containing a repetition of Christ's history from his passion till his ascension, 1-9. Remarkable circumstances in the ascension, 10, 11. The return of the disciples to Jerusalem, and their employment there, 12-14. Peter's discourse concerning the death of Judas Iscariot, 15-20, and the necessity of choosing another apostle in his place, 21, 22. Barnabas and Matthias being set apart by prayer, the apostles having given their votes, Matthias is chosen to succeed Judas, 23-26.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 ^a Until the day in which he was taken up, after that he, through the Holy Ghost, ^c had given commandments unto the apostles whom he had chosen :

3 ^d To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God :

4 ^e And, 'being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, ^f which, saith he, ye have heard of me.

5 ^g For John truly baptized with water ; ^h but ye shall be baptized with the Holy Ghost not many days hence.

^a Luke i. 3.—^b Mark xvi. 19. Luke ix. 51. xxiv. 51. Ver. 9. 1 Tim. iii. 16.—^c Matt. xxviii. 19. Mark xvi. 15. John xx. 21. Ch. x. 41, 49.—^d Mark xvi. 14. Luke xxiv. 36. John xx. 19, 26. xxi. 1, 14. 1 Cor. xv. 5.—^e Luke xxiv. 43, 49.—^f Or, eating together with them.—^g Luke xxiv. 49. John xiv. 16, 26, 27. xv. 26. xvi. 7. Ch. ii. 33.—^h Matt. iii. 11. Ch. xi. 16. xix. 4.—ⁱ Joel iii. 18. Ch. ii. 4.

Verse 1. *The former treatise*] The Gospel according to Luke, which is here most evidently intended.

O Theophilus] See the note on Luke i. 3.

Verse 2. *After that he, through the Holy Ghost, &c.*] There were many things which the apostles said, did, and decreed, for which they had no verbal instructions from our Lord, at least, none that are recorded in the Gospels; we may therefore conclude that these were suggested to them by that Holy Spirit which now became resident in them, and that it is to this that St. Luke refers in this verse.

Verse 3. *To whom—he shewed himself alive—by many infallible proofs*] The proofs were such as these: 1. Appearing to several different persons at different times. 2. His eating and drinking with them. 3. His meeting them in Galilee according to his own appointment. 4. His subjecting his body to be touched and handled by them. 5. His instructing them in the nature and doctrines of his kingdom. 6. His appearing to upwards of five hundred persons at once, 1 Cor. xv. 6. And, 7. Continuing these public manifestations of himself for forty days.

6 When they therefore were come together, they asked of him, saying, 'Lord, wilt thou at this time ^a restore again the kingdom to Israel?

7 And he said unto them, 'It is not for you to know the times or the seasons, which the Father hath put in his own power :

8 ^b But ye shall receive ^c power, ^d after that the Holy Ghost is come upon you : and ^e ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 ^f And when he had spoken these things, while they beheld, ^g he was taken up ; and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them ^h in white apparel ;

11 Which also said, 'Ye men of Galilee, why

xi. 15.—^a Matt. xxiv. 8.—^b Isa. i. 26. Dan. vii. 27. Amos ix. 11. —^c Matt. xxiv. 36. Mark xiii. 32. 1 Thess. v. 1.—^d Ch. ii. 1, 4.—^e Or, the power of the Holy Ghost coming upon you.—^f Luke xxiv. 49.—^g Luke xxiv. 48. John xv. 27. Ver. 22. Ch. ii. 32.—^h Luke xxiv. 51. John vi. 82.—ⁱ Ver. 2.—^j Matt. xxviii. 3. Mark xvi. 5. Luke xxiv. 4. John xx. 12. Ch. x. 8, 30.—^k Ch. ii. 7. xiii. 31.

Pertaining to the kingdom of God] Whatever concerned the doctrine, discipline, and establishment of the Christian Church.

Verse 4. *And, being assembled together*] See the margin. But probably the common reading is to be preferred ; and the meeting on a mountain of Galilee is what is here meant.

The promise of the Father] The HOLY SPIRIT, which indeed was the grand promise of the New Testament, as JESUS CHRIST was of the Old. And as Christ was the grand promise of the Old Testament, during the whole continuance of the Old Covenant ; so is the Holy Ghost, during the whole continuance of the New.

Ye have heard of me.] It is likely that our Lord alludes more particularly to the conversation he had with them on one of the mountains of Galilee.

Verse 5. *Ye shall be baptized with the Holy Ghost not many days hence.*] This must refer to some conversation that is not distinctly related by the evangelists ; as these identical words do not occur in any of the preceding histories. John baptized with water, which was a sign of

stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 And in those days Peter stood up in the midst

^a Dan. vii. 13. Matr. xxiv. 30. Mark xiii. 26. Luke xxi. 17. John xiv. 8. 1 Thess. i. 10. iv. 16. 2 Thess. i. 10. Rev. i. 7.—^b Luke xxiv. 52.—^c Ch. ix. 37, 38. xx. 8.—^d Matt. x. 2, 3, 4.—^e Luke vi. 15.—^f Jude 1.—^g Ch. ii. 1, 46.—^h Luke xxii. 49, 55. xxiv. 10.—

penitence, in reference to the remission of sin; but Christ baptizes with the Holy Ghost, for the destruction of sin, the illumination of the mind, and the consolation of the heart.

Verse 6. *When they therefore were come together*] It is very likely that this is to be understood of their assembling on one of the mountains of Galilee, and there meeting our Lord.

At this time restore again the kingdom] The disciples, in common with the Jews, expected the Messiah's kingdom to be at least in part *secular*. In this opinion they continued less or more till the day of pentecost; when the mighty outpouring of the Holy Spirit taught them the spiritual nature of the kingdom of Christ. The object of the disciples' question seems to have been this: to gain information from their all-knowing Master, whether the time was now fully come, in which the Romans should be thrust out, and Israel made, as formerly, an independent kingdom.

Verse 7. *The times or the seasons*] Times here may signify any large portion of a period, era, or century—such as an Olympiad, lustrum, or year; and seasons, the particular part, season, or opportunity in that period, &c., in which it might be proper to do any particular work. God has not only fixed the great periods in which he will bring about those great revolutions which his wisdom, justice, and mercy have designed, but he leaves himself at full liberty to choose those particular portions of such periods as may be best for the accomplishment of those purposes. Thus God is no necessary agent—everything is put in his own power, under his control and authority; nor will he form decrees of which he must become the necessary executor.

Verse 8. *But ye shall receive power*] We must not understand the word which we translate power in this verse, as we do the Greek original, translated by the same word in the preceding verse. In the one, God's infinite authority over all times and seasons, and his uncompellable liberty of acting or not acting, in any given case, are particularly pointed out: in the other, the energy communicated by him to his disciples, through which they were enabled to work miracles, is particularly intended; the latter word in general, signifies such power, and is sometimes put for that of which it is the cause, viz., a miracle.

Ye shall be witnesses—in all Judea, &c.] Though the word earth is often used to denote Judea alone, yet here, it is probable, it is to be taken in its largest extent.

Verse 9. *He was taken up*] He was speaking face to face with them, and while they beheld he was taken up; he began to ascend to heaven, and they continued to look after him till a cloud received him out of their sight—till he had ascended above the region of the clouds, by the density of which all farther distinct vision was prevented. These circumstances are very remarkable, and should be carefully noted.

Verse 10. *Looked stedfastly*] Keeping their eyes intensely fixed on their ascending Lord.

Two men stood by them] Doubtless, angels in human shape. *In white apparel*] As emblematical of their purity, happiness, and glory.

Verse 11. *This same Jesus*] Clothed in human nature, shall so come in like manner—with the same body, descending

of the disciples, and said (the number of the names together were about an hundred and twenty),

16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let

¹ Matt. xiii. 55.—² Rev. iii. 4.—³ Ps. xli. 9. John xiii. 18.—⁴ Luke xxi. 47. John xviii. 8.—⁵ Matt. x. 4. Luke vi. 16.—⁶ Ver. 25. Ch. xii. 25. xx. 21. xxi. 19.—⁷ Matt. xxvii. 5, 7, 8.—⁸ Matt. xxvi. 15. 2 Pet. ii. 15.—⁹ Ps. lxxix. 25.

from heaven by his sovereign and all-controlling power, as ye have seen him go into heaven. Thus shall he come again to judge the quick and the dead.

Verse 12. *A sabbath day's journey*] A sabbath day's journey was seven furlongs and a half. Olivet was but five furlongs from Jerusalem; and Bethany was fifteen. The first region or tract of mount Olivet, which was called Bethany, was distant from the city a sabbath day's journey, or seven furlongs and a half; and the same distance did that tract called Bethphage extend from the city. When, therefore, our Lord came to the place where these two tracts touched each other, he there ascended, which place was distant from Jerusalem a sabbath day's journey, as St. Luke here remarks.

Verse 13. *They went up into an upper room*] This was either a room in the temple, or in the house of one of the disciples, where this holy company was accustomed to meet.

Upper rooms in private houses were used for the purpose of reading the law, and conferring together on religious matters; and as the room here mentioned seems to have been the place where all the apostles lodged, it was most probably a private house.

Verse 14. *These—continued—in prayer and supplication*] Waiting for the promise of the Father, according to the direction of our Lord, Luke xxiv. 49.

With the women] Probably those who had been witnesses of his resurrection, with the immediate relatives of the apostles.

Verse 15. *In the midst of the disciples*] Brethren is the reading of the best MSS., and it is to be preferred because of what immediately follows; for it was not among the disciples merely that he stood, but among the whole company, which amounted to one hundred and twenty. This was the number which the Jews required to form a council in any city; and it is likely that in reference to this the disciples gathered together, with themselves, the number of one hundred and twenty, chosen out of the many who had been already converted by the ministry of our Lord, who thus formed a complete council, in presence of which the important business of electing a person in the place of Judas was to be transacted.

Verse 16. *The Holy Ghost, by the mouth of David*] This is a strong attestation to the divine inspiration of the Book of Psalms.

Verse 17. *Obtained part of this ministry*] He obtained the lot of this ministry—not that he, or any of the twelve apostles, was chosen to this ministry by lot; but as lot signifies the portion a man has in life, what comes to him in the course of the divine providence, or as an especial gift of God's goodness, it is used here, as in many other parts of the sacred writings, to signify office or station.

Verse 18. *Purchased a field with the reward of iniquity*] Probably Judas did not purchase the field himself, but the money for which he sold his Lord was thus applied, see Matt. xxvii. 6-8; for, in ordinary conversation, we often attribute to a man what is the consequence of his own actions, though such consequence was never designed nor wished for by himself.

his habitation be desolate, and let no man dwell therein: and ^a his ^b bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that ^d he was taken up from us, must one be ordained ^e to be a witness with us of his resurrection.

23 And they appointed two, Joseph called ' Bar-

^a Ps. cix. 8.—^b Or, *offices, or, charge*.—^c Mark i. 1.—^d Ver. 9.—^e John xv. 27. Ver. 8. Ch. iv. 33.—Ch. xv. 22.—^f 1 Sam. xvi. 7.

And falling headlong, he burst asunder] It is very likely that the 18th and 19th verses are not the words of Peter, but of the historian, St. Luke, and should be read in parenthesis, and then the 17th and 20th verses will make a connected sense. [It has not been thought desirable to retain Dr. Clarke's lengthy note on the manner of the death of Judas. By an ingenious line of argument he endeavours to prove that death was the result of a violent dysentery, brought on by remorse. This curious suggestion has not met with much critical favour.]

Verse 19. *It was known unto all the dwellers at Jerusalem*] The repentance of Judas, his dying testimony in behalf of our Lord's innocence, and his tragical death, were publicly known; as was also the transaction about the purchase of the field; and hence arose the name by which it was publicly known.

That field is called in their proper tongue, Aceldama] This proper tongue was not the Hebrew; it was a sort of Chaldaeo-Syriac which was commonly spoken.

Verse 20. *For it is written in the book of Psalms*] The places usually referred to are Ps. lxxix. 25, and Ps. cxix. 8. The Hebrew original means *overseership* or *superintendence*. This the Septuagint translate by the word *episcopos*, which was corrupted by our Saxon ancestors into *biscop*, and by us into *bishop*; literally it signifies an *overseer* or *superintendent*.

Verse 21. *Which have companied with us*] They judged it necessary to fill up this blank in the apostolate by a person who had been an *eye-witness* of the acts of our Lord.

Went in and out] A phrase which includes all the actions of life.

Verse 22. *Beginning from the baptism of John*] From the time that Christ was baptized by John in Jordan. [The original will scarcely bear this sense.]

Must one be ordained] This translation misleads every reader who cannot examine the original text. There is no term for *ordained* in the Greek; to *be*, is the only word in the verse to which this interpretation can be applied.

Verse 23. *They appointed two*] It is likely that the disciples themselves were divided in opinion which of these two was the most proper person, and therefore laid the

sabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, ^a which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

25 ^b That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their ^c lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

1 Chron. xxviii. 9. xxix. 17. Jer. xi. 20. xvii. 10. Ch. xv. 8. Rev. ii. 23.—^b Ver. 17.—^c Lev. xvi. 8, 9. Josh. xiv. 2.

matter before God, that he might decide it by the lot. Verse 24. *Thou, Lord, which knowest the hearts*] The original word, *the searcher of hearts*, seems to be used here as an attribute of God.

Verse 25. *That he might go to his own place*.] Some suppose that these words are spoken of Judas, and his punishment in *hell*, which they say must be the *own place* of such a person as Judas. Others refer them to the purchase of the field, made by the thirty pieces of silver for which he had sold our Lord. Others, with more seeming propriety, state that his *own place* means his *own house*, or *former occupation*: he left this ministry and apostleship that he might resume his former employment in conjunction with his family, &c. This is primarily the meaning of it in Num. xxiv. 25. Others think it simply means the *state of the dead* in general, independently of either rewards or punishments; as is probably meant by Eccles. iii. 20. But some of the best critics assert that the words belong to Matthias—his *own place* being the office to which he was about to be elected. [In an elaborate note at the end of this chapter, in the unabridged edition, Dr. Clarke contends with an earnestness which does honour to his Christian charity, that there is no possible evidence of the final damnation of Judas in the sacred text.]

Verse 26. *They gave forth their lots*] In what manner this or any other question was decided by lot, we cannot precisely say. The most simple form was to put two *stones*, pieces of *board*, *metal*, or *slips of parchment*, with the names of the persons inscribed on them, into an *urn*; and after prayer, sacrifice, &c., to put in the hand and draw out one of the lots, and then the case was decided.

He was numbered with the eleven apostles.] Thus the number *twelve* was made up, that these might be the *foundations*, under God, of the whole *Christian Church*, as the *twelve sons of Jacob* had been of the *Jewish Church*. For it had already been remarked that our Lord formed his church on the model of the Jewish. How long it was found necessary to keep up the number *twelve*, we are not informed: the original number was soon broken by persecution and death.

CHAPTER II.

The day of Pentecost being arrived, and the disciples assembled, the Holy Spirit descended as a mighty rushing wind, and in the likeness of fiery tongues sat upon them; in consequence of which, they were all enabled to speak different languages, which they had never learned, 1-4. An account of persons from various countries who were present, and were astonished to hear the apostles declare the wonderful works of God in their respective languages, 5-12. Some cavil, 13, and are confounded by Peter, who asserts that this work is of God; and that thereby a most important prophecy was fulfilled, 14-21. He takes occasion from this to preach Jesus to them, as the true Lord and only Messiah, 22-36. The people are alarmed and convinced, and inquire what they shall do, 37. He exhorts them to repent and be baptized in the name of Jesus, that they may receive remission of sins and the gift of the Holy Spirit, 38-40. They gladly receive his word, about three thousand are baptized and added to the church in one day; they continue steadfast in the apostles' doctrine and fellowship, 41-42. The apostles work many miracles; and the disciples have all things in common, and live in a state of great happiness and Christian fellowship, 43-47.

AND when ^athe day of Pentecost was fully come, ^bthey were all with one accord in one place.

2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and ^cit filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And ^dthey were all filled with the Holy Ghost, and began ^eto speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven.

6 Now ^fwhen this was noised abroad, the multitude came together, and were ^gconfounded, because that every man heard them speak in his own language.

^a Lev. xxiii. 15. Dent. xvi. 9. Ch. xx. 16.—^b Ch. i. 14.—^c Ch. i. 31.—^d Ch. i. 5.—^e Mark xvi. 17. Ch. x. 46. xix. 6. 1 Cor. xii. 10, 28, 30. xiii. 1. xiv. 2, &c.—^f Gr. when this voice was made.—^g Or,

Verse 1. *When the day of Pentecost was fully come*] The feast of Pentecost was celebrated fifty days after the passover, and has its name from the Greek word for fifty. It commenced on the fiftieth day, reckoned from the first day of unleavened bread, i. e., on the morrow after the paschal lamb was offered. It was instituted in commemoration of the giving of the law on Mount Sinai; and is therefore called by the Jews, *shimchath torah, the joy of the law*, and frequently the feast of weeks.

They were all with one accord in one place.] It is probable that the ALL here mentioned means the 120 spoken of, chap. i. 15, who were all together at the election of Matthias. There was no person uninterested—none unconcerned—none lukewarm; all were in earnest; and the Spirit of God came down to meet their united faith and prayer. When any assembly of God's people meet in the same spirit they may expect every blessing they need.

In one place.] It was probably in the temple, as seems to be intimated in ver. 46. [But it is unlikely that so large a number of the known disciples of our Lord would have been permitted to gather in any room of the Temple.]

Verse 2. *A sound from heaven*] Probably thunder is meant, which is the harbinger of the divine presence.

Rushing mighty wind] The passage of a large portion of electrical fluid over that place would not only occasion the sound, or thunder, but also the rushing mighty wind; as the air would rush suddenly and strongly into the vacuum occasioned by the rarefaction of the atmosphere in that place, through the sudden passage of the electrical fluid; and the wind would follow the direction of the fire. [But it is better to suppose that the phenomenon was entirely supernatural. The sound was "as of" a mighty rushing wind.]

Verse 3. *Cloven tongues like as of fire*] The tongues were the emblem of the languages they were to speak. The cloven tongues pointed out the diversity of these languages; and the fire seemed to intimate that the whole would be a spiritual gift, and be the means of bringing light and life to the souls who should hear them preach the everlasting gospel in those languages.

Sat upon each of them.] Scintillations, cornuscations, or flashes of fire were probably at first frequent through every part of the room where they were sitting; at last these flashes became defined, had a lambent flame, in the form of a cloven tongue, became stationary on the head of each disciple; a proof that the Spirit of God had made each his temple or residence. That unusual appearances of fire were considered emblems of the presence and influence of God, both the Scriptures and the Jewish writings amply prove.

The Greek and Roman heathens had similar notions of the manner in which divine communications were given.

A flame of fire seen upon the head of any person was considered as an omen from their gods that the person was under the peculiar care of a supernatural power, and destined to some extraordinary employment.

It may be necessary to observe that tongue of fire may be a Hebraism; for in Isa. v. 24, *leshon esh*, which we render simply fire, is literally a tongue of fire, as the margin very properly has it. The Hebrews gave the name of tongue to most things which terminate in a blunt point. [This is far

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak ^hGalileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 ⁱParthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 ^jCretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, ^kWhat meaneth this?

13 Others mocking said, These men are full of new wine.

troubled in mind.—^h Ch. i. 11.—ⁱ Gen. x. 2. 1 Pet. i. 1.—^j Isa. xl. 14. Gal. iv. 25.—^k Hos. viii. 12. Luke ix. 43.

more likely than that the tongue-like shape of the flame was an emblem of the gift of tongues.]

It sat upon each] That is, one of those tongues, like flames, sat upon the head of each disciple; and the continuance of the appearance, which is indicated by the word sat, shows that there could be no illusion in the case. I still think that in all this case the agent was natural, but supernaturally employed.

Verse 4. *To speak with other tongues*] At the building of Babel the language of the people was confounded; and, in consequence of this, they became scattered over the face of the earth: at this foundation of the Christian Church, the gift of various languages was given to the apostles, that the scattered nations might be gathered, and united under one shepherd and superintendent of all souls.

As the Spirit gave them utterance.] The word seems to imply such utterance as proceeded from immediate inspiration, and included oracular communications.

Verse 5. *Devout men, out of every nation*] At this time there was scarcely a commercial nation under heaven where the Jews had not been scattered for the purpose of trade, merchandize, &c., and from all these nations, it is said, there were persons now present at Jerusalem.

Verse 6. *Every man heard them speak in his own language.*] We may naturally suppose that, as soon as any person presented himself to one of these disciples, he, the disciple, was immediately enabled to address him in his own language, however various this had been from the Jewish or Galilean dialects.

Verse 7. *Are not all these—Galileans?*] Persons wholly uneducated, and, consequently, naturally ignorant of those languages which they now speak so fluently.

Verse 8. *How hear we every man in our own tongue*] Some have supposed that, although the disciples spoke their own tongue, yet every man so understood what was spoken as if it had been spoken in the language in which he was born. But that the gift of tongues was actually given to the apostles, we have the fullest proof; as we find particular ordinances laid down by those very apostles for the regulation of the exercise of this gift, see 1 Cor. xiv. 1, &c.

Verse 9. *Parthians*] Parthia anciently included the northern part of modern Persia: it was situated between the Caspian Sea and Persian Gulf, rather to the eastward of both.

Medes] Media was a country lying in the vicinity of the Caspian Sea; having Parthia on the east, Assyria on the south, and Mesopotamia on the west.

Elamites] Probably inhabitants of that country now called Persia: both the Medes and Elamites were a neighbouring people, dwelling beyond the Tigris.

Mesopotamia] Situated between the rivers Tigris and Euphrates; having Assyria on the east, Arabia Deserta with Babylonia on the south, Syria on the west, and Armenia on the north.

Judea] This word has exceedingly puzzled commentators and critics: and most suspect that it is not the true reading. If it be considered the genuine reading, we may account for it thus: the men who were speaking were known to be Galileans; now the Galilean dialect was certainly different

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words :

15 For these are not drunken, as ye suppose, * seeing it is but the third hour of the day :

16 But this is that which was spoken by the prophet Joel :

17 ^b And it shall come to pass in the last days, saith God, ^c I will pour out of my Spirit upon all flesh : and your sons and ^d your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams :

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit ; ^e and they shall prophesy :

19 ^f And I will shew wonders in heaven above,

* 1 Thess. v. 7.—^b Isa. xlv. 8. Ezek. xi. 19. xxxvi. 27. Joel ii. 28, 29. Zech. xii. 10. John vii. 38.—^c Ch. x. 45.—^d Ch. xxi. 9.—^e Ch. xxi. 4, 9, 10. 1 Cor. xii. 10, 28. xiv. 1, &c.—^f Joel ii. 30, 31.—Matt. xxiv. 29. Mark xiii. 24. Luke xxi. 25.—^g Rom. x. 13.—John iii. 2. xiv. 10, 11. Ch. x. 38. Heb. ii. 4.—Matt. xxvi.

from that spoken in Judea—the surprise was occasioned by a Jew being able to comprehend the speech of a Galilean without any interpreter and without difficulty ; and yet it is not easy to suppose that there was such a difference between the two dialects as to render these people wholly unintelligible to each other. [The reference is possibly to foreigners dwelling in Judea.]

CAPPADOCIA] Was an ancient kingdom of Asia, comprehending all that country that lies between Mount Taurus and the Euxine Sea.

PONTUS] Was anciently a very powerful kingdom of Asia, originally a part of Cappadocia ; bounded on the east by Colchis ; on the west by the river Halys ; on the north by the Black Sea ; and on the south by Armenia Minor.

ASIA] Meaning probably Asia Minor ; it was that part of Turkey in Asia now called Natolia.

Verse 10. PHRYGIA] A country in Asia Minor, southward of Pontus.

PAMPHYLIA] The ancient name of the country of Natolia near the Mediterranean Sea.

EGYPT] A very extensive country of Africa, bounded by the Mediterranean on the north ; by the Red Sea on the east ; by the Isthmus of Suez, which divide it from Arabia, on the east ; by Abyssinia or Ethiopia on the south ; and by the deserts of Barca and Nubia on the West.

LIBYA] In a general way, among the Greeks, signified Africa ; but the northern part, in the vicinity of Cyrene, is here meant.

CYRENE] A country in Africa on the coast of the Mediterranean Sea, southward of the most western point of the Island of Crete.

Strangers of Rome] Persons dwelling at Rome, and speaking the Latin language, partly consisting of regularly descended Jews and proselytes to the Jewish religion.

Verse 11. Cretes] Natives of Crete, a large and noted island in the Levant, or eastern part of the Mediterranean Sea ; now called Candia.

Arabians] Natives of Arabia, a well-known country of Asia, having the Red Sea on the west ; the Persian Gulf on the east ; Judea on the north ; and the Indian Ocean on the south.

The wonderful works of God.] From this one circumstance we may learn that all the people enumerated above were either Jews or proselytes ; and that there were probably none that could be, strictly speaking, called heathens among them.

It was wisely ordered that the miraculous descent of the Holy Ghost should take place at this time, when so many from various nations were present to bear witness to what was done, and to be themselves subjects of his mighty working.

Verse 18. These men are full of new wine.] Rather, sweet wine, as there could be no new wine in Judea so early as pentecost.

Verse 14. Peter, standing up with the eleven] They probably spoke by turns, not altogether ; but Peter began the discourse.

All ye that dwell at Jerusalem] Better translated by the word sojourn, because these were not inhabitants of Judea,

and signs in the earth beneath ; blood, and fire, and vapour of smoke :

20 * The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come :

21 And it shall come to pass, that ^a whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words : Jesus of Nazareth, a man approved of God among you ^b by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know :

23 Him, ^c being delivered by the determinate counsel and foreknowledge of God, ^d ye have taken, and by wicked hands have crucified and slain :

24 ^e Whom God hath raised up, having loosed the pains of death : because it was not possible that he should be holden of it.

24. Luke xxiii. 22. xxiv. 44. Ch. iii. 18. iv. 28.—^a Ch. v. 30.—^b Ver. 32. Ch. iii. 15. iv. 10. x. 40. xiii. 30, 34. xvii. 31. Rom. iv. 24. viii. 11. 1 Cor. vi. 14. xv. 15. 2 Cor. iv. 14. Gal. i. 1. Eph. i. 20. Col. ii. 12. 1 Thess. i. 10. Heb. xiii. 20. 1 Pet. i. 21.

but the strangers mentioned in verses 9, 10, and 11, who had come up to the feast.

Verse 15. But the third hour of the day] That is, about nine o'clock in the morning, previously to which the Jews scarcely ever ate or drank, for that hour was the hour of prayer.

Verse 17. In the last days] The time of the Messiah ; and so the phrase was understood among the Jews.

Your sons and your daughters shall prophesy] The word prophesy signifies here to teach and proclaim the great truths of God, especially those which concerned redemption by Jesus Christ.

Your young men shall see visions, &c.] These were two of the various ways in which God revealed himself under the Old Testament.

Verse 18. On my servants and on my handmaidens] This properly means persons of the lowest condition, such as male and female slaves.

Verse 19. I will shew wonders] It is likely that both the prophet and the apostle refer to the calamities that fell upon the Jews at the destruction of Jerusalem, and the fearful signs and portents that preceded those calamities.

Verse 20. The sun shall be turned into darkness, and the moon into blood] These are figurative representations of eclipses, intended most probably to point out the fall of the civil and ecclesiastical state in Judea, see the notes on Matt. xxiv. 29.

Verse 21. Whosoever shall call on the name of the Lord shall be saved.] And that none but the Christians did escape, when God poured out these judgments, is well known ; and that ALL the Christians did escape, stands attested by the most respectable authority.

Verse 22. A man approved of God] The sense of the verse seems to be this : Jesus of Nazareth, a man sent of God, and celebrated among you by miracles, wonders, and signs ; and all these done in such profusion as had never been done by the best of your most accredited prophets.

Verse 23. By the determinate counsel] That counsel of God which defined the time, place, and circumstance, according to his foreknowledge, which always saw what was the most proper time and place for the manifestation and crucifixion of his Son ; so that there was nothing casual in these things, God having determined that the salvation of a lost world should be brought about in this way ; and neither the Jews nor Romans had any power here, but what was given to them from above.

By wicked hands have crucified and slain] I think this refers to the Romans, and not to the Jews ; the former being the agents to execute the evil purposes of the latter.

Verse 24. Whom God hath raised up] For, as God alone gave him up to death, so God alone raised him up from death.

Having loosed the pains of death] It is sufficiently proved that the original phrase signifies rather to REMOVE the pains or sufferings of death. That Christ did suffer the pains and sorrows of death in his passion is sufficiently evident ; but that these were all removed, previously to his crucifixion,

25 For David speaketh concerning him, * I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved :

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope :

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men and brethren, ^b let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, ^d and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne :

^a Ps. xvi. 8.—^b Or, I may.—^c 1 Kings ii. 10. Ch. xiii. 36.—^d 2 Sam. vii. 12, 13. Ps. cxxxii. 11. Luke i. 32, 69. Rom. i. 3. 2 Tim. ii. 8.—^e Ps. xvi. 10. Ch. xiii. 35.—^f Ver. 24.—^g Ch. i. 8.—^h Ch. v. 31. Phil. ii. 9. Heb. x. 12.—ⁱ John xiv. 26. xv. 26. xvi.

is fully seen in that calm manner in which he met it, with all its attendant terrors.

Verse 25. *For David speaketh concerning him*] The quotation here is made from Ps. xvi.

Verse 26. *And my tongue was glad*] "And my glory was glad." And what is to be understood by *glory* here? Why the *soul*, certainly, and not the *tongue*; and so some of the best critics interpret the phrase.

Verse 27. *Thou wilt not leave my soul in hell*] In Hades, that is, the state of separate spirits, or the state of the dead.

To see corruption.] Jesus, being conceived without sin, neither partook of human corruption, nor was involved in the condemnation of fallen human nature; consequently, it was impossible for his body to see corruption; and it could not have undergone the temporary death, to which it was not naturally liable, had it not been for the purpose of making an atonement.

Verse 28. *Thou hast made known to me the ways of life*] So that I shall resume the same body, and live the same kind of life, as I had before I gave up my life for the sin of the world.

Verse 30. *According to the flesh, he would raise up Christ*] This whole clause is wanting in many MSS. and is variously entered in others.

Verse 31. *That his soul was not left in hell*] The passage may be thus read: "He spake of the resurrection of Christ, that he was not left in Hades, neither did his flesh see corruption."

Verse 32. *Whereof we all are witnesses.*] That is, the whole 120 saw him after he rose from the dead, and were all ready, in the face of persecution and death, to attest this great truth.

Verse 33. *By the right hand of God exalted*] Raised by omnipotence to the highest dignity in the realms of glory, to sit at the right hand of God, and administer the laws of both worlds.

The promise of the Holy Ghost] This was the promise that he had made to them a little before he suffered, as may be seen in John xiv. and xvi., and after he had risen from the dead, Luke xxiv. 49, and which, as the apostles says, was now shed forth.

Verse 34. *David is not ascended*] Consequently, he has not sent forth this extraordinary gift; but it comes from his Lord, of whom he said, *The Lord said unto my Lord, &c.*

Verse 35. *Until I make thy foes thy footstool.*] It was usual with conquerors to put their feet on the necks of vanquished leaders, as emblematical of the state of subjection to which they were reduced, and the total extinction of their power.

Verse 36. *Both Lord and Christ.*] Not only the Messiah but the Supreme governor of all things and all persons, Jews and Gentiles, angels and men.

Verse 37. *When they heard this, they were pricked in their heart*] This powerful, intelligent, consecutive, and interesting discourse, supported everywhere by prophecies and cor-

31 He seeing this before spake of the resurrection of Christ, * that his soul was not left in hell, neither his flesh did see corruption.

32 * This Jesus hath God raised up, 'whereof we all are witnesses.

33 Therefore ^b being by the right hand of God exalted, and ^c having received of the Father the promise of the Holy Ghost, he ^d hath shed forth this which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, ^e The Lord said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God ^f hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 Now when they heard *this*, ^g they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

7, 13. Ch. i. 4.—[Ch. x. 45. Eph. iv. 8.—^h Ps. cx. 1. Matt. xxii. 44. 1 Cor. xv. 25. Eph. i. 20. Heb. i. 13.—ⁱ Ch. v. 31.—^j Zeoh. xii. 10. Luke iii. 10. Ch. ix. 6. xvi. 30.

responding facts, left them without reply and without excuse.

What shall we do?] How shall we escape those judgments which we now see hanging over our heads?

Verse 38. *Peter said unto them, Repent*] Humble yourselves before God, and deeply deplore the sins you have committed; pray earnestly for mercy, and deprecate the displeasure of incensed justice.

And be baptized every one of you] Take on you the public profession of the religion of Christ, by being baptized in his name; and thus acknowledge yourselves to be his disciples and servants.

For the remission of sins] In reference to the remission or removal of sins: baptism pointing out the purifying influences of the Holy Spirit; and it is in reference to that purification that it is administered, and should in consideration never be separated from it. For baptism itself purifies not the conscience; it only points out the grace by which this is to be done.

Ye shall receive the gift of the Holy Ghost.] If ye faithfully use the sign, ye shall get the substance.

Verse 39. *For the promise is unto you*] Jews of the land of Judea.

To all that are afar off] To the Jews wherever dispersed, and to all the Gentile nations; for, though St. Peter had not as yet a formal knowledge of the calling of the Gentiles, yet the Spirit of God, by which he spake, had undoubtedly this in view; and therefore the words are added, *even as many as the Lord our God shall call*, i. e., all to whom, in the course of his providence and grace, he shall send the preaching of Christ crucified.

Verse 40. *Save yourselves from this untoward generation.*] Separate yourselves from them.

Verse 41. *They that gladly received his word*] The word implies that they approved of the doctrine delivered; and that they were glad to hear of this way of salvation; and that they began immediately to act according to its dictates.

Were baptized] That is, in the name of Jesus, ver. 38, for this was the criterion of a Jew's conversion; and when a Jew had received baptism in this name he was excluded from all communication with his countrymen; and no man would have forfeited such privileges but on the fullest and clearest conviction.

Were added—three thousand souls.] The Greek writers make use of this verb to signify that act by which cities, towns, or provinces changed their masters, and put themselves under another government.

These 3000 were not converted under one discourse, nor in one place, nor by one person. All the apostles preached, some in one language, and some in another; and not in one house—for where was there one at that time that could hold such a multitude of people?

Verse 42. *They continued steadfastly in the apostles' doctrine*] They received it, retained it, and acted on its principles.

38 Then Peter said unto them, * Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and ^b to your children, and ^c to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 ^d And they continued stedfastly in the apostles'

doctrine and fellowship, and in breaking of bread and in prayers.

43 And fear came upon every soul; and * many wonders and signs were done by the apostles.

44 And all that believed were together, and ^e had all things common;

45 And sold their possessions and goods, and ^f parted them to all *men*, as every man had need.

46 ^g And they, continuing daily with one accord ^h in the temple, and ⁱ breaking bread ^j from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and ^k having favour with all the people. And ^l the Lord added to the church daily such as should be saved.

* Luke xxiv. 47. Ch. iii. 19.—^a Joel ii. 28. Ch. iii. 25.—^b Ch. x. xi. 15, 18. xiv. 27. xv. 3, 8, 14. Eph. ii. 13, 17.—^c Ver. 46. Ch. i. 14. Rom. xii. 12. Eph. vi. 18. Col. iv. 2. Heb. x. 25.—^d Mark xvi. 17. Ch. iv. 33. v. 12.—^e Ch. iv. 32, 34.—^f Isa. lvi. 17. 7.

And fellowship] Meaning association for religious and spiritual purposes. The *community of goods* cannot be meant; for this is mentioned, verses 44, 45, where it is said, they had all things common.

And in breaking of bread] Whither this means the *Holy Eucharist*, or their *common meals*, is difficult to say.

And in prayers.] In supplications to God for an increase of grace and life in their own souls; for *establishment* in the truth which they had received: and for the *extension* of the kingdom of Christ in the salvation of men.

Verse 43. *And fear came upon every soul*] For several weeks past they had had a series of the most astonishing miracles wrought before their eyes; they were puzzled and confounded at the manner in which the apostles preached, who charged them home with the deliberate murder of Jesus Christ, and who attested, in the most positive manner, that he was risen from the dead, and that God had sent down that mighty effusion of the Spirit which they now witnessed as a proof of his resurrection and ascension, and that this very person whom they had crucified was appointed by God to be the Judge of quick and dead. They were in consequence stung with remorse, and were apprehensive of the judgments of God; and the *wonders and signs* continually wrought by the apostles were at once proofs of the celestial origin of their doctrine and mission, and of their own baseness, perfidy, and wickedness.

Verse 44. *And all that believed*] *The believers*, i. e., those who conscientiously credited the doctrine concerning the incarnation, crucifixion, resurrection, and ascension of Jesus Christ, and had in consequence, received redemption in his blood.

Were together] These words signify either, in *one time*, chap. iii. 1; or in *one place*, chap. ii. 1; or in *one thing*. The last of these three senses seems to be the most proper here.

And had all things common] This probably means that, as in consequence of this remarkable outpouring of the Spirit of God, and their conversion, they were detained longer at Jerusalem than they had originally intended, they formed a kind of *community for the time being*, that none might suffer

—^a Ch. i. 14.—^b Luke xxiv. 53. Ch. v. 42.—^c Ch. xx. 7.—^d Or, *at home*.—^e Luke ii. 52. Ch. iv. 33. Rom. xiv. 13.—^f Ch. v. 14. xi. 24.

want on the present occasion; as no doubt the unbelieving Jews, who were *mockers*, ver. 13, would treat these new converts with the most marked disapprobation. That an *absolute community of goods* never obtained in the church at Jerusalem, unless for a *very short time*, is evident from the apostolical precept, 1 Cor. xvi. 1, &c., by which collections were ordered to be made for the poor; but, if there had been a *community of goods* in the church, there could have been no ground for such recommendations as these, as there could have been no such *distinctions as rich and poor*, if every one on entering the church, gave up all his goods to a common stock.

Verse 46. *They, continuing daily with one accord in the temple*] They were present at all the times of public worship, and joined together in *prayers and praises* to God; for it is not to be supposed that they continued to offer any of the *sacrifices* prescribed by the law.

Breaking bread from house to house] The words which we translate *from house to house* are repeatedly used by the Greek writers for *home, at home*, for though they had all things in common, each person lived at his own table. *Breaking bread* is used to express the act of taking their meals.

With gladness and singleness of heart] A true picture of genuine Christian fellowship. *They ate their bread*: they had no severe fasts; the Holy Spirit had done in their souls, by his refining influence, what others vainly expect from *bodily austerities*. It may be said also, that, if they had no severe fasts, they had no splendid feasts; all was *moderation*, and all was contentment.

Verse 47. *Having favour with all the people.*] Every honest, upright Jew would naturally esteem these for the simplicity, purity, and charity of their lives.

And the Lord added to the church daily such as should be saved.] Though many approved of the life and manners of these primitive Christians, yet they did not become members of this holy church; God permitting none to be added to it but *those who were saved from their sins and prejudices*. The church of Christ was made up of *saints*; *sinners* were not permitted to incorporate themselves with it.

CHAPTER III.

Peter and John go to the temple at the hour of prayer, and heal a man who had been lame from his mother's womb, 1-8. The people are astonished, and the apostles inform them that it was not by their own power they had healed the man, but through the power of Jesus of Nazareth, whom they had crucified, 9-16. Peter both excuses and reproves them, and exhorts them to repentance, 17-21. Shows that in Jesus Christ the prophecy of Moses was fulfilled; and that all the prophets testified of Jesus and his salvation, 22-24; and that, in him, the covenant made with Abraham is fulfilled; and that Christ came to bless them by turning them away from their iniquities, 25, 26.

NOW Peter and John went up together ^a into the temple at the hour of prayer, ^b being the ninth hour.

2 And ^c a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, ^d to ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple, asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: ^e In the name of Jesus Christ of Nazareth, rise up and walk.

7 And he took him by the right hand, and lifted him up: and immediately his feet and ancle-bones received strength;

8 And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

^a Ch. ii. 46. ^b Ps. lv. 17.—^c Ch. xiv. 8.—^d John ix. 8.—^e Ch. iv. 10.—^f Isa. xxxv. 6.—^g Ch. iv. 18, 21.—^h Like John ix. 8.—ⁱ John x. 23. Ch. v. 12.—^j Ch. v. 30.—^k John vii. 39. xii. 16. xvii. 1.—^l Matt.

Verse 1. *Peter and John went up together*] The words which we translate *together*, and which are the first words in this chapter in the Greek text, are added by several MSS. and Versions to the last verse of the preceding chapter. But they do not make so good a sense *there* as they do *here*; and should be translated, *not together*, which really makes no sense here, but *at that time*; intimating that this transaction occurred nearly about the same time that those took place which are mentioned at the close of the former chapter. [There is good ground for attaching them to the previous chapter.]

At the hour of prayer] Our three o'clock in the afternoon. The third hour, which was the other grand time of public prayer among the Jews, answered, in a general way, to our nine in the morning.

Verse 2. *A—man lame from his mother's womb*] It appears that he had no power to walk, and was what we term a cripple, for he was carried to the gate of the temple, and laid there in order to excite compassion.

The gate—which is called Beautiful] There are different opinions concerning this gate. The temple had nine gates, which were on every side covered with gold and silver; but there was one gate which was without the holy house, and was of Corinthian brass, and greatly excelled those which were only covered with gold and silver. The magnitudes of the other gates were equal one to another; but that of the Corinthian gate, which opened on the east, over against the gate of the holy house itself, was much larger. This last was probably the gate which is here called *Beautiful*; because it was on the outside of the temple, to which there was an easy access, and because it was evidently the most costly. [No further light has been shed on this difficulty.]

Verse 4. *Look on us.*] He wished to excite and engage his attention, that he might see what was done to produce his miraculous cure, and, it is likely, took this occasion to direct his faith to Jesus Christ.

Verse 5. *Expecting to receive something of them.*] Because it was a constant custom for all who entered the temple to carry money with them to give to the *treasury*, or to the *poor*, or to *both*. It was on this ground that the friends of the lame man laid him at the gate of the temple, as this was the most likely place to receive alms.

Verse 6. *Silver and gold have I none*] Though it was customary for all those who entered the temple to carry some money with them, for the purposes mentioned above, yet so poor were the apostles that they had nothing to give, either to the *sacred treasury*, or to the *distressed*. The Popish writers are very dexterous at forming analogies between St. Peter and the Pope; but it is worthy of note that they have not attempted any here.

Verse 7. *Immediately his feet and ancle-bones received strength*] The suddenness of the cure was the proof of the miracle: his walking and leaping were the evidences of it.

9 ^a And all the people saw him walking and praising God:

10 And they knew that it was he which ^b sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch ^c that is called Solomon's, greatly wondering.

12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 ^d The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, ^e hath glorified his Son Jesus; whom ye ^f delivered up, and ^g denied him in the presence of Pilate, when he was determined to let him go.

14 But ye denied ^h the Holy One ⁱ and the Just, and desired a murderer to be granted unto you;

xxvii. 2.—^a Matt. xxvii. 20. Mark xv. 11. Luke xxiii. 18, 20, 21. John xviii. 40. xix. 15. Ch. xiii. 28.—^b Ps. xvi. 10. Mark i. 24. Luke i. 35. Ch. ii. 27. iv. 27.—^c Ch. vii. 52. xvi. 14.

Verse 8. *Walking, and leaping, and praising God.*] He walked, in obedience to the command of the apostle, rise up and walk: he leaped, to try the strength of his limbs, and to be convinced of the reality of the cure: he praised God as a testimony of the gratitude he felt for the cure he had received.

Verse 9. *And all the people saw him*] The miracle was wrought in the most public manner, and in the most public place, and in a place where the best judgment could be formed of it; for, as it was a divine operation, the *priests*, &c., were the most proper persons to judge of it; and under their notice it was now wrought.

Verse 11. *Held Peter and John*] He felt the strongest affection for them, as the instruments by which the divine influence was conveyed to his diseased body.

Verse 12. *As though by our own power*] Miraculous energy.

Or holiness] Meaning religious attachment to the worship of God.

Verse 13. *The God of Abraham, &c.*] This was wisely introduced, to show them that He whom they called their God had acknowledged Jesus Christ for his Son, and wrought this miracle in his name; and, by thus honouring Jesus whom they slew, he had charged home the guilt of that murder upon them.

Denied him in the presence of Pilate] Ye have renounced him as your king, and denounced him to death as a malefactor, when Pilate, convinced of his perfect innocence, judged it proper and just to let him go.

Verse 14. *Ye denied the HOLY ONE*] A manifest reference to Ps. xvi. 10.

And desired a murderer] Barabbas: the case must have been fresh in their own remembrance.

Verse 15. *And killed the Prince of life*] The author of this life; not only implying that all life proceeds from Jesus Christ as its source, but that the life-giving influence of that religion which they were now proclaiming came all through him.

Verse 16. *And his name*] JESUS, the Saviour: through faith in his name, as the Saviour, and author of life, and all its concomitant blessings, such as health, &c. It is not quite clear whether the apostles refer to their own faith in Jesus, or to the faith of the lame man. However the faith may be understood, it was only the means to receive the blessing which the apostles most positively attribute, not to their power or holiness, but to Jesus Christ alone. Faith always receives; never gives.

Verse 17. *I wot*] I know. Wot is from the Anglo-Saxon. *Through ignorance ye did it*] This is a very tender excuse for them; and one which seems to be necessary, in order to show them that their state was not utterly desperate; for if all that they did to Christ had been through absolute malice (they well knowing who he was), if any sin could be

15 And killed the 'Prince of life, 'whom God hath raised from the dead; 'whereof we are witnesses.

16 'And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that 'through ignorance ye did it, as did also your rulers.

18 But 'those things, which God before had 'shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you.

21 'Whom the heaven must receive until the times of 'restitution of all things, 'which God hath

spoken by the mouth of all his holy prophets, since the world began.

22 For Moses truly said unto the fathers, 'A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 'Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, 'And in thy seed shall all the kindreds of the earth be blessed.

26 'Unto you first, God, having raised up his Son Jesus, 'sent him to bless you, 'in turning away every one of you from his iniquities.

*Or, Author. Heb. ii. 10. v. 9. 1 John v. 11.—b Ch. ii. 24.—c Ch. ii. 32.—d Matt. ix. 22. Ch. iv. 10. xiv. 9.—e Luke xxiii. 34. John xvi. 3. Ch. xiii. 27. 1 Cor. ii. 8. 1 Tim. i. 13.—f Luke xxiv. 44. Ch. xxvi. 22.—g Ps. xxii. Isa. i. 6. liii. 5, &c. Dan. ix. 26. 1 Pet. i. 10, 11.—h Ch. ii. 38.—i Ch. i. 11.—j Matt. xvii. 11.

supposed to be unpardonable, it must have been theirs. Verse 18. But those things—he hath so fulfilled.] Your ignorance and malice have been overruled by the sovereign wisdom and power of God, and have become the instruments of fulfilling the divine purpose, that Christ must suffer, in order to make an atonement for the sin of the world.

Verse 19. And be converted] Turn to God through this Christ, deeply deploring your transgressions, and believing on his name; that your sins may be blotted out, which are not only recorded against you, but for which you are condemned by the justice of God. The blotting out of sins may refer to the ceremony of the waters of jealousy, where the curse that was written in the book was to be blotted out with the bitter water.

When the times of refreshing shall come] THAT the times of refreshing may come. The original word signifies a breathing time, or respite, and may be here applied to the space that elapsed from this time till the destruction of Jerusalem by the Romans. Taking the word in the sense of refreshment in general, it may mean the whole reign of the kingdom of grace, and the blessings which God gives here below to all genuine believers, peace, love, joy, and communion with himself.

Verse 20. Which before was preached unto you] Instead of before preached, many MSS. have before designed, or appointed; and this is without doubt the true reading. Christ crucified was the person whom God had from the beginning appointed or designed for the Jewish people.

Verse 21. The times of restitution of all things] This must mean the accomplishment of all the prophecies and promises contained in the Old Testament relative to the kingdom of Christ upon earth; the whole reign of grace, from the ascension of our Lord till his coming again, for of all these things have the holy prophets spoken; and, as the grace of the gospel

was intended to destroy the reign of sin, its energetic influence is represented as restoring all things, destroying the bad state, and establishing the good. When such a work becomes universal, as the scriptures seem to intimate that it will, then all things will be restored in the fullest sense of the term.

Since the world began.] As the original word signifies complete and ever-during existence or eternity, it is sometimes applied, by way of accommodation, to denote the whole course of any one period, such as the Mosaic dispensation. It may therefore here refer to that state of things from the giving of the law; and as Moses is mentioned in the next verse, and none before him, it is probable that the phrase should be so understood here. But, if we apply it to the commencement of time, the sense is still good.

Verse 22. Moses truly said unto the fathers] From this appeal to Moses it is evident that Peter wished them to understand that Jesus Christ was come, not as an ordinary prophet, to exhort to repentance and amendment, but as a legislator, who was to give them a new law, and whose commands and precepts they were to obey, on pain of endless destruction.

Verse 25. Ye are the children of the prophets] As ye are the children or disciples of the prophets, ye are bound to believe their predictions, and obey their precepts; and not only so, but ye are entitled to their promises. Your duty and your interest go hand in hand; and there is not a blessing contained in the covenant which was made with your fathers but belongs to you.

Verse 26. Unto you first, God, having raised up] As you are the children of the prophets, and of the covenant, the first offers of salvation belong to you, and God thus makes them to you.

CHAPTER IV.

The priests and Sadducees are incensed at the apostles' teaching, and put them in prison, 1-8. The number of those who believed, 4. The rulers, elders, and scribes call the apostles before them, and question them concerning their authority to teach, 5-7. Peter, filled with the Holy Ghost, answers, and proclaims Jesus, 8-12. They are confounded at his discourse and the miracle wrought on the lame man, yet command them not to preach in the name of Jesus, 13-18. Peter and John refuse to obey, 19, 20. They are farther threatened and dismissed, 21, 22. They return to their own company, who all join in praise and prayer to God, 23-30. God answers, and fills them with the Holy Spirit, 31. The blessed state of the primitive disciples, 32-35. The case of Josias, who sells his estate, and brought the money to the common stock, 36, 37.

AND as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,
 2^b Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high-priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high-priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, 'By what power, or by what name, have ye done this?

8 'Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the

people of Israel, 'that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 'This is the stone which was set at nought of you builders, which is become the head of the corner.

12 'Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, 'What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 'And they called them, and commanded them

^aOr, ruler. Luke xxii. 4. Ch. v. 24.—^bMatt. xxii. 23. Acts xxiii. 8.—^cLuke iii. 2. John xi. 49. xviii. 13.—^dExod. ii. 14. Matt. xxi. 23. Ch. vii. 27.—^eLuke xii. 11, 12.—^fCh. iii. 6, 16.—

^gCh. ii. 24.—^hPa. cxviii. 22. Isa. xxviii. 16.—ⁱMatt. xxi. 42.—^jMatt. i. 21. Ch. x. 43. 1 Tim. ii. 5, 6.—^kMatt. xi. 25. 1 Cor. i. 27.—^lCh. iii. 11.—^mJohn xi. 47.—ⁿCh. iii. 9, 10.—^oAgain ch. v. 40.

Verse 1. *The priests*] These persons had evidenced the most implacable enmity against Christ from the beginning.

The captain of the temple] See on Luke xxii. 4.

The Sadducees] Whose whole system was now in danger by the preaching of the resurrection of Christ; for they believed not in the immortality of the soul, nor in any future world.

Verse 2. *Being grieved*] They were thoroughly fatigued with the continuance of this preaching; their minds suffered more labour, *through vexation* at the success of the apostles, than the bodies of the apostles did in their fatiguing exercise of preaching during the whole day.

Verse 4. *The number—was about five thousand.*] That is, as I understand the passage, the 120 which were converted before pentecost, the 3000 converted at pentecost, and 1880 converted since, making in the whole 5000, or about that number.

Verse 5. *Their rulers, and elders, and scribes*] Those with the high priest Annas formed the sanhedrin, or grand council of the Jews.

Verse 6. *Annas*] Though this man was not now actually in the office of high priest, yet he had possessed it for eleven years, bore the title all his life, and had the honour of seeing five of his sons fill that eminent place after him—an honour that never happened to any other person from the commencement of the Mosaic institution.

And Caiaphas] He was son-in-law to Annas, John xviii. 13, was now high priest, and the same who a short time before commanded Christ to be crucified.

And John] Dr. Lightfoot conjectures, with great probability, that this was *Jochanan ben Zaccai*, who was very famous at that time in the Jewish nation. [Jochanan, however, was not of the high priestly race.]

And Alexander] This was probably Alexander Lysimachus, one of the richest Jews of his time, brother to the famous Philo Judæus, and father of Alexander Tiberius, who married Berenice, the daughter of Agrippa the elder, and was governor of Judea after Cuspius Fadus. [This is very improbable; he was at this time *Alabarch* of Alexandria.]

Of the kindred of the high priest] Luke distinctly mentions all these, to show how formidable the enemies were against whom the infant church of Christ had to contend.

Verse 7. *By what power, or by what name, have ye done this?*] It is very likely that they believed the whole to be the effect of magic; and, as all intercourse with familiar spirits, and all spells, charms, &c., were unlawful, they pro-

bably hoped that, on the examination, this business would come out, and that then these disturbers of their peace would be put to death. Some think the words should be thus understood: Who gave you authority to teach publicly? This belongs to the sanhedrin.

Verse 8. *Then Peter, filled with the Holy Ghost*] Which guided him into all the truth, and raised him far above the fear of man; placing him in a widely different state of mind to that in which he was found when, in the hall of Caiaphas, he denied his Master through fear of a servant girl.

Verse 9. *The good deed done*] The benefit he has received in being restored to perfect soundness.

Verse 10. *By the name of Jesus Christ of Nazareth*] This was a very bold declaration in the presence of such an assembly; but he felt he stood on good ground.

Verse 11. *This is the stone which was set at nought of you builders*] By your rejection and crucifixion of Jesus Christ, you have fulfilled one of your own prophecies, Pa. cxviii. 22: and, as one part of this prophecy is now so literally fulfilled, ye may rest assured, so shall the other; and this rejected stone shall speedily become the head stone of the corner.

Verse 12. *Neither is there salvation in any other*] No kind of healing, whether for body or soul, can come through any but him who is called JESUS.]

For there is none other name] Not only no other person, but no name except that divinely appointed one, Matt. i. 21, by which salvation from sin can be expected—none given under heaven—no other means ever devised by God himself for the salvation of a lost world.

Verse 13. *The boldness of Peter and John*] The freedom and fluency with which they spoke; for they spoke now from the immediate influence of the Holy Ghost, and their word was with power.

That they were unlearned and ignorant men] Persons not brought up in or given to literary pursuits—and ignorant persons in private life, brought up in its occupations alone. It does not mean ignorance in the common acceptation of the term; and all the apostles seem to have been men of good, sound, strong, common sense.

They took knowledge of them] The word may imply that they got information that they had been disciples of Christ, and probably they might have seen them in our Lord's company. [Recollected is the true sense of the original.]

That they had been with Jesus.] He who is taught in the school of Christ will ever speak to the point, and intelligibly too; though his words may not have that polish with which they who prefer sound to sense are often carried away.

not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 "For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, "because of the people: for all men glorified God for "that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 And being let go, "they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, "thou art God, which hast made heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast said, "Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord and against his Christ.

27 For "of a truth against "thy holy child Jesus, "whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 "For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings; and grant unto thy servants, "that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; "and that signs and wonders may be done "by the name of "thy holy child Jesus.

31 And when they had prayed, "the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, "and they spake the word of God with boldness.

32 And the multitude of them that believed "were of one heart and of one soul: "neither said any of them that ought of the things which he possessed was his own; but they had all things common.

33 And with "great power gave the apostles "witness of the resurrection of the Lord Jesus: and "great grace was upon them all.

34 Neither was there any among them that lacked: "for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 "And laid them down at the apostles' feet: "and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,

37 "Having land, sold it, and brought the money, and laid it at the apostles' feet.

* Ch. v. 29.—b Ch. i. 8. ii. 32.—c Ch. xxii. 15. 1 John i. 1, 8.—d Matt. xxi. 26. Luke xx. 6, 19. xxii. 2. Ch. v. 26.—e Ch. iii. 7, 8.—f Ch. xii. 12.—g 2 Kings xix. 15.—h Ps. ii. 1.—i Matt. xxvi. 3. Luke xxii. 2. xxiii. 1, 8.—j Luke i. 35.—k Luke iv. 18. John x. 36.—l Ch. ii. 23. iii. 18.—m Ver. 13, 31. Ch. ix. 27. xiii. 46. xiv. 8. xix. 8. xxvi. 26. xxviii. 31. Eph. vi. 19.—n Ch. ii. 43. v. 12.—

Verse 14. *They could say nothing against it.*] If the doctrine be false, the man cannot have been miraculously healed: if the man be miraculously healed, then the doctrine must be true that it is by the name of Jesus of Nazareth that he has been healed.

Verse 17. *But that it spread no further.*] Not the news of the miraculous healing of the lame man, but the doctrine and influence which these men preach and exert.

Let us straitly threaten them.] *Let us threaten them with threatening, a Hebraism,* and a proof that St. Luke has translated the words of the council into Greek, just as they were spoken.

That they speak—to no man in this name.] Nothing so ominous to them as the name of Christ crucified, because they themselves had been his crucifiers.

Verse 18. *Not to speak—nor teach in the name of Jesus.*] Any other doctrine, and any other name, scribes and Pharisees, hypocrites and infidels will bear, but the doctrine which is according to godliness, proclaiming salvation through the blood of Christ crucified, they will not bear.

Verse 19. *Whether it be right in the sight of God.*] Your own consciences testify that we should be sinners against our heavenly King, were we to act according to your orders; and the conclusion is, that *we cannot but speak what we have seen and heard.*

Verse 21. *When they had further threatened them.*] When they had added to their former threatenings, repeating the former menaces, and adding new penalties.

Finding nothing how they might punish them.] Or, not finding a cause why they might punish them. This reading is supported by the Syriac and Arabic.

Because of the people.] The converts were now so numerous that the sanhedrin was afraid to proceed to any extremities, lest an insurrection should be the consequence.

Verse 22. *The man was above forty years old.*] All difficulties, small or great, yield equally to the sovereign power of God. It is as easy with God to convert a sinner of forty or fourscore, as one of ten years old.

Verse 24. *Lord, thou art God.*] *Thou God art the sovereign Lord.*

* Ch. iii. 6, 16.—† Ver. 27.—‡ Ch. ii. 2, 4. xvi. 26.—§ Ver. 29.—¶ Ch. v. 12. Rom. xv. 5, 6. 2 Cor. xiii. 11. Phil. i. 27. ii. 2. 1 Pet. iii. 8.—Ch. ii. 44.—Ch. i. 8.—Ch. i. 22.—Ch. ii. 47.—Ch. ii. 45.—Ver. 37. Ch. v. 2.—Ch. ii. 45. vi. 1.—¶ Ver. 34, 35. Ch. v. 1, 2.

Verse 25. *By the mouth of thy servant David hast said.*] Thus we find that David spoke by the inspiration of God; and that the second Psalm relates to Jesus Christ, and predicts the vain attempts made by Jewish and heathen powers to suppress Christianity.

Verse 26. *Against the Lord and against his Christ.*] *Against his ANOINTED.*

Verse 27. There is a parenthesis in this verse that is not sufficiently noticed: it should be read in connexion with ver. 28, thus: *For of a truth against thy holy child Jesus, whom thou hast anointed (for to do whatsoever thy hand and thy counsel determined before to be done), both Herod and Pontius Pilate, with the Gentiles and people of Israel, were gathered together.* [There is no sufficient authority for this reading, and it is out of harmony with the spirit of the passage.]

Verse 29. *And now, Lord, behold their threatenings.*] It is not against us, but against thee, that they conspire: the whole of their enmity is against thee.

Verse 30. *Thy holy child Jesus.*] *Thy holy SERVANT,* as in ver. 24: the word is the same in both places.

Verse 31. *The place was shaken.*] This earthquake was an evidence of the presence of God, and a most direct answer to their prayer, as far as that prayer concerned themselves.

And they were all filled with the Holy Ghost.] Though these disciples had received the Holy Spirit on the day of pentecost, yet they were capable of larger communications; and what they had then received did not preclude the necessity of frequent supplies, on emergent occasions. God gives grace for the time being, but no stock for futurity, because he will keep all his followers continually dependent on himself.

Verse 32. *The multitude of them that believed.*] The whole 5000, mentioned verse 4, and probably many others who had been converted by the ministry of the other apostles since that time.

Were of one heart and of one soul.] Were in a state of the most perfect friendship and affection.

They had all things common.] See the notes on chap. ii. 44, where this subject is examined.

Verse 33. *With great power gave the apostles witness*] The Holy Spirit enabled them, *with striking miracles*, to give proof of the resurrection of the Lord Jesus; for this is the point that was particularly to be proved: that he was slain and buried, all knew: that he rose again from the dead, many knew; but it was necessary to give such proofs as should convince and confound all.

Great grace was upon them all.] They all received much of the favour or grace of God; and they had much favour with all who feared God. In both these ways this clause may be understood; for the word means *favour*, whether that be evidenced by *benevolence* or *beneficence*, or by both.

Verse 34. *Neither was there any among them that lacked*] It was customary with the Jews to call the poor together, to eat of the sacrifices; but as the priests, &c., were incensed against Christ and Christianity, the Christian poor could have no advantage of this kind; therefore, by making a common stock for the present necessity, the poor were supplied.

Verse 35. *Laid down at the apostles' feet*] To show how cordially and entirely they parted with them. And they entrusted the management of the whole to those men to whom they found God had entrusted the gifts of his Holy Spirit, and the doctrine of the kingdom of heaven.

Verse 36. *The son of consolation*] The word signifies *exhortation*, as well as *consolation*, and is indeed distinguished from the latter, 1 Cor. xiv. 8; the original name was probably *Bar-naba*, or *Bar-nebia*, which signifies the *son of prophecy* or *exhortation*; and this is certainly one sense which *prophecy* has in the New Testament; and in this way Barnabas distinguished himself among the apostles. See chap. xi. 23.

A Levite and of the country of Cyprus] Cyprus is an island in the Mediterranean Sea, off Cilicia, and not very distant from the Jewish coast. The Levites, as a tribe, had no land in Israel; but the individuals certainly might make purchases anywhere in the country.

CHAPTER V.

The hypocrisy of Ananias and his wife Sapphira, and their awful death, 1-11. The apostles work many miracles, and the church of God is increased, 12-16. The high priest and the Sadducees, being incensed against the apostles, seize and put them in prison, 17, 18. The angel of God delivers them, and commands them to go to the temple, and proclaim the gospel, 19, 20. The high-priest, having gathered the council together in the morning, sends to the prison to have the apostles brought before him, 21. The officers return, and report that they found the prison shut, and the watch set, but that the men had got out, 22, 23. A messenger arrives in the meanwhile, and says that the apostles are preaching in the temple, 24, 25. The captain and officers go and bring them before the council, who expostulate with them, 26-28. The apostles defend themselves, and charge the council with the murder of Christ; and assert his resurrection from the dead and ascension to the right hand of God, 29-32. The council are confounded, and purpose to slay the apostles, 33. Gamaliel gives them seasonable and prudent advice, 34-39. The council agree to it, but, before they discharge the apostles, beat them, and command them not to teach in the name of Jesus, 40. They depart rejoicing in their persecution, and continue to preach Jesus Christ, 41, 42.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

3 ^b But Peter said, Ananias, why hath ^c Satan filled thine heart ^d to lie to the Holy Ghost, and to keep back part of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words ^e fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, ^f wound him up, and carried him out, and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together ^g to tempt the Spirit of the

^a Ch. iv. 37.—^b Num. xxx. 2. Deut. xxiii. 21. Eccles. v. 4.
—^c Luke xxii. 8.

^d Or, to deceive, ver. 9.—^e Ver. 10, 11.—^f John xix. 40.
—^g Ver. 6. Matt. iv. 7.

Verse 1. *But a certain man named Ananias*] Of these unhappy people we have no farther account than what is recorded here.

Verse 2. *Kept back part of the price*] Not being willing to trust entirely to the bounty of providence, as the others did; thinking, probably, that, as the whole was their own, they had a right to do with it as they pleased. And so they had: they were under no necessity to sell their possession; but the act of selling it, for the ostensible purpose of bringing it into the common stock, left them no farther control over it, and their pretence, that the money which they brought was the whole produce of the sale, was a direct lie in itself, and an attempt to deceive the Holy Spirit, under whose influence they pretended to act.

Verse 3. *Why hath Satan filled thine heart*] The verb which we translate to fill, may signify, to instigate, excite, impel, &c., and it was a common belief, as well among the heathens as among the Jews and Christians, that, when a man did evil, he was excited to it by the influence and malice of an evil spirit.

To lie to the Holy Ghost] Lying against the Holy Ghost is in the next verse said to be *lying against God*; therefore the Holy Ghost is GOD.

To keep back part of the price] The verb is used by the Greek writers to signify *purling* part of the public money, *peculation*. The word is used here with great propriety, as the money for which the estate was sold was *public property*; as it was for this purpose alone that the sale was made.

Lord? behold, the feet of them which have buried thy husband *are at the door, and shall carry thee out.*

10 *Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 ^b And great fear came upon all the church, and upon as many as heard these things.

12 And ^c by the hands of the apostles were many signs and wonders wrought among the people; (^d and they were all with one accord in Solomon's porch.

13 And ^e of the rest durst no man join himself to them: ^f but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Inasmuch that they brought forth the sick ^g into the streets, and laid *them* on beds and couches, ^h that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out of the cities*

^a Ver. 5.—^b Ver. 5. Ch. ii. 43. xix. 17.—^c Ch. ii. 43. xiv. 3. xix. 11. Rom. xv. 19. 2 Cor. xii. 12. Heb. ii. 4.—^d Ch. iii. 11. iv. 82.—^e John ix. 22. xii. 42. xix. 38.—^f Ch. ii. 47. iv. 21.—^g Or, in every

Verse 5. *Fell down, and gave up the ghost*] *Falling down, he expired, breathed his last*: "Gave up the ghost" is a very improper translation here. See the note on Gen. xiv. 8, and on Matt. xxvii. 50.

Verse 6. *The young men arose*] Some of the stout young men belonging to the disciples then present, who were the fittest to undertake a work of this kind, which required considerable bodily exertion.

Buried him.] This was on the same day in which he died. It was a clear case that he was dead, and dead by a judgment of God that would not be revoked.

Verse 9. *To tempt the Spirit of the Lord?*] So the Holy Ghost, God, and the Spirit of the Lord, are the same person.

Verse 10. *Yielded up the ghost*] See ver. 5. It was not by Peter's words, nor through Peter's prayers, nor through shame, nor through remorse, that this guilty pair died, but by an immediate judgment of God. I think their sin was what the apostle, 1 John, v. 16, calls a *sin unto death*; a sin which must be punished with temporal death, or the death of the body, while mercy was extended to the soul. That hypocrisy may be afraid to show her face, God makes these two an example of his justice; but, because they had not the ordinary respite, we may presume that God extended mercy to them, though cut off almost in the act of sin. Their case, however, cannot become a precedent, allowing them to have received mercy.

Verse 11. *Great fear came upon all the church*] This judgment answered the end for which it was inflicted; a deeply religious fear occupied every mind, and hypocrisy and deception were banished from this holy assembly.

Verse 12. *By the hands of the apostles*] This verse should be read with the 15th, to which it properly belongs.

Verse 13. *And of the rest, durst no man join himself to them*] Calmet observes, that the Jewish nation was then divided into many different sects; and none of these dared to join themselves to them; neither Pharisees, Sadducees, nor Herodians, as such, were found in this simple holy church. [The passage is obscure, and little light is thrown on it by Calmet's note.]

Verse 14. *And believers were the more added to the Lord*] Those who credited the divine mission of Christ.

Verse 15. *Inasmuch that they brought forth the sick*] This verse is a continuation of the subject begun in the 12th.

That—the shadow of Peter passing by] But it does not appear that the persons who thus thought and acted were of the number of those converts already made to the faith of Christ; nor does it appear that any person was healed in this way. The sacred penman simply relates the impression made on the people's minds; and how they acted in consequence of this impression.

Verse 16. *Sick folks, and them which were vexed with unclean spirits*] Here it is evident that *sick people* are distinguished from those who were *vexed with unclean spirits*; and therefore they were not one and the same thing.

Verse 17. *The high priest—and—the sect of the Sadducees*]

round about unto Jerusalem, bringing ^a sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ^b Then the high-priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with ^c indignation.

18 ^d And laid their hands on the apostles, and put them in the common prison.

19 But ^e the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people ^f all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. ^g But the high-priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with

^a street.—^b Matt. ix. 21. xiv. 36. Ch. xix. 12.—^c Mark xvi. 17, 18. John xiv. 12.—^d Ch. iv. 1, 2, 6.—^e Or, envy.—^f Luke xxi. 12.—^g Ch. xii. 7. xvi. 26.—^h John vi. 68. xvii. 8. 1 John v. 11.—ⁱ Ch. iv. 5, 6.

The heresy of the Sadducees. In this place, as well as in several others, the word *heresy* has no evil meaning in itself; it is a word of distinction, and may receive either a good or bad colouring from the persons or opinions designated by it. In its first acceptation it signifies simply a choice: afterwards it was applied to designate all those persons who made the same choice; and hence the word *sect* and it became synonymous: in process of time it was applied to those professing Christianity, who made, in some cases, a different choice as to some *article of faith, or form of worship*, from those which had obtained in that part of the church with which they had been before connected.

Were filled with indignation.] *With zeal.* Its meaning in this place is easily discerned; and not improperly translated *indignation*, in our version.

Verse 18. *Put them in the common prison.*] It being too late in the evening to bring them to a hearing.

Verse 19. *But the angel of the Lord—opened the prison doors*] This was done: 1. to increase the confidence of the apostles, by showing them that they were under the continual care of God; and, 2. to show the Jewish rulers that they were fighting against him while persecuting his followers, and attempting to prevent them from preaching the gospel.

Verse 20. *All the words of this life.*] All the doctrines of life eternal, founded on the word, death, and resurrection of Christ Jesus. This is another periphrasis for gospel.

Verse 23. *The prison truly found we shut*] The doors were not broken open, the guards were properly posted; there was no man within!

Verse 26. *Brought them without violence*] They felt it their duty to obey every ordinance of man for the Lord's sake, and so cheerfully went with them, trusting in the Lord their God.

Verse 28. *Did not we straitly command you*] *With commanding did we not command you*; a Hebraism—another proof of the accuracy and fidelity of St. Luke, who seems always to give every man's speech as he delivered it; not the substance, but the very words.

Not teach in this name?] That is, of JESUS as the Christ or Messiah. His saving name, and the doctrines connected with it, were the only theme and substance of their discourses.

Intend to bring this man's blood upon us.] You speak in such a way of him as to persuade the people that we have crucified an innocent man.

Verse 29. *We ought to obey God rather than men.*] We have received our commission from GOD; we dare not lay it down at the desire or command of men.

Verse 30. *The God of our fathers raised up Jesus*] It was well to introduce this, that the council might at once see that they preached no strange God.

Whom ye slew] They charge them again with the murder of Christ, as they had done before.

Verse 31. *Him hath God exalted with his right hand*] By a supereminent display of his almighty power, for so the right hand of God often means; he has raised him from the dead,

all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high-priest and * the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: * for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set them before the council: and the high-priest asked them,

28 Saying, * Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, * and intend to bring this man's * blood upon us.

29 Then Peter and the other apostles answered and said, * We ought to obey God rather than men.

30 * The God of our fathers raised up Jesus, whom ye slew and * hanged on a tree.

31 * Him hath God exalted with his right hand to be * a Prince and * a Saviour, * for to give repentance to Israel, and forgiveness of sins.

32 And * we are his witnesses of these things; and so is also the Holy Ghost, * whom God hath given to them that obey him.

33 * When they heard that, they were cut to the heart, and took counsel to slay them.

* Luke xxii. 4. Ch. iv. 1.—* Matt. xxi. 26.—* Ch. iv. 18.—* Ch. ii. 23, 36. iii. 15. vii. 52.—* Matt. xxii. 37. xxvii. 25. * Ch. iv. 10.—* Ch. iii. 13, 15. xxii. 14.—* Ch. x. 39. xlii. 29. Gal. iii. 13. 1 Pet. ii. 24.—* Ch. ii. 33, 36. Phil. ii. 9. Heb. ii. 10. xli. 2.—* Ch. iii. 15.—* Matt. i. 21.—* Luke xxiv. 47. Ch. iii. 26. xlii. 38. Eph. i. 7. Col. i. 14.—* John xv. 26, 27.—* Ch. ii. 4. x. 44.—

and raised his human nature to the throne of his glory. A Prince] The leader or director in the way.

And a Saviour] A deliverer or preserver. JESUS and SAVIOUR are nearly of the same import.

Forgiveness of sins.] The taking away of sins. This is not to be restrained to the mere act of justification; it implies the removal of sin, whether its power, guilt, or impurity be considered.

The two words in Italics, in this text, to be, are impertinently introduced; it reads much better without them.

Verse 32. Of these things] Of these transactions: i. e., of Christ's life and miracles, and of your murderous proceedings against him.

And so is also the Holy Ghost] In the gift of tongues lately communicated; and by his power and influence on our souls, by which we are enabled to give irresistible witness of our Lord's resurrection.

To them that obey him.] The Spirit of God is given to the obedient: in proportion as a man who has received the first influences of it is obedient to those influences, in the same proportion the gifts and graces, the light, life, and power, of the Holy Spirit, are increased in his soul.

Verse 33. They were cut to the heart] Literally, they were *sawn through*. They were stung to the heart, not with compunction nor remorse, but with spite, malice, and revenge.

Verse 34. A Pharisee, named Gamaliel, a doctor of the law] He was president of the council after the death of his own father, Rabban Simeon, who was the son of Hillel. He was St. Paul's master, and the 35th receiver of the traditions, and on this account might not be improperly termed a doctor of the law, because he was one that kept and handed down the Cabala received from Mount Sinai. He died eighteen years before the destruction of Jerusalem, his son Simeon succeeding him in the chair, who perished in the ruins of the city.

Verse 35. What ye intend to do] What ye are about to do: they had already intended to destroy them; and they were now about to do it.

Verse 36. Rose up Theudas] Dr. Lightfoot thinks that the Theudas mentioned by Josephus in the Ant. lib. xx. cap.

34 Then stood there up one in the council, a Pharisee, named * Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as * obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: * for if this counsel or this work be of men, it will come to nought:

39 * But if it be of God, ye cannot overthrow it; lest haply ye be found even * to fight against God.

40 And to him they agreed: and when they had * called the apostles, * and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

41 And they departed from the presence of the council, * rejoicing that they were counted worthy to suffer shame for his name.

42 And daily * in the temple, and in every house, * they ceased not to teach and preach Jesus Christ.

* Ch. ii. 37. vii. 54.—* Ch. xxii. 3.—* Or, believed.—* Prov. xxi. 30. Isa. viii. 10. Matt. xv. 13.—* Luke xxi. 15. 1 Cor. i. 25.—* Ch. vii. 51. ix. 5. xxiii. 9.—* Ch. iv. 18.—* Matt. x. 17. xxiii. 31. Mark xii. 9.—* Matt. v. 12. Rom. v. 8. 2 Cor. xii. 10. Phil. i. 29. Heb. x. 34. James i. 2. 1 Pet. iv. 13, 16.—* Ch. ii. 46.—* Ch. iv. 20, 22.

4, sect. 1, is the person referred to in the text, a mistake of ten years having been made in the date by the historian. I confess the matter does not appear to me of much consequence; it is mentioned by Gamaliel in a careless way, and St. Luke, as we have already seen, scrupulously gives the words of every speaker. The story was no doubt well known, and there were no doubts formed on it by the Jewish council.

Boasting himself to be somebody] Saying that he was a great personage, i. e., according to the supposition of Bishop Pearce, setting himself up to be King of the Jews.

Verse 37. Judas of Galilee] Josephus mentions the insurrection made by Judas of Galilee, Ant. lib. xviii. cap. 1, and says it was when Cyrenius was governor of Syria.

Verse 38. Refrain from these men] Do not molest them, leave them to God; whatever pretends to be done in the name of God, but is not of him, will have his curse and not his blessing.

Verse 39. But if it be of God, ye cannot overthrow it] Because his counsel cannot fail; and his work cannot be counteracted.

Verse 40. To him they agreed] That is, not to slay the apostles, nor to attempt any farther to imprison them; but their malevolence could not be thus easily satisfied; and therefore they beat them—probably gave each of them thirty-nine stripes; and, having commanded them not to speak in the name of Jesus, they let them go. It was of JESUS they were afraid: not of the apostles.

Verse 41. Rejoicing that they were counted worthy, &c.] The whole verse may be read thus: But they departed rejoicing from the presence of the sanhedrim, because they were deemed worthy to be dishonoured on account of THE NAME. THE NAME, probably, by this time, distinguished both the author of salvation and the sacred system of doctrine which the apostles preached.

Verse 42. Daily in the temple] That is, at the hours of morning and evening prayer; for they felt it their duty to worship God in public, and to help others to make a profitable use of the practice.

They ceased not to teach and preach Jesus] How little must these men have regarded their lives, who in the midst

of such danger could pursue a line of conduct which, to all human views, must terminate in their ruin. They loved their Master, they loved his work, they loved their thankless countrymen, they loved their present wages—persecution

and stripes, and *hated* nothing but their own lives! These men were proper persons to be employed in converting the world.

CHAPTER VI

The Hellenistic Jews complain against the Hebrews, that their widows were neglected in the daily ministration, 1. To remedy the evil complained of, the apostles appoint seven deacons to superintend the temporal affairs of the church, 2-6. The progress of the word of God in Jerusalem, 7. Stephen, one of the deacons, becomes very eminent, and confounds various Jews of the synagogues of the Libertines, &c. 8-10. They suborn false witnesses against him, to get him put to death, 11-14. He appears before the council with an angelic countenance, 15.

AND in those days, * when the number of the disciples was multiplied, there arose a murmuring of the ^b Grecians against the Hebrews, becausetheir widows were neglected ^c in the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, ^d It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, ^e look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we ^f will give ourselves continually to prayer, and to the ministry of the word.

5 And the saying pleased the whole multitude: and they chose Stephen, ^g a man full of faith and of the Holy Ghost, and ^h Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and ⁱ Nicolas a proselyte of Antioch:

6 Whom they set before the Apostles: and ^j when they had prayed, ^k they laid *their hands* on them.

7 And ^l the word of God increased; and the number of the disciples multiplied in Jerusalem

6, 15.—¹ Ch. i. 24.—² Ch. viii. 17. ix. 17. xiii. 3. 1 Tim. iv. 14. v. 22. 2 Tim. i. 6.—³ Ch. xii. 24. xix. 2). Col. i. 6.

* Ch. ii. 41. iv. 4. v. 14. Ver. 7.—^b Ch. ix. 29. xi. 20.—^c Ch. iv. 35.—^d Exod. xviii. 17.—^e Deut. i. 13. Ch. i. 21. xvi. 2. 1 Tim. iii. 7.—^f Ch. ii. 42.—^g Ch. i. 24.—^h Ch. viii. 5, 26. xxi. 8.—ⁱ Rev. ii.

Verse 1. *A murmuring of the Grecians against the Hebrews*] Those who are here termed Grecians, or Hellenists, were Jews who sojourned now at Jerusalem, but lived in countries where the Greek language was spoken, and probably in general knew no other. They are distinguished here from those called *Hebrews*, by which we are to understand *native Jews*, who spoke what was then termed the Hebrew language, a sort of Chaldeo-Syriac.

The cause of the murmuring mentioned here seems to have been this: When all the disciples had put their property into a common stock, it was intended that out of it each should have his quantum of supply. The foreign or Hellenistic Jews began to be jealous, that their widows were neglected in the daily ministration, that they either had not the *proportion*, or were not *duly served*; the Palestine Jews being *partial* to those of their own country. This shows that the community of goods could never have been designed to become general. Indeed, it was no ordinance of God; and, in any state of society, must be in general impracticable.

Verse 2. *It is not reason*] *It is not pleasing, proper, or fitting.*

And serve tables.] Become providers of daily bread for your widows and poor: persons can do this, to whom our important office is not intrusted.

Verse 3. *Wherefore—look ye out among you seven men*] Though seven was a sacred number among the Jews, yet there does not appear to be any mystery intended here. Probably the seven men were to take each his day of service; and then there would be a superintendent for these widows, &c., for each day of the week.

Of honest report] Persons to whose character there is authentic testimony, well known and accredited.

Full of the Holy Ghost] Saved into the Spirit of the gospel dispensation.

And wisdom] Prudence, discretion, and economy; for mere piety and uprightness could not be sufficient, where so

many must be pleased, and where frugality, impartiality, and liberality, must ever walk hand in hand.

Verse 4. *We will give ourselves continually to prayer*] We will *steadfastly* and *invariably* attend, we will *carefully* keep our hearts to this work. The word is very emphatic.

To prayer] Even apostles could not live without prayer; they had no *independent* graces; what they had could not be *retained* without an *increase*; and for this increase they must make prayer and supplication, depending continually on their God.

Ministry of the word.] The *deaconship of the word*; the continual proclamation of the gospel of their Lord.

Verse 5. *Stephen, a man full of faith and of the Holy Ghost*] A person every way properly fitted for his work; and thus qualified to be the first martyr of the Christian church.

Nicolas, a proselyte of Antioch] A heathen Greek who had not only believed in the God of Israel, but had also received circumcision, and consequently was a *proselyte of the covenant*; for, had he been only a *proselyte of the gate*, the Jews could not have associated with him. From this Nicolas, it is supposed that the sect called *Niccolaitans*, mentioned Rev. ii. 6, 15, derive their origin. [There is no foundation for this.]

Verse 6. *And when they had prayed*] It plainly appears that the choice of the church was not *sufficient*: nor did the church think it sufficient; but, as they knew their own members best, the apostles directed them, ver. 8, to choose those persons whom they deemed best qualified, according to the criterion laid down by the apostles themselves, that they should be of *honest report*, and *full of the Holy Ghost and wisdom*. The apostles, receiving them from the hands of the church, consecrated them to God by *prayer*, imploring his blessing on them and their labour; and when this was done, *they laid their hands upon them* in the presence of the disciples, and thus appointed them to this sacred and impor-

greatly; and a great company * of the priests were obedient to the faith.

8 And Stephen, ^b full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called the *synagogue* of the ^c Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And ^d they were not able to resist the wisdom and the spirit by which he spake.

11 ^e Then they suborned men which said, We have heard him speak blasphemous words against Moses, and against God.

* John xii. 42.—^b Gal. v. 6.—^c Ch. xxii. 28, xlii. 45, xvii. 18.—^d Luke xxii. 15. Ch. v. 39. See Exod. iv. 12. Isa. liv. 17.—^e 1 Kings

tant work; for it is evident they did not get their commission merely to *serve tables*, but to *proclaim*, in connexion with and under the direction of the apostles, the word of life.

Verse 7. *The word of God increased*] God will ever bless his own word, when ministered by those whom he has qualified to proclaim it.

A great company of the priests were obedient to the faith.] This was one of the greatest miracles wrought by the grace of Christ: that persons so intent on the destruction of Christ, his apostles, and his doctrine, should at last espouse that doctrine, is astonishing; and that they who had withstood the evidence of the miracles of Christ should have yielded to the doctrine of his death and resurrection, is worthy of note.

Verse 8. *Stephen, full of faith and power*] Instead of *faith, grace* is the reading of several MSS., Versions, and Fathers. Stephen was full of *grace*; and, in consequence, he was full of *power*, of the *divine energy* by which he was enabled to work great wonders and miracles among the people.

Verse 9. *The synagogue—of the Libertines, &c.*] The persons mentioned here were foreign Jews, who appear to have had a synagogue peculiar to themselves at Jerusalem, in which they were accustomed to worship when they came to the public festivals.

It is commonly thought that the Libertines were the sons of such Jews as had been slaves, and obtained their freedom by the favour of their masters; but it is to be observed that with these *Libertines* the *Cyrenians* and *Alexandrians* are here joined, as having one and the same synagogue for their

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 ^f For we have heard him say, that this Jesus of Nazareth shall ^g destroy this place, and shall change the ^h customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

xxi. 10, 18. Matt. xxvi. 59, 60.—^f Ch. xxv. 8.—^g Dan. ix. 26.—^h Or, rites.

public worship. There was in Libya, the district in or near which the Cyrenians and Alexandrians lived, a town or district called *Libertina*, whose inhabitants bore the name of *Libertines*, when Christianity prevailed there. And it seems probable that the town or district, and the people, existed in the time of which Luke is here speaking.

Verse 10. *They were not able to resist the wisdom, &c.*] He was wise, well exercised and experienced, in divine things; and, as appears by his defence, in the following chapter, well versed in the Jewish history. The spirit by which he spoke was the Holy Spirit, and its power was irresistible.

Verse 11. *Then they suborned men*] They made underhand work; got associated to themselves profligate persons, who for money would swear anything.

Blasphemous words against Moses, and against God] This was the most deadly charge they could bring against him.

Verse 13. *Against this holy place*] The temple, that it shall be destroyed.

Verse 15. *Saw his face, as it had been the face of an angel.*] Sayings like this are frequent among the Jewish writers, who represent God as distinguishing eminent men by causing a glory to shine from their faces.

It appears that the light and power of God which dwelt in his soul shone through his face, and God gave them this proof of the *falsity* of the testimony which was now before them.

CHAPTER VII.

Stephen being permitted to answer for himself relative to the charge of blasphemy brought against him by his accusers, gives a circumstantial relation of the call of Abraham, when he dwelt in Mesopotamia, in Charran, &c. 1-8. The history of Jacob and Joseph, 9-17. The persecution of their fathers in Egypt, 18, 19. The history of Moses and his acts till the Exodus from Egypt, 20-37. The rebellion and idolatry of the Israelites in the wilderness, 38-43. The erection of the tabernacle of witness, which continued till the time of David, 44-46. Of the temple built by Solomon for that God who cannot be confined to temples built by hands, 47-50. Being probably interrupted in the prosecution of his discourse, he urges home the charge of rebellion against God, persecution of his prophets, the murder of Christ, and neglect of their own law, against them, 51-53. They are filled with indignation, and proceed to violence, 54. He sees the glory of God, and Christ at the right hand of the Father; and declares the glorious vision, 55, 56. They rush upon him, drag him out of the city, and stone him, 57, 58. He invokes the Lord Jesus, prays for his murderers, and expires, 59, 60.

THEN said the high-priest, "Are these things so?"

2 And he said, "Men, brethren, and fathers, hearken; "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, "Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then "came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not so much as to set his foot on: "yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

6 And God spake on this wise, "That his soed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil "four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and "serve me in this place.

8 "And he gave him the covenant of circumcision: "and so Abraham begat Isaac, and circumcised him the eighth day: "and Isaac begat Jacob; and "Jacob begat the twelve patriarchs.

*Ch. vi. 13, 14.—^bJohn ix. 22. Ch. xxii. 1.—^cGen. xi. 27, 28. xii. 1-3.—^dGen. xii. 1.—^eGen. xi. 31. xii. 4, 5.—^fGen. xii. 7. xiii. 15. xv. 8, 18. xvii. 8. xxvi. 3.—^gGen. xv. 13, 16.—^hExod. xii. 40. Gal. iii. 17.—ⁱExod. iii. 12.—^jGen. xvii. 9, 10, 11.—^kGen. xxi. 2, 3, 4.—^lGen. xxv. 26.—^mGen. xxix. 31, &c. xxx. 5, &c. xxxv. 18, 23. —ⁿGen. xxxvii. 4, 11, 23. Ps. cv. 17.—^oGen. xxxix. 2, 21, 23.—

Verse 1. *Are these things so?* Hast thou predicted the destruction of the temple? And hast thou said that *Jesus of Nazareth* shall change our customs, abolish our religious rites and temple-service? Hast thou spoken these blasphemous things against *Moses*, and against *God*? Here was some colour of justice; for Stephen was permitted to defend himself.

Verse 2. *Men, brethren, and fathers*] By translating as we do, *men, brethren, and fathers*, and putting a comma after *men*, we make Stephen address three classes, when in fact there were but two: the elders and scribes, whom he addressed as *fathers*; and the common people, whom he calls *brethren*.

The God of glory appeared, &c.] Stephen shows that he had uttered no blasphemy either against *God*, *Moses*, or the temple; but states that his accusers, and the Jews in general were guilty of the faults with which they charged him: that they had from the beginning rejected and despised *Moses*, and had always violated his laws. He proceeds to state that there is no blasphemy in saying that the temple shall be destroyed: they had been without a temple till the days of *David*; nor does *God* ever confine himself to temples built by hands, seeing he fills both heaven and earth: that *Jesus* is the prophet of whom *Moses* spoke, and whom they had persecuted, condemned, and at last put to death: that they were wicked and uncircumcised in heart and in ears, and always resisted the Holy Ghost as their fathers did.

Was in Mesopotamia] In that part of it where *Ur* of the Chaldees was situated.

Before he dwelt in Charran] This is called *Haran* in our translation of *Gen. xi. 31*; this place also belonged to Mesopotamia, as well as *Ur*, but is placed west of it on the maps.

Verse 5. *Gave him none inheritance*] As *Abraham* was obliged to buy a burying-place in *Canaan*, *Gen. xxiii.*, it is obvious he had no inheritance there.

Verse 6. *Four hundred years*.] *Moses* says, *Exod. xii. 40*, that the sojourning of the children of *Israel* in *Egypt*—was 430 years. St. Stephen uses the round number of 400, leaving out the odd tens, a thing very common, not only in the sacred writers, but in all others.

Verse 7. *Will I judge*] I will punish, for in this sense the Greek word is frequently taken. The Egyptians, to whom the Israelites were in bondage, were punished by the ten plagues described *Exod. vii., viii., ix., x., xi., xii.*

9 "And the patriarchs, moved with envy, sold Joseph into Egypt: "but God was with him,

10 And delivered him out of all his afflictions, "and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 "Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 "But when Jacob heard that there was corn in Egypt, he sent out our fathers first:

13 "And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 "Then sent Joseph, and called his father Jacob to him, and "all his kindred, threescore and fifteen souls.

15 "So Jacob went down into Egypt, "and died, he, and our fathers,

16 And "were carried over into Sychem, and laid in "the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem.

17 But when "the time of the promise drew nigh, which God had sworn to Abraham, "the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, "so that they cast out

*^aGen. xii. 37. xlii. 6.—^bGen. xli. 54.—^cGen. xlii. 1.—^dGen. xlv. 4, 16.—^eGen. xlv. 9, 27.—^fGen. xlii. 27. ^gLeut. x. 22.—^hGen. xlii. 6.—ⁱGen. xlix. 33. ^jExod. i. 6.—^kExod. xlii. 19. ^lJosh. xiv. 32.—^mGen. xxiii. 16. ⁿxxxv. 19.—^oGen. xv. 18. ^pVer. 6.—^qExod. i. 7, 8, 9. ^rPs. cv. 24, 25.—^sExod. i. 22.

Verse 8. *He gave him the covenant of circumcision*] That is, he instituted the rite of circumcision, as a sign of that covenant which he had made with him and his posterity.

And so Abraham begat Isaac] And thus, in this covenant, he begat Isaac; and as a proof that he was born under this covenant, was a true son of Abraham and inheritor of the promises, he circumcised him the eighth day.

Verse 9. *And the patriarchs*] The twelve sons of Jacob, thus called because each was chief or head of his respective family or tribe.

Moved with envy] We translate the original variously: *zeal or fervent affection*, whether its object be good or bad, is its general meaning; and the verb signifies to be indignant, envious, &c.

Verse 14. *Threescore and fifteen souls*.] There are several difficulties here, which the reader will find satisfactorily removed in the note on *Gen. xlii. 20*.

Verse 16. *And were carried over into Sychem*] We have the uniform consent of the Jewish writers that all the patriarchs were brought out of Egypt, and buried in *Canaan*, but none, except Stephen, mentions their being buried in *Sychem*. As *Sychem* belonged to the Samaritans, probably the Jews thought it too great an honour for that people to possess the bones of the patriarchs; and therefore have carefully avoided making any mention of it.

That Abraham bought for a sum of money] Two accounts seem here to be confounded; 1. The purchase made by Abraham of the cave and field of Ephron, which was in the field of Machpelah, *Gen. xxiii. 8, 10, 17*. 2. The purchase made by Jacob, from the sons of *Hamor* or *Emmor*, of a sepulchre in which the bones of Joseph were laid: this was in *Sychem* or *Shechem*, *Gen. xxxiii. 19*; *Josh. xxiv. 82*. The word *Abraham*, therefore, in this place, is certainly a mistake; and the word *Jacob*, which some have supplied is doubtless more proper.

Verse 18. *Which knew not Joseph*.] That is, did not approve of him, of his mode of governing the kingdom, nor of his people, nor of his God.

Verse 19. *The same dealt subtilly*] A word borrowed from the Septuagint, who thus translate the Hebrew *let us deal wisely with it*, i. e., with cunning and deceit, as the Greek word implies; and which is evidently intended by the Hebrew. For this cunning the Egyptians were so remarkable

their young children, to the end they might not live.

20 * In which time Moses was born, and * was * exceeding fair, and nourished up in his father's house three months :

21 And * when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was * mighty in words and in deeds.

23 * And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian :

25 * For he supposed his brethren would have understood how that God by his hand would deliver them : but they understood not.

26 * And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren ; why do ye wrong one to another ?

27 But he that did his neighbour wrong thrust him away, saying, * Who made thee a ruler and a judge over us ?

28 Wilt thou kill me, as thou didest the Egyptian yesterday ?

29 * Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

* Exod. ii. 2.—Heb. xi. 23.—* Or, fair to God.—* Exod. ii. 8-10.—* Luke xiv. 19.—* Exod. ii. 11, 12.—* Or, Nov.—* Exod. ii. 13.—* See Luke xii. 14. Ch. iv. 7.—* Exod. ii. 15, 23. iv. 20. xviii. 3, 4.—* Exod. iii. 2.—* Matt. xxiii. 32. Heb. xi. 15.—* Exod. iii. 5. Josh. v. 15.—* Exod. iii. 7.—* Exod. xiv. 19. Num. xx. 16.—

that to Egyptize, signified to act cunningly, and to use wicked devices.

Verse 20. *Moses—was exceeding fair*] Was fair to God, i. e., was divinely beautiful.

Verse 22. *In all the wisdom of the Egyptians*] Who were at that time the most intelligent and best instructed people in the universe.

Was mighty in words and in deeds.] This may refer to the glorious doctrines he taught, and the miracles he wrought in Egypt.

Verse 23. *To visit his brethren*] Probably on the ground of trying to deliver them from their oppressive bondage. This desire seems to have been early infused into his mind by the Spirit of God.

Verse 25. *He supposed his brethren would have understood, &c.*] He probably imagined that, as he felt from the divine influence he was appointed to be their deliverer, they would have his divine appointment signified to them in a similar way.

Verse 26. *He brought them out, after that he had shewed wonders, &c.*] Does not St. Stephen plainly say by this that the very person, Jesus Christ, whom they had rejected and delivered up into the hands of Pilate to be crucified was the person alone by whom they could be delivered out of their spiritual bondage, and made partakers of the inheritance among the saints in light ?

Verse 27. *That is that Moses, which said—A prophet, &c.*] This very Moses announced that very prophet whom ye have lately put to death.

Verse 28. *With the angel which spake to him*] Moses received the law by the ministry of angels ; and he was only a mediator between the angel of God and them.

The lively oracles] *The living oracles.* The Greek word, which we translate *oracles*, signifies a *divine revelation*, a *communication from God himself*, and is here applied to the *Mosaic law* ; to the *Old Testament* in general, Rom. iii. 2 ; Heb. v. 12 ; and to *divine revelation* in general, 1. Pet. iv. 11.

Verse 29. *In their hearts turned back again into Egypt*] Became idolaters, and preferred their Egyptian bondage and their idolatry to the promised land and the pure worship of God.

Verse 43. *Then God turned, and gave them up, &c.*] He

30 * And when forty years were expired, there appeared to him in the wilderness of mount Sinai an angel of the Lord in a flame of fire in a bush.

31 When Moses saw it, he wondered at the sight : and as he drew near to behold it, the voice of the Lord came unto him,

32 Saying, * I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 * Then said the Lord to him, Put off thy shoes from thy feet : for the place where thou standest is holy ground.

34 * I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge ? the same did God send to be a ruler and a deliverer * by the hand of the angel which appeared to him in the bush.

36 * He brought them out, after that he had * shewed wonders and signs in the land of Egypt, * and in the Red Sea, * and in the wilderness forty years.

37 This is that Moses, which said unto the children of Israel, * A prophet shall the Lord your God raise up unto you of your brethren, * like unto me ; * him shall ye hear.

38 * This is he, that was in the church in the wilderness with * the angel which spake to him in

* Exod. xii. 41. xxxiii. 1.—* Exod. vii.—xi. and xiv. Ps. cv. 27.—* Exod. xiv. 21-29.—* Exod. xvi. 1, 35.—* Dent. xviii. 15, 18. Ch. iii. 22.—* Or, as myself.—* Matt. xvii. 5.—* Exod. xix. 3, 17.—* Isa. lxiii. 9. Gal. iii. 19. Heb. ii. 2.

left them to themselves, and then they deified and worshipped the sun, moon, planets, and principal stars.

In the book of the prophets] By the book of the prophets is meant the *twelve minor prophets*, which, in the ancient Jewish division of the sacred writings, formed only one book.

Have ye offered to me slain beasts] It is certain that the Israelites did offer various sacrifices to God, while in the wilderness ; and it is as certain that they scarcely ever did it with an upright heart.

Verse 43. *Ye took up the tabernacle of Moloch, &c.*] This is a literal translation of the place, as it stands in the *Septuagint* ; but in the Hebrew text it is somewhat different. Moloch is generally understood to mean the sun ; and Remphan or Raiphan is the planet Saturn.

I will carry you away beyond Babylon.] You have carried your idolatrous images about ; and I will carry you into captivity, and see if the gods in whom ye have trusted can deliver you from my hands.

Verse 44. *Our fathers had the tabernacle of witness in the wilderness*] That is, the tabernacle in which the two tables of stone, written by the finger of God, were laid up, as a testimony that he had delivered these laws to the people, and that they had promised to obey them. In these verses, Stephen proves that neither tabernacle or temple are essentially requisite for the true worship of the true God.

Verse 45. *Brought in with Jesus*] That is, with JOSHUA, whom the Greek version, quoted by St. Stephen, always writes JESUS.

Possession of the Gentiles] Of the heathens, whom Joshua conquered, and gave their land to the children of Israel.

Verse 46. *Desired to find a tabernacle*] This was in David's heart, but as he had been a man of war, and had shed much blood, God would not permit him to build the temple ; but he laid the plan and made provision for it, and Solomon executed the design.

Verse 48. *The Most High dwelleth not in temples made with hands*] Here St. Stephen evidently refers to Solomon's speech, 1 Kings viii. 27.

Verse 50. *Hath not my hand made all these things ?*] Stephen certainly had not finished his discourse, nor drawn his inferences from the facts already stated ; but it is likely that, as they perceived he was about to draw conclusions un-

the mount Sina, and *with* our fathers: * who received the lively ^b oracles to give unto us:

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 * Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 * And they made a calf in those days, and offered a sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then * God turned, and gave them up to worship ^a the host of heaven; as it is written in the book of the prophets, * O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space* of forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, ^a speaking unto Moses, ^b that he should make it according to the fashion that he had seen.

45 ^c Which also our fathers ^d that came after brought in with Jesus into the possession of the Gentiles, ^e whom God drave out before the face of our fathers, unto the days of David;

46 * Who found favour before God, and ^a desired to find a tabernacle for the God of Jacob.

47 * But Solomon built him a house.

48 Howbeit, ^a the most High dwelleth not in temples made with hands; as saith the prophet,

* Exod. xxi. 1. Deut. v. 27, 31. xxxiii. 4. John i. 17.—^b Rom. iii. 2.—^c Exod. xxxii. 1.—^d Deut. ix. 16. Ps. cvi. 19.—^e Ps. lxxxi. 12. Ezek. xx. 26, 39. Rom. i. 24. 2 Thess. ii. 11.—^f Deut. iv. 19. xvii. 3. 2 Kings xvii. 16. xxi. 3. Jer. xix. 13.—^g Amos v. 25, 26.—^h Or, *who spoke*.—ⁱ Exod. xxv. 40. xxvi. 30. Heb. viii. 5.—^j Josh. iii. 14.—^k Or, *having received*.—^l Neh. ix. 24. Ps. xlv. 2. lxxviii. 55. Ch. xiii. 19.—^m 1 Sam. xvi. 1. 2 Sam. vii. 1. Ps. lxxxix. 19. Ch. xiii. 22.—ⁿ 1 Kings viii. 17. 1 Chron. xxi. 7. Ps. cxxxii. 4. 5.—^o 1 Kings vi. 1. viii. 20. 1 Chron. xvii. 12. 2 Chron. iii. 1.—^p 1 Kings viii. 27. 2 Chron. ii. 6. vi. 18. Ch.

favourable to the temple and its ritual, they immediately raised up a clamour against him, which was the cause of the following very cutting address.

Verse 51. *Ye stiff-necked*] A metaphor taken from *untoward oxen*, who cannot be broken into the yoke; and whose strong necks cannot be bent to the right or the left.

Uncircumcised in heart and ears] This was a Jewish mode of speech, often used by the prophets.

As your fathers did, so do ye.] This whole *people*, as well as this *test*, are fearful proofs that the Holy Spirit, the almighty energy of the living God, may be resisted and rendered of none effect. It is trifling with the sacred text to say that resisting the Holy Ghost here means resisting the laws of Moses, the exhortations, threatenings, and promises of the prophets, &c. These, it is true, the uncircumcised *ear* may resist; but the uncircumcised *heart* is that *alone* to which the Spirit that gave the laws, exhortations, promises, &c., speaks; and, as *matter* resists *matter*, so *spirit* resists *spirit*.

Verse 52 *They have slain them, &c.*] Isaiah, who showed before of the coming of Christ, the Jews report, was *sawn asunder* at the command of Manasseh.

The coming of the Just One] Meaning Jesus Christ; emphatically called the *just* or *righteous* person, not only because of the *unspotted* integrity of his *heart* and *life*, but because of his plenary acquittal when tried at the tribunal of Pilate; *I find no fault at all* in him.

The betrayers and murderers] Ye first delivered him up into the hands of the Romans, hoping they would have put him to death: but, when they acquitted him, then, in opposition to the declaration of his innocence, and in outrage to every form of justice ye took and murdered him.

Verse 53. *By the disposition of angels*] After all that

49 * Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

50 Hath not my hand made all these things?

51 Ye * stiff-necked and * uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so do ye.

52 * Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the * Just One; of whom ye have been now the betrayers and murderers:

53 * Who have received the law by the disposition of angels, and have not kept it.

54 * When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he, * being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, ^a I see the heavens opened, and the * Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And ^a cast him out of the city, ^b and stoned him: and ^c the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, ^a calling upon God, and saying, Lord Jesus, ^b receive my spirit.

60 And he ^c kneeled down, and cried with a loud voice, ^d Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

xvii. 24.—^a Isa. lxvi. 1, 2. Matt. v. 34, 35. xxiii. 22.—^b Exod. xxxii. 9. xxxiii. 3. Isa. xlviii. 4.—^c Lev. xxvi. 41. Deut. x. 16. Jer. iv. 4. vi. 10. ix. 26. Ezek. xlv. 9.—^d 2 Chron. xxxvi. 16. Matt. xxi. 36. xxiii. 34, 37. 1 Thess. iii. 15.—^e Ch. iii. 14.—^f Exod. xx. 1. Gal. iii. 19. Heb. ii. 2.—^g Ch. v. 33.—^h Ch. vi. 5.—ⁱ Ezek. i. 1. Matt. iii. 16. Ch. x. 11.—^j Dan. vii. 13.—^k 1 Kings xxi. 13. Luke iv. 29. Heb. xiii. 12.—^l Lev. xxiv. 16.—^m Deut. xiii. 9, 10. xvii. 7. Ch. viii. 1. xiii. 20.—ⁿ Ch. ix. 14.—^o Ps. cxxi. 5. Luke xiii. 46.—^p Ch. ix. 40. xx. 36. xli. 5.—^q Matt. v. 44. Luke vi. 28. xxiii. 34.

has been said on this difficult passage, perhaps the simple meaning is, that there were *ranks* of angels attending on the Divine Majesty when he gave the law. It was not then by the mouths nor by the hands of angels, as *prime agents*, that Moses, and through him the people, received the law; but God himself gave it, accompanied with many thousands of those glorious beings. [The expression is one of considerable difficulty. Perhaps the best solution is that suggested by Alford: *at the injunction* (the announcement) of angels.]

Verse 54. *They were cut to the heart*] *They were sawn through*.

Verse 55. *Saw the glory of God*] The *Shekinah*, the splendour or manifestation of the divine Majesty.

And Jesus standing on the right hand of God] In his official character, as Mediator between God and man.

Verse 57. *They—stopped their ears*] As a proof that he had uttered blasphemy, because he said, *He saw Jesus standing at the right hand of God*.

Verse 58. *Cast him out of the city, and stoned him*] They did not however wait for any sentence to be pronounced upon him.

Verse 59. *And they stoned Stephen, calling upon God*] The word *God* is not found in any MS. or Version, nor in any of the primitive Fathers except *Chrysostom*. The whole sentence literally reads thus: *And they stoned Stephen, invoking and saying, Lord Jesus, receive my Spirit!* Here is a most manifest proof that *prayer is offered to Jesus Christ*; and that in the most solemn circumstances in which it could be offered, viz., when a man was *breathing his last*. This is, properly speaking, one of the *highest acts of worship* which can be offered to God; and, if Stephen had not conceived Jesus Christ to be God, could he have committed his soul into his hands?

Verse 60. *He kneeled down*] That he might die as the subject of his heavenly MASTER—acting and suffering in the deepest submission to his divine will and permissive providence.

Lay not this sin to their charge.] That is, do not impute it to them so as to exact punishment. In what a beautiful light does this place the spirit of the Christian religion! Christ had given what some have supposed to be an impossible command, *Love your enemies; pray for them that de-*

spitefully use and persecute you. And Stephen shows here, in his own person, how practicable the grace of his Master had made this sublime precept.

He fell asleep.] This was a common expression among the Jews to signify death, and especially the death of good men.

The first clause of the next chapter should come in here, *And Saul was consenting unto his death.*

CHAPTER VIII.

A general persecution is raised against the church, 1. Stephen's burial, 2. Saul greatly oppresses the followers of Christ, 3, 4. Philip the deacon goes to Samaria, preaches, works many miracles, converts many persons, and baptizes Simon the sorcerer, 5-13. Peter and John are sent by the apostles to Samaria; they confirm the disciples, and by prayer and imposition of hands they confer the Holy Spirit, 14-17. Simon the sorcerer, seeing this, offers them money, to enable him to confer the Holy Spirit, 18, 19. He is sharply reprov'd by Peter, and exhorted to repent, 20-23. He appears to be convinced of his sin, and implores an interest in the apostles' prayers, 24. Peter and John, having preached the gospel in the villages of Samaria, return to Jerusalem, 25. An angel of the Lord commands Philip to go towards Gaza, to meet an Ethiopian eunuch, 26. He goes, meets and converses with the eunuch, preaches the gospel to him, and baptizes him, 27-38. The Spirit of God carries Philip to Azotus, passing through which, he preaches in all the cities till he comes to Cæsarea, 39, 40.

AND ^aSaul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and ^bthey were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

²And devout men carried Stephen to his burial, and ^cmade great lamentation over him.

³As for Saul, ^dhe made havoc of the church, entering into every house, and haling men and women, committed them to prison.

⁴Therefore ^ethey that were scattered abroad went every where preaching the word.

⁵Then ^fPhilip went down to the city of Samaria, and preached Christ unto them.

⁶And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

^a Ch. vii. 58. xxii. 20.—^b Ch. xi. 19.—^c Gen. xxiii. 2. 1. 10. ² Sam. iii. 31.—^d Ch. vii. 58. ix. 1, 13, 21. xxii. 4. xxvi. 10, 11. ¹ Cor. xv. 8. Gal. i. 13. Phil. iii. 6. ¹ Tim. i. 13.—^e Matt. x. 23. Ch.

Verse 1. *Saul was consenting unto his death*] The word signifies *gladly consenting*, being pleased with his murderous work! How dangerous is a party spirit; and how destructive may seal even for the true worship of God prove, if not inspired and regulated by the spirit of Christ!

They were all scattered abroad—except the apostles.] Their Lord had commanded them, when persecuted in one city, to flee to another; this they did, but, wherever they went, they proclaimed the same doctrines, though at the risk and hazard of their lives.

That the apostles were not also exiled is a very remarkable fact: they continued in Jerusalem, to found and organize the infant church; and it is marvellous that the hand of persecution was not permitted to touch them.

Verse 2. *Devout men carried Stephen to his burial*] The Greek word signifies not only to carry, or rather to gather up, but also to do everything necessary for the interment of the dead.

Made great lamentation over him.] This was never done over any condemned by the Sanhedrin—they only bemoaned

⁷For ^gunclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

⁸And there was great joy in that city.

⁹But there was a certain man, called Simon, which beforetime in the same city ^hused sorcery, and bewitched the people of Samaria, ⁱgiving out, that himself was some great one:

¹⁰To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

¹¹And to him they had regard, because that of long time he had bewitched them with sorceries.

¹²But when they believed Philip preaching the things ^jconcerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

xi. 19.—^f Ch. vi. 5.—^g Mark xvi. 17.—^h Ch. xiii. 6.—ⁱ Ch. v. 38.—^j Ch. i. 8.

such privately. Stephen was not condemned by the sanhedrin; he probably fell a sacrifice to the fury of the bigoted, incensed mob.

Verse 3. *Saul made havoc of the church*] The word signifies the act of *ferocious animals*, such as bears, wolves, and the like, in seeking and devouring their prey.

Haling men and women.] Neither sparing age nor sex in the professors of Christianity.

Committed them to prison.] For, as the Romans alone had the power of life and death, the sanhedrin, by whom Saul was employed, chap. xvi. 10, could do no more than arrest and imprison, in order to inflict any punishment short of death.

Verse 4. *They that were scattered—went every where preaching*] Thus the very means devised by Satan to destroy the church became the very instruments of its diffusion and establishment.

Verse 5. *Then Philip*] One of the seven deacons, chap. vi. 5, called afterwards, *Philip the Evangelist*, chap. xxi. 8. *The city of Samaria*] At this time there was no city of

13 Then Simon himself believed also : and when he was baptized, he continued with Philip, and wondered, beholding the * miracles and signs which were done.

14 Now, when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John ;

15 Who, when they were come down, prayed for them, * that they might receive the Holy Ghost.

16 For * as yet he was fallen upon none of them ; only * they were baptized in * the name of the Lord Jesus.

17 Then * laid they their hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because * thou hast thought that * the gift of God may be purchased with money.

* Gr. signs and great miracles.—b Ch. ii. 38.—c Ch. xix. 2.—d Matt. xxviii. 19. Ch. ii. 38.—e Ch. x. 48. xix. 5. Heb. vi. 2.—f Matt. x. 8. See 2 Kings v. 16.—g Ch. ii. 38. x. 45. xi. 17.—h Dan.

Samaria existing. Hyrcanus had so utterly demolished it as to leave no vestige of it remaining.

As Sychem was the very heart and seat of the Samaritan religion, and Mount Gerizim the cathedral church of that sect, it is more likely that it should be intended than any other.

Verse 7. *For unclean spirits, crying with loud voice, came out of many that were possessed*] Hence it is evident that these unclean spirits were not a species of diseases ; as they are here distinguished from the paralytic and the lame.

Verse 9. *A certain man called Simon*] In ancient ecclesiastical writers, we have the strangest account of this man. All that we know to be certain is, that he used sorcery, that he bewitched the people, and that he gave out himself to be some great one.

The Greek word which we translate *used sorcery*, signifies practising the rites or science of the Magi.

And bewitched the people of Samaria] Astonishing, amazing, or confounding the judgment of the people, a word that expresses precisely the same effect which the tricks or legerdemain of a juggler produce in the minds of the common people who behold his feats.

That himself was some great one] That the feats which he performed sufficiently proved that he possessed a most powerful supernatural agency, and could do whatsoever he pleased.

Verse 10. *This man is the great power of God.*] That is, he is invested with it, and can command and use it.

Verse 12. *But when they believed Philip*] So it is evident that Philip's word came with greater power than that of Simon ; and that his miracles stood the test in such a way as the feats of Simon could not.

Verse 13. *Simon himself believed also*] He was struck with the doctrine and miracles of Philip—he saw that these were real ; he knew his own to be fictitious.

Continued with Philip, and wondered] He was as much astonished and confounded at the miracles of Philip as the people of Samaria were at his legerdemain. [The term is identical in meaning with that used in verses 9-11.]

Verse 14. *The word of God*] The doctrine of the Lord Jesus Christ.

Verse 15. *When they were come down*] This is a mode of speech which is used to designate a royal or imperial city.

Prayed for them that they might receive the Holy Ghost.] This was the prerogative of the apostles, and they were only instruments ; but they were those alone by which the Lord chose to work. But for what purpose was the Holy Spirit given ? Certainly not for the sanctification of the souls of the people : this they had on believing in Christ Jesus ; and this the apostles never dispensed. It was the miraculous gifts of the Spirit which were thus communicated ; the speaking with different tongues, and those extraordinary qualifications which were necessary for the successful preach-

21 Thou hast neither part nor lot in this matter : for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, * if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in * the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, * Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went : and, behold, * a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and * had come to Jerusalem, for to worship,

iv. 27. 2 Tim. ii. 25.—1 Heb. xii. 15.—2 Gen. xx. 7, 17. Exod. viii. 8. Num. xxi. 7. 1 Kings xlii. 6. Job xlii. 8. Jam. v. 16.—3 Zeph. iii. 10.—4 John xii. 20.

ing of the gospel ; and doubtless many, if not all, of those on whom the apostles laid their hands, were employed more or less in the public work of the church.

Verse 17. *Then laid they their hands on them*] They did not lay hands on all ; for certainly no hands in this way were laid on Simon.

Verse 18. *He offered them money*] Supposing that the dispensing this Spirit belonged to them—that they could give it to whomsoever they pleased ; and imagining that, as he saw them to be poor men, they would not object to take money for their gift.

Verse 20. *Thy money perish with thee*] This is an awful declaration ; and imports thus much, that if he did not repent, he and his ill-gotten goods would perish together ; his money should be dissipated, and his soul go into perdition.

Verse 21. *Thou hast neither part nor lot in this matter*] Thou hast no part among the faithful, and no lot in this ministry.

Thy heart is not right] It is not through motives of purity, benevolence, or love to the souls of men, that thou desirest to be enabled to confer the Holy Ghost ; it is through pride, vain glory, and love of money.

Verse 22. *Repent therefore of this thy wickedness*] St. Peter did not suppose his case to be utterly hopeless ; though his sin, considered in its motives and objects, was of the most heinous kind.

Verse 23. *The gall of bitterness*] A Hebraism for excessive bitterness.

Bond of iniquity.] An allusion to the mode in which the Romans secured their prisoners, chaining the right hand of the prisoner to the left hand of the soldier who guarded him.

Verse 24. *Pray ye to the Lord for me*] The words of Peter certainly made a deep impression on Simon's mind ; and he must have had a high opinion of the apostles' sanctity and influence with God, when he thus commended himself to their prayers.

Verse 25. *And they, when they had—preached—returned to Jerusalem*] That is, Peter and John returned, after they had borne testimony to and confirmed the work which Philip had wrought.

Verse 26. *Arise, and go toward the south*] The road which he is to take is marked out ; but what he is to do in that road, or how far he is to proceed, he is not told ! It is GOD who employs him, and requires of him implicit obedience. If he do his will, according to the present direction, he shall know, by the issue, that God hath sent him on an errand worthy of his wisdom and goodness.

Gaza, which is desert.] This is the desert, or, this is in the desert. Gaza was a town about two miles and a half from the sea-side ; it was the last town which a traveller

28 Was returning, and sitting in his chariot
* read Esaias the prophet.

29 Then ^b the Spirit said unto Philip, Go near,
and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him
* read the prophet Esaias, and said, Understandest
thou what thou readest?

31 And he said, ^c How can I, except some man
should guide me? And he desired Philip that he
would come up and sit with him.

32 The place of the scripture which he read was
this, ^e He was led as a sheep to the slaughter; and
like a lamb dumb before his shearer, so opened
he not his mouth:

33 In his humiliation his judgment was taken
away: and who shall declare his generation? for
his life is taken from the earth.

34 And the eunuch answered Philip, and said, I
pray thee, of whom speaketh the prophet this? of
himself, or of some other man?

^a Col. iii. 16.—^b Ch. xiii. 2.—^c Rom. xii. 11.—^d Eph. iii. 3, 4.—
^e Isa. liii. 7, 8.—^f Luke xxiv. 27. Ch. xviii. 28.—^g Ch. x. 47.—
^h Matt. xviii. 19. Mark xvi. 16.—ⁱ Matt. xvi. 16. John vi. 69.

passed through, when he went from Phenicia to Egypt,
and was at the entrance into a wilderness.

Some think that *desert* should be referred, not to *Gaza*,
but to the *way*; and that it signifies a road that was less
frequented.

Verse 27. *An eunuch*] The term eunuch was given to
persons in authority at court, to whom its *literal* meaning
did not apply.

Of great authority] *A prefect, lord-chamberlain* of the
royal household; or, rather, her *treasurer*.

The Ethiopians mentioned here are those who inhabited
the isle or peninsula of *Meroë*, above and southward of Egypt.
Strabo mentions a queen in this very district named *Candace*,
and though this could not have been the *Candace* mentioned
in the text, yet it establishes the fact that a queen of this
name did reign in this place; and we learn from others that
it was a name common to the queens of Ethiopia.

Had come to Jerusalem for to worship] Which is a proof
that he was a worshipper of the God of Israel; but how came
he acquainted with the Jewish religion? It has been long
credited by the Abyssinians that the queen of Sheba was not
only instructed by Solomon in the Jewish religion, but also
established it in her own empire on her return; and, from
that time till the present, they have preserved the Jewish
religion. This being granted, we may at once see that the
eunuch in question was a descendant of those *Jews*; or that
he was a *proselyte* in his own country to the Jewish faith,
and was now come up at the great feast to worship God at
Jerusalem.

Verse 28. *Sitting in his chariot, read Esaias the prophet.*] He
had gone to Jerusalem to worship; he had profited by
his religious exercises; and, even in travelling, he is improving
his time. Many, after having done their duty, as they call it,
in attending a place of worship, forget the errand that brought
them thither, and spend their time, on their return, rather
in idle conversation than in reading or conversing about the
word of God. It is no wonder that such should be always
learning, and never able to come to the knowledge of the
truth.

Verse 29. *Then the Spirit said unto Philip*] It is likely
that what the Spirit did in this case was by a strong impres-
sion on his mind, which left him no doubt of its being from
God.

Verse 30. *Heard him read the prophet Esaias*] The eunuch,
it seems, was reading aloud, and apparently in Greek, for that
was the common language in Egypt; and, indeed, almost in
every place it was understood.

Verse 31. *How can I, except some man should guide me?*] How
could he know anything of the gospel dispensation, to
which this scripture referred? That dispensation had not
yet been proclaimed to him; he knew nothing about *Jesus*.
But where that dispensation has been published, where the
four Gospels and the apostolic epistles are at hand, every-
thing relative to the salvation of the soul may be clearly
apprehended by any simple, upright person.

35 Then Philip opened his mouth, ^f and began
at the same scripture, and preached unto him
Jesus.

36 And as they went on *their way*, they came
unto a certain water: and the eunuch said, *See, here
is water*; ^g what doth hinder me to be baptized?

37 And Philip said, ^h If thou believest with all
thine heart, thou mayest. And he answered and
said, ⁱ I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still:
and they went down both into the water, both
Philip and the eunuch; and he baptized him.

39 And when they were come up out of the
water, ^j the Spirit of the Lord caught away Philip,
that the eunuch saw him no more: and he went on
his way rejoicing.

40 But Philip was found at Azotus: and passing
through he preached in all the cities till he came to
Cæsarea.

ix. 35, 38. xi. 27. Ch. ix. 20. 1 John iv. 15. v. 5, 13.—1 Kings
xviii. 12. 2 Kings ii. 16. Ezek. iii. 12, 14.

That he would come up, and sit with him.] So earnestly
desirous was he to receive instruction relative to those things
which concerned the welfare of his soul.

Verse 32. *The place of the scripture*] The section, or para-
graph.

Verse 33. *Who shall declare his generation?*] Answering
to the Hebrew *doro*, which Bp. Lowth understands as im-
plying *his manner of life*. It was the custom among the
Jews, when they were taking away any criminal *from judg-
ment to execution*, to inquire whether there was any person
who could appear in behalf of the character of the criminal
—any who, from intimate acquaintance with his *manner of
life*, could say anything in his favour? In our Lord's case,
this benevolent inquiry does not appear to have been made;
and perhaps to this breach of *justice*, as well as of *custom*,
the prophet refers.

Verse 35. *Began at the same scripture*] He made this his
text, and showed, from the general tenor of the sacred
writings, that *Jesus* was the *Christ*, or *Messiah*; and that
in *his* person, birth, life, doctrine, miracles, passion, death,
and resurrection, the scriptures of the Old Testament were
fulfilled.

Verse 36. *See, here is water*] He was not willing to omit
the first opportunity that presented itself of his taking upon
himself the profession of the gospel.

Verse 37. *I believe that Jesus Christ is the Son of God.*] He
believed that *Jesus*, whom Philip preached to him, was
THE *CHRIST* or *Messiah*, and consequently the *Son of God*.

Verse 38. *And they went down*] They alighted from the
chariot into the water. While Philip was instructing him,
and as he professed his faith in Christ, he probably plunged
himself under the water, as this was the plan which appears
to have been generally followed among the Jews in their
baptisms.

Verse 39. *The Spirit of the Lord caught away Philip*] Perhaps
this means no more than that the Holy Spirit sug-
gested to the mind of Philip that he should *withdraw abruptly*
from the eunuch, and thus leave him to pursue his journey,
reflecting on the important incidents which had taken
place.

Verse 40. *Philip was found at Azotus*] From the time he
left the eunuch, he was not heard of till he got to Azotus,
which was about 84 miles from Gaza, and probably it was
near Gaza that Philip met the eunuch. The Azotus of the
New Testament is the Ashdod of the Old, Josh. xv. 47.

Preached in all the cities, till he came to Cæsarea.] This
was *Cæsarea* in Palestine, formerly called *Strato's Tower*,
built by Herod the Great in honour of Augustus. There
was an excellent harbour here made by Herod; and, after
the destruction of Jerusalem, it became the *capitol* of the
whole land of Judea. It must be always distinguished from
Cæsarea Philippi, which was an inland town not far from
the springs of Jordan. Whenever the word *Cæsarea* occurs
without *Philippi*, the former is intended.

CHAPTER IX.

Saul, bent on the destruction of the Christians, obtains letters from the high-priest, authorizing him to seize those whom he should find at Damascus, and bring them bound to Jerusalem, 1, 2. On his way to Damascus, he has a divine vision, is convinced of his sin and folly, is struck blind, and remains three days without sight, and neither eats nor drinks, 3-9. Ananias, a disciple, is commanded in a vision to go and speak to Saul, and restore his sight, 10-16. Ananias goes and lays his hands on him, and he receives his sight, and is baptized, 17-19. Saul, having spent a few days with the Christians at Damascus, goes to the synagogues, proclaims Christ, and confounds the Jews, 20-22. The Jews lay wait to kill him, but the disciples let him down over the walls of the city in a basket, by night, and he escapes to Jerusalem, 23-25. Having wished to associate with the disciples there, they avoid him; but Barnabas takes and brings him to the apostles, and declares his conversion, 26, 27. He continues in Jerusalem preaching Christ, and arguing with the Hellenistic Jews, who endeavour to slay him; but the disciples take him to Cæsarea, and send him thence to his own city Tarsus, 28-30. About this time, the churches being freed from persecution, are edified and multiplied, 31. Peter heals Eneas, who had been afflicted with the palsy eight years: in consequence of which miracle, all the people of Lydda and Saron are converted, 32-35. Account of the sickness and death of a Christian woman named Tabitha, who dwelt at Joppa; and her miraculous restoration to life by the ministry of Peter, 36-41. Gracious effects produced among the inhabitants of Lydda by this miracle, 42, 43.

AND * Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high-priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any ^b of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And ^c as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And ^d he fell to the earth, and heard a voice saying unto him, Saul, Saul, ^e why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: ^f it is hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, ^g what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And ^h the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

* Ch. viii. 3. Gal. i. 13. 1 Tim. i. 13. — ^b Gr. of the way: So ch. xix. 9, 23. — ^c Ch. xxii. 6. xxvi. 12. 1 Cor. xv. 8. — ^d Dan. vii. 17. x. 9. — ^e Matt. xxv. 40, &c. — ^f Ch. v. 39. — ^g Luke ii. 10. Ch. ii. 37. xvi. 30. — ^h Dan.

Verse 1. *Saul, yet breathing out threatenings and slaughter]* The original text is very emphatic, and points out how determined Saul was to pursue and accomplish his fell purpose of totally destroying the infant church of Christ. St. Luke, who was master of the Greek tongue, chose such terms as best expressed a heart desperately and incessantly bent on accomplishing the destruction of the objects of its resentment. Such at this time was the heart of Saul of Tarsus; and it had already given full proof of its malignity, see chap. viii. 3. *Went unto the high priest]* The high priest was the proper organ through whom this business might be negotiated.

Verse 2. *Letters to Damascus to the synagogues]* Damascus, anciently called *Damask*, and *Darmask*, was once the metropolis of all Syria. It was situated at fifty miles' distance from the sea; from which it is separated by lofty mountains. It is washed by two rivers, *Amara* or *Abara* which ran through it, and *Pharpar*, called by the Greeks *Chrysorrhoeas*, the golden stream, which ran on the outside of its walls. It is one of the most ancient cities in the world, for it existed in the time of Abraham, Gen. xiv. 15; and how long before is not known.

And of this way] That is, this religion, for so *derec*, in Hebrew, and *hodos*, in Hellenistic Greek, are often to be understood.

Verse 3. *Suddenly there shined round about him]* This might have been an extraordinary flash of the electric fluid, accompanied with thunder, with which God chose to astonish and confound Saul and his company; but so modified it as to prevent it from striking them dead.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 And there was a certain disciple at Damascus ^a named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11 And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul ^b of Tarsus; for, behold, he prayeth,

12 And hath seen in a vision ^c a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, ^d how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all ^e that call on thy name.

15 But the Lord said unto him, Go thy way: for

x. 7. See ch. xxii. 9. xxvi. 18. — ^a Ch. xxii. 12. — ^b Ch. xxi. 39. xxii. 3. — ^c Ver. 1. — ^d Ver. 21. Ch. vii. 59. xxii. 16. 1 Cor. i. 2. 2 Tim. ii. 22.

Verse 4. *And he fell to the earth]* Being struck down with the lightning: many persons suppose he was on horseback, and painters thus represent him; but this is utterly without foundation. Painters are, in almost every case, wretched commentators.

Verse 5. *Who art thou, Lord?]* Who art thou, SIR? He had no knowledge who it was that addressed him, and would only use the term as any Roman or Greek would, merely as a term of civil respect.

I am Jesus whom thou persecutest] "Thy enmity is against me and my religion; and the injuries which thou dost to my followers I consider as done to myself."

The following words, making twenty in the original, and thirty in our version, are found in no Greek MS.

It is hard for thee, &c.] This is a proverbial expression, which exists, not only in substance, but even in so many words, both in the Greek and Latin writers. *Kentron* signifies an ox goad, a piece of pointed iron stuck in the end of a stick, with which the ox is urged on when drawing the plough.

Verse 6. *Lord, what wilt thou have me to do?]* The word *Lord*, is here to be understood in its proper sense, as expressing authority and dominion: in the 5th verse it appears to be equivalent to our word *Sir*.

Go into the city, and it shall be told thee, &c.] Jesus could have informed him at once what was his will concerning him; but he chose to make one of those very disciples whom he was going to bring in bonds to Jerusalem the means of his salvation.

* he is a chosen vessel unto me, to bear my name before ^b the Gentiles, and ^c kings, and the children of Israel;

16 For ^d I will shew him how great things he must suffer for my name's sake.

17 * And Ananias went his way, and entered into the house; and ^e putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and ^f be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. ^h Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, ⁱ that he is the Son of God.

* Ch. xiii. 2. xxii. 21. xxvi. 17. Rom. i. 1. 1 Cor. xv. 10. Gal. i. 15. ^g Ph. iii. 7, 8. 1 Tim. ii. 7. 2 Tim. i. 11.—^b Rom. i. 6 xi. 13. Gal. ii. 7, 8.—^c Ch. xv. 22, 23. xxvi. 1, &c.—^d Ch. xx. 21 xxi. 11. 2 Cor. xi. 23.—^e Ch. xxii. 12, 13.—^f Ch. viii. 17.—^g Ch.

21 But all that heard *him* were amazed, and said, 'Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?'

22 But Saul increased the more in strength, ^k and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 And after that many days were fulfilled, ^l the Jews took counsel to kill him:

24 ^m But their laying await was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and ⁿ let *him* down by the wall in a basket.

26 And ^o when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

ii. 4. iv. 31. viii. 17. xiii. 52.—^h Ch. xxvi. 20.—ⁱ Ch. viii. 37.—^j Ch. viii. 3. Ver. 1. Gal. i. 13. 23.—^k Ch. xviii. 28.—^l Ch. xxiii. 12. xv. 8. 2 Cor. xi. 26.—^m 2 Cor. xi. 32.—ⁿ So Josh. ii. 15. 1 Sam. xii. 12.—^o Ch. xxii. 17. Gal. i. 17, 18.

any kind of instrument, or the means by which an act is done.

This mode of speech was common also among the Greek and Roman writers.

Chosen vessel.—A *Hebraism*, for an *excellent* or *well-adapted instrument*. Whoever considers the character of St. Paul, his education, attainments in natural knowledge, the distinguished part he took—first against Christianity, and afterwards, on the fullest conviction, in its favour—will at once perceive how well he was qualified for the great work to which God had called him.

To bear my name before the Gentiles. Hence he was emphatically called, *the Apostle of the Gentiles*, 1 Tim. ii. 7; 2 Tim. i. 11.

Verse 16. *How great things he must suffer.* Some think that the words, *I will shew him, &c.*, refer to a visionary representation, which Christ was immediately to give Saul, of the trials and difficulties which he should have to encounter; as also of that *death* by which he should seal his testimony to the truth. [There is no authority for this.]

Verse 17. *Brother Saul.* As he found that the *Head* of the church had adopted Saul into the heavenly family, he made no scruple to give him the right hand of fellowship, and therefore said, *Brother Saul*.

The Lord, even Jesus. Of what use is this intrusive word *even* here? It injures the sense. St. Luke never wrote it; and our translators should not have inserted it.

And be filled with the Holy Ghost. So it appears that the Holy Spirit was given to him at this time, and probably by the imposition of the hands of Ananias. But who was the *instrument* is a matter of little importance; as the *apostleship*, and the *grace* by which it was to be fulfilled, came immediately from Jesus Christ himself. Nor has there ever been an apostle, nor a legitimate successor of an apostle, that was not made such by Christ himself.

Verse 18. *There fell from his eyes as it had been scales.* This was real: he had been so dazzled with the brightness of the light that we may suppose the globe of the eye, and particularly the *cornea*, had suffered considerable injury.

And arose, and was baptized. As baptism implied, in an adult, the public profession of that faith into which he was baptized, this baptism of Saul proved, at once, his own sincerity, and the deep and thorough conviction he had of the truth of Christianity.

Verse 19. *When he had received meat, he was strengthened.* His mind must have been greatly worn down under his three days' conviction of sin, and the awful uncertainty he was in concerning his state; but when he was baptized, and had received the Holy Ghost, his *soul* was divinely invigorated; and now, by taking food, his *bodily* strength, greatly exhausted by three days' fasting, was renewed also.

Then was Saul certain days with the disciples. Doubtless under *instructions*, relative to the doctrines of Christianity; which he must learn *particularly*, in order to preach them successfully. His miraculous conversion did not im-

Verse 7. *Stood speechless, hearing a voice, but seeing no man.* The men were *stupefied*, hearing the voice or *thunder* but not distinguishing the words, which were addressed to Saul alone; and which were spoken out of the thunder, or in a small still voice, after the peal had ceased. This consideration amply reconciles the passage in the text with that in chap. xiii. 9. It has been a question among divines, whether Jesus Christ did *really* appear to Saul on this occasion. Ananias, it seems, was informed that there had been a *real appearance*, for, in addressing Saul, ver. 17, he says, *The Lord Jesus that APPEARED unto THEE in the way as thou camest, &c.* But St. Paul's own words, 1 Cor. ix. 1, put the subject out of dispute.

Verse 8. *When his eyes were opened, he saw no man.* He not only saw no man, but he saw *nothing*, being quite blind; and therefore was led by the hand to Damascus, being *without sight*.

Verse 9. *Neither did eat nor drink.* The anxiety of his mind and anguish of his heart were so great.

Verse 10. *A certain disciple—named Ananias.* A general opinion has prevailed in the Greek church that this Ananias was one of the seventy-two disciples, and that he was martyred; and they celebrate his martyrdom on the first of October.

To him said the Lord in a vision. It is very probable that the whole took place in a *dream*.

Verse 11. *Arose, and go into the street which is called Straight.* Tarsus was a city of Cilicia, seated on the *Cydanus*, and now called *Tarassos*. It was, at one period, the capital of all Cilicia, and became a rival to Alexandria and Athens in the arts and sciences. The inhabitants, in the time of Julius Cæsar, having shown themselves friendly to the Romans, were endowed with all the privileges of Roman citizens; and it was on this account that St. Paul claimed the rights of a Roman citizen; a circumstance which, on different occasions, was to him, and the cause in which he was engaged, of considerable service.

Behold, he prayeth. He is earnestly seeking to know my will, and to find the salvation of his soul; therefore, go *speedily*, and direct him.

Verse 12. *Hath seen in a vision.* While God prepares Ananias, by a vision, to go and minister to Saul, he at the same time prepares Saul, by another vision, to profit by this ministry.

Verse 13. *Lord, I have heard by many of this man.* This was all done in a *dream*, else this sort of reasoning with his Maker would have been intolerable in Ananias.

Thy saints. That is, the *Christians*, or followers of Christ.

Verse 14. *And here he hath authority, &c.* Ananias had undoubtedly heard of Saul's coming, and the commission he had received from the chief priests.

Verse 15. *Go thy way.* He was thus prevented from going farther in his reasoning on this subject.

He is a chosen vessel unto me. The word is Greek, though literally signifying a *vessel*, is also used to signify

27 *But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them, coming in and going out, at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: *but they went about to slay him.

30 Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 *Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified: and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.

*Ch. iv. 36. xlii. 2.—^b Ver. 20, 22.—^c Gal. i. 18.—^d Ch. vi. 1. xi 20.—^e Ver. 23. 2 Cor. xi. 26.—^f See ch. viii. 1.—^g 1 Cor. xii. 18. vi. 19.—^h Ch. viii. 14.—ⁱ Ch. iii. 6, 18. iv. 10.—^j 1 Chron. v. 16.—

ply that he must then have a consummate knowledge of every Christian doctrine.

Verse 20. *Preached Christ in the synagogues*] The first offers of the grace of the gospel were uniformly made to the Jews. Saul did not at first offer Jesus to the *heathens* at Damascus; but to the *synagogues* of the Jews.

Verse 21. *Is not this he that destroyed them*] The verb has three acceptations in the Greek writers: 1. *To treat one as an enemy, to spoil him of his goods.* 2. *To lead away captive, to imprison.* 3. *To slay.* Paul was properly a *destroyer*, in all these senses.

Verse 22. *Confounded the Jews*] Overwhelmed them so with his arguments that they were obliged to *blush* for the weakness of their own cause.

Proving that this] This person, viz., JESUS, is *very Christ*; is THE CHRIST, or Messiah.

Verse 23. *And after that many days were fulfilled*] What follows relates to transactions which took place about *three years* after his conversion, when he had come a second time to Damascus, after having been in Arabia. See Gal. i. 17, 18.

Verse 24. *They watched the gates day and night to kill him.*] At this time Damascus was under the government of Aretas, king of Arabia, who was now at war with Herod, his son-in-law, who had put away his daughter in order to marry Herodias, his brother Philip's wife.

Verse 25. *Let him down by the wall*] Favoured, probably, by a house built against or upon the wall, through the window of which they could lower him in a basket.

Verse 26. *He assayed to join himself to the disciples*] He endeavoured to get closely united to them, to be in religious fellowship with them.

Believed not that he was a disciple.] They did not suppose it possible that such a person could be converted to the faith of Christ.

Verse 27. *Barnabas—brought him to the apostles*] That is, to Peter and James; for other of the apostles he saw none, Gal. i. 19. It appears that he went up at this time to Jerusalem merely to see Peter, with whom he abode fifteen days, Gal. i. 18. How it came that the apostles and church at Jerusalem had not heard of Saul's conversion, which had taken place *three years* before, is not easy to be accounted for.

Verse 28. *He was with them, coming in and going out*] Freely conversing and associating with them; but this seems to have continued only *fifteen days*. See Gal. i. 18.

Verse 29. *Disputed against the Grecians*] That is, the Hellenistic Jews, viz., those who lived in Grecian cities, spoke the Greek language, and used the Septuagint Version for their scriptures.

Verse 30. *They brought him down to Cæsarea*] Calmet contends that this was Cæsarea of Palestine, and not Cæsarea Philippi.

Sent him forth to Tarsus.] This was his own city; and it was right that he should proclaim to his own countrymen and relatives that gospel through which he was become wise to salvation.

Verse 31. *Then had the churches rest*] Instead of the churches, several MSS. and Versions have the church. Every

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, 'Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt in Lydda and Saron saw him, and turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

*Ch. xi. 21.—¹ Or, Doe, or Roe.—² 1 Tim. ii. 10. Tit. iii. 8.—³ Ch. i. 13.—⁴ Or, be grieved.

assembly of God's people was a church; the aggregate of these assemblies was THE CHURCH. The word which we translate *rest*, and which literally signifies *peace*, evidently means, in this place, *prosperity*; and in this sense both it and the Hebrew *shalom* are repeatedly used.

Were edified.] A metaphor taken from a building. This figure frequently occurs in the sacred writings, especially in the New Testament. It has its reason in the original creation of man: God made the first human being as a *shrine* or *temple*, in which himself might dwell. Sin entered, and the heavenly building was destroyed. The materials, however, though all dislocated, and covered with rubbish and every way defiled, yet exist; no essential power or faculty of the soul having been lost. The work of redemption consists in building up this house as it was in the beginning, and rendering it a proper habitation for God. The various powers, faculties, and passions, are all to be purified and refined by the power of the Holy Spirit, and order and harmony restored to the whole soul.

Walking in the fear of the Lord] Keeping a continually tender conscience; abhorring all sin; having respect to every divine precept; dreading to offend him from whom the soul has derived its being and its blessings.

In the comfort of the Holy Ghost] In a consciousness of their acceptance and union with God, through his Spirit, by which solid peace and happiness are brought into the soul.

Were multiplied.] No wonder that the church of God increased, when such lights as these shone among men.

Verse 32. *As Peter passed throughout all quarters*] The churches having rest, the apostles made use of this interval of quiet to visit the different congregations, in order to build them up on their most holy faith.

To the saints] The Jews, who had been converted to Christianity.

Which dwelt at Lydda.] A town in the tribe of Ephraim, almost on the border of Judea, and nigh unto Joppa: it was about ten leagues from Jerusalem, and was afterwards known by the name of Diospolis, or the city of Jupiter.

Verse 34. *Jesus Christ maketh thee whole*] Not Peter, for he had no power but what was given him from above.

Arise, and make thy bed.] He was at home, and therefore was not commanded, as the paralytic person, to take up his bed; but he was ordered to make it—strew it afresh, that all might see that the cure was perfect.

Verse 35. *All that dwelt in Lydda and Saron saw him*] Saron was that *champaign country* that lay between Joppa and Lydda. The long affliction of this man had been well known; and his cure, consequently, became a subject of general examination: it was found to be real.

Verse 36. *Now there was at Joppa*] This was a sea-port town on the coast of the Mediterranean Sea, about a day's journey from Jerusalem. It is at present called Jaffa, and is still a place of considerable note.

A certain disciple named Tabitha] This word is more properly Syriac than Hebrew. The word has the same meaning as the Hebrew *tsebi*, and the Greek *Dorcas*, and signifies the *gazelle* or *antelope*; and it is still customary in

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber : and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter ^aput them all forth, and ^bkneeled down, and prayed; and turning *him* to the body ^csaid, Tabitha, arise. And she opened

^a Matt. ix. 25.—^b Ch. vii. 60.—^c Mark v. 41, 42. John xi. 43.

the East to give the names of beautiful animals to young women.

This woman was full of good works] Her soul was full of love to God and man; and her whole time was filled up with works of piety and mercy.

Verse 37. *She was sick and died]* Even her holiness and usefulness could not prevent her from sickness and death.

Whom when they had washed] Having the fullest proof that she was dead, they prepared for her interment.

Verse 38. *Sent unto him—desiring—that he would not delay to come]* It is not likely that they had any expectation that he should raise her from the dead; for none of the apostles had as yet raised any; and if God did not choose to restore Stephen to life, this favour could not be reasonably expected in behalf of inferior persons. However, they might hope that he who cured Eneas at Lydda might cure Dorcas; for it is probable that they had sent for Peter before she died; and in this sense we might understand the text.

Verse 39. *Shewing the coats and garments]* The outer and inner garments.

Verse 40. *Peter put them all forth, and kneeled down, and prayed]* It was not even known to Peter that God would work this miracle: therefore he put all the people out, that he might seek the will of God by fervent prayer, and during his supplications be liable neither to distraction nor interruption, which he must have experienced had he permitted this company of weeping widows to remain in the chamber.

And turning—to the body] The lifeless body, for the spirit had already departed.

Said, Tabitha, arise.] During his wrestling with God, he

her eyes; and when she saw Peter, she sat up.
41 And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, he presented her alive.

42 And it was known throughout all Joppa; ^aand many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa, with one ^aSimon a tanner.

^a John xi. 45. xii. 11.—^a Ch. x. 6.

had, undoubtedly, received confidence that she would be raised at his word.

And when she saw Peter, she sat up.] As Dorcas was a woman so eminently holy, her happy soul had doubtless gone to the paradise of God. Must she not therefore be filled with regret to find herself thus called back to earth again? No: for, 1. As a saint of God, her Maker's will must be hers; because she knew that this will must be ever best. 2. It is very likely that, in the case of the revivescence of saint or sinner, God mercifully draws a veil over all they have seen or known, so that they have no recollection of what they have either seen or heard. Even St. Paul found it impossible to tell what he had heard in the third heaven, though he was probably not in the state of the dead. Of the economy of the invisible world God will reveal nothing. *We walk here by faith, and not by sight.*

Verse 41. *Saints and widows]* In primitive times the widows formed a distinct part of the Christian Church.

Verse 42. *Many believed in the Lord.]* That is, in Christ Jesus, in whose name, and through whose power, they understood this miracle to be wrought.

Verse 43. *He tarried many days in Joppa]* Taking advantage of the good impression made on the people's minds by the miracle.

Simon a tanner.] The person who dealt in the hides, whether of clean or unclean animals, could not be in high repute among the Jews. Even in Joppa, the trade appears to have been reputed unclean; and therefore this Simon had his house by the sea-side.

CHAPTER X.

An angel appears to Cornelius, a centurion, and directs him to send to Joppa, for Peter, to instruct him in the way of salvation, 1-6. He sends accordingly, 7, 8. While the messengers are on their way to Joppa, Peter has a remarkable vision, by which he is taught how he should treat the Gentiles, 9-16. The messengers arrive at the house of Simon the tanner, and deliver their message, 17-22. They lodge there that night, and on the morrow Peter accompanies them to Cæsarea, where they find Cornelius and his friends assembled, waiting the coming of Peter, 23, 24. Peter makes an apology for his coming, and inquires for what purpose Cornelius had sent for him, 25-29. Cornelius answers, 30-33. And Peter preaches unto him Jesus, as the Saviour of the world, and the Judge of quick and dead, 34-43. While he speaks, the Holy Ghost descends on Cornelius and his company; and they speak with new tongues, and magnify God, 44-46. Peter commands them to be baptized in the name of the Lord, 47, 48.

THERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band.

2 ^a A devout man, and one that ^b feared God with all his house, which gave much alms to the people, and prayed to God alway.

3 ^c He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter:

6 He lodgeth with one ^d Simon a tanner, whose house is by the sea side: ^e he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all these things unto them, he sent them to Joppa.

^a Ver. 22. Ch. viii. 2. xxii. 12. — ^b Ver. 35. — ^c Ver. 30. Ch. xi. 13. — ^d Ch. ix. 43. — ^e Ch. xi. 14. — ^f Ch. xi. 5. &c. — ^g Ch. vii. 56. Rev. xix. 11. — ^h Lev. xi. 4. xx. 25. Deut. xiv. 3. 7. Ezek. iv. 14. —

Verse 1. *There was a certain man in Cæsarea*] This was Cæsarea of Palestine, called also *Strato's Tower*, and the residence of the Roman procurator.

A centurion] The chief or captain of 100 men, as both the Greek and Latin words imply.

The band called the Italian band] The word which we translate *band*, signifies the same as *cohort* or *regiment*.

Verse 2. *A devout man*] A person who worships the true God, and is no idolater.

One that feared God] One who was acquainted with the true God, by means of his word and laws; who respected these laws, and would not dare to offend his Maker and his Judge.

Gave much alms] His love to God led him to love men; and his love proved its sincerity by acts of beneficence and charity.

Prayed to God alway] Felt himself a dependent creature; knew he had no good but what he had received; and considered God to be the fountain whence he was to derive all his blessings. *He prayed to God alway*; was ever in the spirit of prayer, and frequently in the act.

Verse 3. *He saw in a vision evidently*] The text is as plain as it can be, that an angel of God did appear to Cornelius. This was in a vision, i. e., a supernatural representation; and it was manifestly, evidently made; and at such a time too as precluded the possibility of his being asleep; for it was about the ninth hour of the day, answering to our three o'clock in the afternoon, the time of public prayer, according to the custom of the Jews, and while Peter was engaged in that sacred duty.

Verse 4. *Thy prayers and thine alms are come up for a memorial*] This is a manifest allusion to the meat-offering, which, in Lev. ii. 16, is said to be *azkerah*, a memorial (speaking after the manner of men), to put God in remembrance that such a person was his worshipper, and needed his protection and help.

Verse 6. *What thou oughtest to do*] From this it appears that matters of great moment had occupied the mind of Cornelius. He was not satisfied with the state of his own soul, nor with the degree he possessed of religious knowledge; and he set apart a particular time for extraordinary fasting and prayer, that God might farther reveal to him the knowledge of his will.

Verse 7. *And a devout soldier*] We do not find that it was then, even among the Romans, considered a disgrace for a military officer to teach his men lessons of morality, and piety towards God, whatever it may be in some Christian countries in the present time.

Verse 9. *On the morrow, as they went on their journey*] From Joppa to Cæsarea was about twelve or fifteen leagues; the messengers could not have left the house of Cornelius till

9 On the morrow, as they went on their journey, and drew nigh unto the city, ^f Peter went up upon the house-top to pray about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 ^g And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; ^h for I have never eaten anything that is common or unclean.

15 And the voice spake unto him again the second time, ⁱ What God hath cleansed, that call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made en-

^f Matt. xv. 11. Ver. 28. Rom. xiv. 14, 17, 20. 1 Cor. x. 25. 1 Tim. iv. 4. Tit. i. 15.

about two hours before sunset; therefore, they must have travelled a part of the night, in order to arrive at Joppa the next day, towards noon.

Peter went up upon the house-top to pray] The house-top was the place of retirement; and thither Peter went for the purpose of praying to God.

Verse 10. *He became very hungry*] It seems that this happened about dinner-time; for it appears that they were making ready, dressing the victuals for the family. The dinner among the ancients was a very slight meal; and they had no breakfast: their supper was their principal meal.

He fell into a trance] An ecstasy fell upon him. Being earnestly engaged with God, all natural appetites became absorbed in the intense application of his soul to his Maker. While every passion and appetite was under this divine influence, and the soul, without let or hindrance, freely conversing with God, then the visionary and symbolical representation mentioned here took place.

Verse 11. *And saw heaven opened*] His mind now entirely spiritualized, and absorbed in heavenly contemplation, was capable of discoveries of the spiritual world; a world which, with its plenitude of inhabitants, surrounds us at all times; but which we are incapable of seeing through the dense medium of flesh and blood, and their necessarily concomitant earthly passions.

A great sheet knit at the four corners] Perhaps intended to be an emblem of the universe, and its various nations, to the four corners of which the gospel was to extend.

Verse 12. *All manner of four-footed beasts, &c.*] Every species of quadrupeds, whether wild or domestic; all reptiles, and all fowls. Consequently, both the clean and unclean were present in this visionary representation.

Verse 13. *Rise, Peter; kill and eat.*] Sacrifice and eat. Though this verb is sometimes used to signify the slaying of animals for food, yet, as the proper notion is to slay for the purpose of sacrifice, it appears to me to be better to preserve that meaning here. The Jews and Gentiles are certainly represented by the clean and unclean animals in this large vessel: these, by the ministry of the gospel, were to be offered up a spiritual sacrifice to God. Peter was to be a prime instrument in this work; he was to offer them to God, and rejoice in the work of his hands.

Verse 14. *Common or unclean.*] By common, whatever was in general use among the Gentiles is to be understood; by unclean, everything that was forbidden by the Mosaic law. However, the one word may be considered as explanatory of the other.

Verse 15. *What God hath cleansed*] God, who made at first the distinction between Jews and Gentiles, has a right to remove it, whenever and by whatever means he pleases: he, therefore, who made the distinction, for wise purposes,

quyry for Simon's house, and stood before the gate, 18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 While Peter thought on the vision, * the Spirit said unto him, Behold, three men seek thee.

20 ^b Arise therefore, and get thee down, and go with them, doubting nothing : for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius ; and said, Behold, I am he whom ye seek : what is the cause wherefore ye are come ?

22 And they said, * Cornelius the centurion, a just man, and one that feareth God, and ^a of good report among all the nation of the Jews, was warned from God by an holy angel, to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged them. And on the morrow Peter went away with them, * and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, ' Stand up ; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how ^a that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation ;

^a Ch. xi. 12. — ^b Ch. xv. 7. — ^c Ver. 1, 2, &c. — ^d Ch. xxii. 12. — ^e Ver. 45, Ch. xi. 12. — ^f Ch. xiv. 14, 15. Rev. xix. 10. xxii. 9. — ^g John iv. 9. xviii. 28. Ch. xi. 8. Gal. ii. 12, 14 — ^h Ch. xv. 8, 9. Eph. iii. 6. — ⁱ Ch. i. 10. — ^j Matt. xxviii. 8. Mark xvi. 5. Luke xxiv. 4. — ^k Ver. 4, &c. Dan. x. 12. — ^l Heb. vi. 10. — ^m Deut. x. 17. 2 Chron. xix. 7. Job xxxiv. 19. Rom. ii. 11. Gal. ii. 6. Eph.

between the clean and the unclean, now pronounces all to be clean.

Verse 16. *This was done thrice*] For the greater certainty, and to make the deeper impression on the apostle's mind.

Verse 17. *While Peter doubted—the men—stood before the gate*] How exactly does everything in the conduct of Providence occur ; and how completely is everything adapted to time, place, and occasion ! Those simple occurrences which men snatch at, and press into the service of their own wishes, and call them providential openings, may, indeed, be links of a providential chain, in reference to some other matter ; but unless they be found to speak the same language in all their parts, occurrence corresponding with occurrence, they are not to be construed as indications of the Divine will in reference to the claimants.

Verse 22. *Cornelius the centurion, &c.*] They gave him the simple relation which they had received from their master.

Verse 23. *Then called he them in, &c.*] They had already walked a long journey in a short time, and needed refreshment ; and it was thought expedient they should rest that night with Simon the tanner.

Certain brethren from Joppa] They were six in number, as we learn from chap. xi. 12.

Verse 24. *His kinsmen and near friends*] His relatives, and necessary friends. It appears that he had collected the whole circle of his intimate acquaintance, that they also might profit by a revelation which he expected to come immediately from heaven.

Verse 25. *Fell down at his feet, and worshipped him.*] As Peter's coming was announced by an angel, Cornelius might have supposed that Peter himself was an angel ; it was, probably, in consequence of this thought that he prostrated himself before Peter, offering him the highest act of civil respect ; for there was nothing in the act, as performed by Cornelius, which belonged to the worship of the true God.

Verse 26. *I myself also am a man.*] " I am not an angel ; I am come to you simply, on the part of God, to deliver to you the doctrine of eternal life."

Verse 27. *And as he talked with him*] Cornelius had met

but ^b God hath shewed me that I should not call any man common or unclean.

29 Therefore came I unto you without gainsaying, as soon as I was sent for : I ask therefore, for what intent ye have sent for me ?

30 And Cornelius said, Four days ago I was fasting until this hour ; and at the ninth hour I prayed in my house, and, behold, ^a a man stood before me ⁱ in bright clothing,

31 And said, Cornelius, ^b thy prayer is heard, ⁱ and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter ; he is lodged in the house of one Simon a tanner by the sea side ; who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee ; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, ^m Of a truth I perceive that God is no respecter of persons :

35 But ⁿ in every nation, he that feareth him, and worketh righteousness, is accepted with him.

36 The word which God sent unto the children of Israel, ^o preaching peace by Jesus Christ : (^p he is Lord of all :)

37 That word, *I say*, ye know, which was published throughout all Judea, and ^q began from Galilee, after the baptism which John preached ;

vi. 9. Col. iii. 25. 1 Pet. i. 17. — ^a Ch. xv. 9. Rom. ii. 13, 27. iii. 22, 29. x. 12, 13. 1 Cor. xii. 13. Gal. iii. 28. Eph. ii. 18, 19. iii. 6. — ^b Isa. lvii. 19. Eph. ii. 14, 16, 17. Col. i. 20. — ^c Matt. xxviii. 18. Rom. x. 12. 1 Cor. xv. 27. Eph. i. 20, 22. 1 Pet. iii. 22. Rev. xvii. 14. xix. 16. — ^d Luke iv. 14.

Peter at some short distance from his house, and they conversed together till they went in.

Verse 28. *Ye know how that it is an unlawful thing &c.*] He addressed the whole company, among whom it appears, there were persons well acquainted with Jewish customs ; probably some of them were Jewish proselytes.

But God hath shewed me, &c.] He now began to understand the import of the vision which he saw at Joppa.

Verse 30. *Four days ago I was fasting until this hour*] It was then about three o'clock in the afternoon ; and it appears that Cornelius had continued his fasts from three o'clock the preceding day to three o'clock the day following ; not that he had fasted four days together, as some suppose, for, even if he did fast four days consecutively, he ate one meal on each day.

Verse 31. *Thy prayer is heard*] Cornelius prayed, fasted, and gave alms. It was in this way he looked for salvation ; not to purchase it : but these were the means he used to get his soul brought to the knowledge of the truth.

Verse 33. *Are we all here present before God*] The people were all waiting for the preacher, and every heart was filled with expectation ; they waited as before God, from whose messenger they were about to hear the words of life.

Verse 34. *God is no respecter of persons*] It was a long and deeply rooted opinion among the Jews, that God never would extend his favour to the Gentiles ; and that the descendants of Jacob only should enjoy his peculiar favour and benediction. Of this opinion was St. Peter, previously to the heavenly vision mentioned in this chapter.

Verse 35. *But in every nation he that feareth him, &c.*] In every nation he who, according to his light and privileges, fears God, worships him alone (for this is the true meaning of the word), and worketh righteousness, abstains from all evil, gives to all their due, injures neither the body, soul, nor reputation of his neighbour, is accepted with him. It is not therefore the nation, kindred, profession, mode or form of worship, that the just God regards ; but the character, the state of heart, and the moral deportment.

Verse 36. *The word which God sent, &c.*] Few verses in the New Testament have perplexed critics and divines more

38 How ^a God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; ^b for God was with him.

39 And ^c we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; ^d whom they slew and hanged on a tree:

40 Him ^e God raised up the third day, and shewed him openly;

41 ^f Not to all the people, but unto witnesses chosen before of God, *even to us*, ^g who did eat and drink with him after he rose from the dead.

42 And ^h he commanded us to preach unto the people, and to testify ⁱ that it is he which was ordained of God *to be the Judge of* ^j quick and dead.

43 ^k To him give all the prophets witness, that

^a Luke iv. 18. Ch. ii. 22. iv. 27. Heb. i. 9.—John iii. 2.—Ch. ii. 32.—^b Ch. v. 30.—Ch. ii. 24.—John xiv. 17, 22. Ch. xiii. 31.—^c Luke xxiv. 30, 43. John xxi. 13.—Matt. xxviii. 19, 20. Ch. i. 8.—John v. 22, 27. Ch. xvii. 31.—Rom. xiv. 9, 19. 2 Cor. v. 10. 2 Tim. iv. 1. 1 Pet. iv. 5.—^d Isa. liii. 11. Jer. xxxi. 34.

than this. The ancient copyists seem also to have been puzzled with it; as the great variety in the different MSS. sufficiently proves.

All exhortations proclaim this truth, which the apostle laboured to establish, namely, that God intended the salvation of all men by Jesus Christ; and therefore proclaimed reconciliation to all, by him who is *Lord, maker, preserver, redeemer, and judge of all*. And of this the apostle was now more convinced by the late vision; and his mission from him who is Lord of all to Cornelius, a heathen, was a full illustration of the heavenly truth; for the very meeting of Peter, once a prejudiced Jew, and Cornelius, once an unenlightened Gentile, was a sort of first-fruits of this general reconciliation, and a proof that Jesus was LORD of ALL.

Verse 37. *That word—ye know*] This account of Jesus of Nazareth ye cannot be unacquainted with; because it has been proclaimed throughout all Judea and Galilee, from the time that John began to preach.

Verse 38. *God anointed Jesus of Nazareth*] Here, as Messiah signifies the *anointed one*, and *Christ* has the same signification in Greek, Peter proclaims Jesus as the *Messiah*, and refers to the miracles which he wrought as the *proof* of it. This delicate, but forcible allusion is lost by most readers.

Verse 39. *We are witnesses of all*] In this speech St. Peter may refer, not only to the twelve apostles, but to the six brethren whom he had brought with him.

Verse 41. *Not to all the people*] In the order of divine providence, the public were to be no longer instructed by Jesus Christ *personally*; but it was necessary that those, who were to preach redemption in his name should be thoroughly furnished to this good and great work; therefore, the time he spent on earth, after his resurrection, was devoted to the instruction of his disciples.

Witnesses chosen before of God] That is, God chose such men to attest this fact as were every way best qualified to give evidence on the subject; persons who were always to be found; who might at all times be confronted with those, if any such should offer themselves, who could pretend to prove that there was any imposture in this case; and persons who, from the very circumstances in which they were placed, must appear to have an absolute conviction of the truth of all they attested.

But why was not Christ, after his resurrection, shown to *all the people*? 1. Because it was impossible that such a thing could be done without mob and tumult. 2. God chose such witnesses whose testimony should be unimpeach-

through his name, ^l whosoever believeth in him shall receive remission of sins.

44 While Peter yet spake these words, ^m the Holy Ghost fell on all them which heard the word.

45 ⁿ And they of the circumcision which believed were astonished, as many as came with Peter, ^o because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost ^p as well as we?

48 ^q And he commanded them to be baptized ^r in the name of the Lord. Then prayed they him to tarry certain days.

Dan. ix. 24. Mic. vii. 18. Zech. xiii. 1. Mal. iv. 2. Ch. xxvi. 22.—^l Ch. xv. 9. xxvi. 18. Rom. x. 11. Gal. iii. 22.—^m Ch. iv. 31. viii. 15, 16, 17. xi. 15.—ⁿ Ver. 23.—^o Ch. xi. 18. Gal. iii. 14.—^p Ch. xi. 17. xv. 8, 9. Rom. x. 12.—^q 1 Cor. i. 17.—^r Ch. ii. 38. viii. 18.

able; the men who knew him best, and who by their depositions in proof of the fact should evidently risk their lives. And 3, as *multitudes* are never called to witness any fact, but a *few* selected from the rest, whose knowledge is most accurate, and whose veracity is unquestionable, therefore, God showed not Christ risen from the dead to *all the people*, but to *witnesses chosen by himself*.

Verse 42. *The Judge of quick and dead.*] The word *quick* we retain from our ancient mother tongue, the Saxon.

Verse 43. *To him give all the prophets witness*] See Isa. ix. 6, lii. 7, liii. 5, 6, lix. 20; Jer. xxxi. 34; Dan. ix. 24; Mio. vii. 18, &c.; and Zech. xiii. 1.

Remission of sins.] The phrase means simply the *taking away of sins*; and this does not refer to the *guilt* of sin merely, but also to its *power, nature, and consequences*.

Verse 44. *While Peter yet spake*] In what manner this gift was bestowed we cannot tell; probably it was in the same way in which it had been given on the day of pentecost; for as they spake with tongues, which was the effect of the descent of the Spirit as flaming tongues on the heads of the disciples on the day of pentecost, it is very likely that the same appearance now took place.

Verse 45. *They of the circumcision—were astonished.*] Because it was a maxim with them that the *Shechinah* or divine influence could not be revealed to any person who dwelt beyond the precincts of the promised land.

Verse 46. *And magnify God.*] They had got *new hearts* as well as *new tongues*.

Verse 47. *Can any man forbid water*] These had evidently received the *Holy Ghost*, and consequently were become members of the mystical body of Christ; and yet St. Peter requires that they shall receive baptism by *water*, that they might become members of the Christian Church. Therefore the *baptism of the Spirit* did not *supersede* the *baptism by water*; nor indeed can it; as *baptism*, as well as the *supper of our Lord*, were intended, not only to be means of grace, but standing, *irrefragable proofs* of the truth of Christianity.

Verse 48. *To be baptized in the name of the Lord.*] Which implied their *taking upon them the public profession of Christianity*, and believing on Christ Jesus as their saviour and sovereign; for, as they were baptized *in his name*, they professed thereby to be his disciples and followers.

Then prayed they him to tarry certain days.] They felt the necessity of farther instruction, and prayed him to continue his ministry a little longer among them; and to this he no doubt consented.

CHAPTER XI.

Peter returns to Jerusalem, and is accused of having associated with the Gentiles, 1-3. He defends himself, by relating at large the whole business concerning Cornelius, 4-17. His defence is accepted, and the whole church glorifies God for having granted unto the Gentiles repentance unto life, 18. An account of the proceedings of those who were scattered abroad by the persecution that was raised about Stephen; and how they had spread the gospel among the circumcision, in Phœnice, Cyprus, and Antioch, 19-21. The church at Jerusalem, hearing of this, sends Barnabas to confirm them in the faith, 22, 23. His character, 24. He goes to Tarsus to seek Saul, whom he brings to Antioch, where the disciples are first called CHRISTIANS, 25, 26. Certain prophets foretel the dearth which afterwards took place in the reign of the Emperor Claudius, 27, 28. The disciples send relief to their poor brethren in Judea, by the hands of Barnabas and Saul, 29, 30.

AND the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, ^athey that were of the circumcision contended with him,

3 Saying, ^bThou wentest in to men uncircumcised, ^cand didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded it ^dby order unto them, saying,

5 ^eI was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

^a Ch. x. 45. Gal. ii. 12.—^b Ch. x. 28.—^c Gal. ii. 12.—^d Luke i. 3.—^e Ch. x. 9, &c.

Verse 2. *Contended with him*] A manifest proof this that the primitive church at Jerusalem had no conception of St. Peter's supremacy, or of his being prince of the apostles.

Verse 3. *Thou wentest in to men uncircumcised*] In a Jew, this was no small offence; and, as they did not know the reason of St. Peter's conduct, it is no wonder they should call him to account for it, as they considered it to be a positive transgression of the law and custom of the Jews.

Verse 12. *These six brethren*] Probably pointing to them, being present, as proper persons to confirm the truth of what he was delivering.

Verse 14. *Thou and all thy house shall be saved*] This is an additional circumstance: before, it was said, chap. x. 6, Peter shall tell thee what thou oughtest to do; and, in ver. 38, who when he cometh shall speak unto thee.

Verse 16. *Ye shall be baptized with the Holy Ghost*] The words of our Lord, as quoted chap. i. 5, to which St. Peter refers here, have been supposed by many to be referred to the apostles alone; but here it is evident that St. Peter believed they were a promise made to all Christians, i. e., to all, whether Jews or Gentiles, who should believe on Jesus Christ.

Verse 17. *God gave them the like gift, &c.*] Viz., the Holy Spirit, and its various gifts and graces, in the same way and in the same measure in which he gave them to us Jews.

Verse 18. *They held their peace*] Their prejudices were confounded; they considered the subject, and saw that it was from God: then they glorified him because they saw that he had granted unto the Gentiles repentance unto life.

Verse 19. *The persecution that arose about Stephen*] That is, those who were obliged to flee from Jerusalem, at the time of that persecution in which Stephen lost his life.

Phœnice] Phœnicia, a country between Galilee and Syria, along the coast of the Mediterranean Sea, including Tyre, Sidon, &c.

Cyprus] An island of the Mediterranean Sea, over against Syria.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

12 And ^fthe Spirit bade me go with them, nothing doubting. Moreover, ^gthese six brethren accompanied me, and we entered into the man's house.

13 And ^hhe shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee these words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, ⁱas on us at the beginning.

16 Then remembered I the word of the Lord,

^f John xvi. 13. Ch. x. 19. xv. 7.—^g Ch. x. 23.—^h Ch. x. 30.—ⁱ Ch. ii. 4.

Antioch] A city of Syria, built by Antiochus Seleucus, near the river Orontes; at that time one of the most celebrated cities of the east.

Unto the Jews only] For they knew nothing of the vision of St. Peter; and did not believe that God would open the door of faith to the Gentiles.

Verse 20. *Men of—Cyrene*] The metropolis of the Cyrenaica; a country of Africa, bounded on the east by Marmarica, on the west by the Regio Syrtica, on the north by the Mediterranean, and on the south by the Sahara. Cyrene is now called Cairoan.

Spoke unto the Grecians] The Hellenists, Jews living in Greek cities, and speaking the Greek language.

Verse 21. *The hand of the Lord was with them*] By the hand, arm, and finger of God, in the scripture, different displays or exertions of his power are intended. Here it means that the energy of God accompanied them, and applied their preaching to the souls of all attentive hearers.

A great number believed] That Jesus was the Christ; and that he had died for their offences, and risen again for their justification.

Verse 22. *The church which was in Jerusalem*] This was the original, the mother church of Christianity; not the Church of Rome.

They sent forth Barnabas] It seems, then, that the church collectively had power to commission and send forth any of its own members, whom it saw God had qualified for a particular work.

Verse 23. *Had seen the grace of God*] That is, had seen the effects produced by the grace of God. Barnabas saw that these people were objects of the divine approbation; that they were abundantly blessed and edified together as a Christian Church; and that they had received special influences from God, by his indwelling Spirit, which were to them incentives to faith, hope, and love, and also principles of conduct.

Was glad] Not envious because God had blessed the labours of others of his Master's servants; but rejoiced to

how that he said, * John indeed baptized with water; but ^b ye shall be baptized with the Holy Ghost.

17 ^c Forasmuch then as God gave them the like gift as he *did* unto us, who believed on the Lord Jesus Christ; ^d what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, * Then hath God also to the Gentiles granted repentance unto life.

19 ^e Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phœnice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto ^f the Grecians, preaching the Lord Jesus.

21 And ^g the hand of the Lord was with them: and a great number believed, and ^h turned unto the Lord.

22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth ⁱ Barnabas, that he should go as far as Antioch:

23 Who, when he came, and had seen the grace

^a Matt. iii. 11. John i. 26, 33. Ch. i. 5. xix. 4.—^b Isa. xlv. 3. Joel ii. 28. iii. 18.—^c Ch. xv. 8, 9.—^d Ch. x. 47.—^e Rom. x. 12, 13. xv. 9, 16.—^f Ch. viii. 1.—^g Ch. vi. 1. ix. 29.—^h Luke i. 66. Ch. ii. 47.—ⁱ Ch. ix. 35.—^j Ch. ix. 27.—^k Ch. xiii. 43. xiv. 22.—^l Ch. vi. 5—

and that the work of salvation was carried on by such instruments as God chose, and condescended to use.

With purpose of heart they would cleave unto the Lord.] Barnabas well knew that they must have the grace of God in them to enable them to do any good; but he knew, also, that its being in them did not necessarily imply that it must continue there. To be a Christian is to be united to Christ, to be of one spirit with him: to continue to be a Christian is to continue in that union. There is no perseverance but in cleaving to the Lord; he who in his works denies him does not cleave to him.

Verse 24. For he was a good man.] Here is a proper character of a minister of the gospel.

Much people was added unto the Lord.] No wonder, when they had such a minister, preaching, by the power of the Holy Ghost, such a gospel as that of Jesus Christ.

Verse 25. To Tarsus, for to seek Saul.] The persecution raised against him obliged him to take refuge in his own city, where, as a Roman citizen, his person was in safety.

Verse 26. He brought him unto Antioch.] As this city was the metropolis of Syria, Barnabas might think it expedient to have for his assistant a person of such eminent talents as Saul; and who was especially appointed by Christ to proclaim the gospel to the Gentiles. Saul appears also to have been a thorough master of the Greek tongue, and, consequently, the better qualified to explain the gospel to the Greek philosophers, and to defend it against their cavils.

And the disciples were called Christians first in Antioch.] It is evident they had the name Christians from CHRIST their master; as the Platonists and Pythagoreans had their name from their masters, Plato and Pythagoras. It has been a question, by whom was this name given to the disciples? Some think they assumed it; others, that the inhabitants of Antioch gave it them; and others, that it was given by Saul and Barnabas.

of God, was glad, and ^k exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and ^l full of the Holy Ghost and of faith: ^m and much people was added unto the Lord.

25 Then departed Barnabas to ⁿ Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled ^o themselves with the church, and taught much people; and the disciples were called Christians first in Antioch.

27 And in these days came ^p prophets from Jerusalem unto Antioch.

28 And there stood up one of them named ^q Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

29 Then the disciples, every man according to his ability, determined to send ^r relief unto the brethren which dwelt in Judea:

30 ^s Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

^m Ver. 21. Ch. v. 14.—ⁿ Ch. ix. 30.—^o Or, in the church.—^p Ch. ii. 17. xiii. 1. xv. 32. xxi. 9. 1 Cor. xii. 28. Eph. iv. 11.—^q Ch. xxi. 10.—^r Rom. xv. 26. 1 Cor. xvi. 1. 2 Cor. ix. 1.—^s Ch. xii. 25.

The word which we translate *were called*, signifies, in the New Testament, to appoint, warn, or nominate, by divine direction. In this sense, the word is used, Matt. ii. 12; Luke ii. 26; and in the preceding chapter of this book, ver. 22. If therefore the name was given by divine appointment, it is most likely that Saul and Barnabas were directed to give it; and that therefore, the name *Christian* is from God, as well as that grace and holiness which are so essentially required and implied in the character.

Verse 27. Came prophets from Jerusalem.] Though the term *prophet* is used in the New Testament simply to signify a teacher, yet here it evidently means also such as were under divine inspiration, and foretold future events.

Verse 28. Agabus.] This prophet, of whom we know nothing, is once more mentioned, chap. xxi. 10. He was probably a Jew, but whether converted now to Christianity we cannot tell.

Great dearth throughout all the world.] The words probably here mean the land of Judea; though sometimes by this phrase the whole Roman Empire is intended. In the former sense the disciples appear to have understood it, as the next verse informs us; for they determined to send relief to their brethren in Judea, which they could not have done had the famine been general. It is well known from history that there were several famines in the reign of Claudius. Most learned men are of opinion that the famine of which Agabus prophesied was one which took place in the fourth year of the emperor Claudius, A. D. 47. This famine is particularly mentioned by Josephus, Ant. lib. xx. cap. 2, sect. 5.

Verse 29. Then the disciples—determined to send relief.] The community of goods had for some time ceased.

Verse 30. And sent it to the elders.] It is likely the *deacons* are meant, whose office it was to take care of the poor.

CHAPTER XII

Herod persecutes the Christians, 1. Kills James, 2. And casts Peter into prison, 3, 4. The church makes incessant prayer for his deliverance, 5. An angel of God opens the prison doors and leads him out, 6-10. Peter rejoices, and comes to the house of Mary, where many were praying, and declares how he was delivered, 11-17. The soldiers who kept the prison are examined by Herod, and he commands them to be put to death,

18, 19. *Herod is enraged against the people of Tyre, but is appeased by their submission, 20. He makes an oration to the people, receives idolatrous praises, and an angel of the Lord smites him, and he dies a miserable death, 21-23. The word of God increases, 24. Barnabas and Saul, having fulfilled their ministry, return from Jerusalem accompanied by John Mark, 25.*

NOW about that time Herod the king stretched forth his hands to vex certain of the church.

2 And he killed James ^b the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. Then were the days of unleavened bread.

4 And ^a when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison: ^a but ^a prayer was made without ceasing, of the church ^a unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and ^a wist not that it was true which was done by the angel; but thought ^b he saw a vision.

^a Or, began. ^b Matt. iv. 21. xx. 23. ^c Exod. xii. 14, 15 xxiii. 15. ^d John xxi. 18. ^e Or, instant and earnest prayer was made. 2 Cor. i. 11. Eph. vi. 18. 1 Thess. v. 17. ^f Ch. v. 19. ^g Ps. cxxvi. 1. ^h Ch. x. 3, 17. xi. 5. ⁱ Ch. xvi. 26. ^j Ps. xxxiv. 7. Dan. iii. 28.

Verse 1. *Herod the king*] This was Herod Agrippa, the son of Aristobolus, and grandson of Herod the Great; he was nephew to Herod Antipas, who beheaded John the Baptist, and brother to Herodias. He was made king by the emperor Caligula, and was put in possession of all the territories formerly held by his uncle Philip, and by Lysanias; viz., Iturea, Trachonitis, Abilene, with Gaulonitis, Batanea, and Penuas. To these the emperor Claudius afterwards added Judea and Samaria; which were nearly all the dominions possessed by his grandfather, Herod the Great.

Verse 2. *He killed James the brother of John with the sword.*] This was James the greater, son of Zebedee, and must be distinguished from James the less, son of Alphaeus. This latter was put to death by Ananias the high priest, during the reign of Nero. By the death of James, the number of the apostles was reduced to eleven; and we do not find that it ever was filled up. The apostles never had any successors: God has continued their doctrine, but not their order.

Killing with the sword, or beheading, was the punishment which, according to the Talmud, was inflicted on those who drew away the people to any strange worship.

Verse 3. *He proceeded—to take Peter also.*] He supposed that if these two pillars were removed, the building must necessarily come down.

The days of unleavened bread.] About the latter end of March or beginning of April.

Verse 4. *Four quaternions of soldiers*] That is, sixteen, or four companies of four men each, who had the care of the prison, each company taking in turn one of the four watches of the night.

Intending after Easter to bring him forth] After the passover. The term *Easter*, inserted here by our translators, they borrowed from the ancient Anglo-Saxon service-books, or from the Version of the Gospels, which always translates the Greek by this word, which is the name of the goddess

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And when he had considered the thing, he came to the house of Mary, the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness; but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go, shew these things unto James, and to the

vi. 22. Heb. i. 14. ^b Job v. 19. Ps. xxxiii. 18, 19 xxxiv. 22. xli. 2. xlvii. 10. 2 Cor. i. 10. 2 Pet. ii. 9. ^c Ch. iv. 23. ^d Ch. xv. 37. ^e Ver. 5. ^f Or, to ask who was there. ^g Gen. xlviii. 16. Matt. xviii. 10. ^h Ch. xlii. 16. xix. 33. xxi. 40.

Easter, whose festival was celebrated by our Pagan forefathers in the month of April.

Verse 5. *Prayer was made without ceasing*] The Greek word signifies both fervour and earnestness, as well as perseverance.

Verse 6. *Sleeping between two soldiers, bound with two chains*] Two soldiers guarded his person; his right hand being bound to the left hand of one, and his left hand bound to the right hand of the other.

Verse 8. *Gird thyself*] It seems Peter had put off the principal part of his clothes that he might sleep with more comfort. His resuming all that he had thrown off was a proof that everything had been done leisurely. It appears that the two soldiers were overwhelmed by a deep sleep, which fell upon them from God.

Verse 9. *He wist not*] He knew not; from the Anglo-saxon. He supposed himself to be in a dream.

Verse 10. *The first and—second ward*] It is supposed that ancient Jerusalem was surrounded by three walls: if so, then passing through the gates of these three walls successively is possibly what is meant by the expression in the text.

Iron gate] This was in the innermost wall of the three, and was strongly plated over with iron, for the greater security.

Which opened—of his own accord] Influenced by the unseen power of the angel.

The angel departed from him.] Having brought him into a place in which he no longer needed his assistance. What is proper to God he always does: what is proper to man he requires him to perform.

Verse 11. *When Peter was come to himself*] Everything he saw astonished him; he could scarcely credit his eyes; he was in a sort of ecstasy; and it was only when the angel left him that he was fully convinced that all was real.

And all the expectation of the—Jews.] It seems they had

brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judea to Cæsarea, and there abode.

20 And Herod ^a was highly displeased with them of Tyre and Sidon : but they came with one accord to him; and, having made Blastus ^b the king's chamberlain their friend, desired peace; because ^c their country was nourished by the king's country.

^a Or, bare an hostile mind, intending war.—^b Gr. that was over the king's bed-chamber.—^c 1 Kings v. 9, 11. Ezek. xxvii. 17.—^d 1 Sam. xxv. 38. 2 Sam. xxiv. 17.—^e Ps. cxv. 1.—^f Isa. lv. 11. Ch. vi. 7.

built much on the prospect of having him sacrificed, as they already had James.

Verse 12. *And when he had considered*] When he had weighed everything, and was fully satisfied of the divine interposition.

Verse 13. *As Peter knocked*] The door was probably shut for fear of the Jews; and, as most of the houses in the East have an area before the door, it might have been at this outer gate that Peter stood knocking.

Verse 15. *It is his angel.*] It was a common opinion among the Jews that every man has a *guardian angel*, and in the Popish Church it is an article of faith. It was also an opinion among the Jews, even in the time of the apostles, as appears from Philo, that the departed souls of good men officiated as ministering angels; and it is possible that the disciples at Mary's house might suppose that Peter had been murdered in the prison; and that his spirit was now come to announce this event, or give some particular warning to the church.

Verse 17. *Declared—how the Lord had brought him out of the prison.*] He still persisted in the belief that his deliverance was purely supernatural.

Show these things unto James, and to the brethren] That is, in one word, show them to the church, at the head of which James undoubtedly was; as we may clearly understand by the part he took in the famous council held at Jerusalem, relative to certain differences between the believing Jews and Gentiles. There is still no supremacy for Peter.

He departed—into another place.] Where he went we know not; but it is probable that he withdrew for the present into a place of privacy, till the heat of the inquiry was over relative to his escape from the prison; for he saw that Herod was intent on his death.

Verse 19. *He went down from Judea to Cæsarea*] How soon he went down, and how long he staid there, we know not.

Verse 20. *Highly displeased with them of Tyre*] On what

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying, It is the voice of a god, and not of a man.*

23 And immediately the angel of the Lord ^a smote him, because ^b he gave not God the glory; and he was eaten of worms, and gave up the ghost.

24 But ^c the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ^d ministry, and ^e took with them ^f John, whose surname was Mark.

xix. 20. Col. i. 6.—^g Or, charge. Ch. ix. 29, 30.—^h Ch. xiii. 5, 13. xv. 37.—ⁱ Ver. 12.

account Herod was thus displeased is not related by any historian, as far as I have been able to ascertain.

Having made Blastus—their friend] Blastus was probably an eunuch, and had considerable influence over his master Herod; and, to reach the master, it is likely they bribed the chamberlain.

Their country was nourished by the king's country.] That is, they had all their supplies from Galilee; for Tyre and Sidon, being places of trade and commerce, with little territory, were obliged to have all their provisions from the countries under Herod's jurisdiction.

Verse 21. *Upon a set day, &c.*] A day on which games, &c., were exhibited in honour of the Roman emperor. What this refers to we learn from Josephus, Ant. lib. xix. chap. 8, sect. 2.

Verse 23. *The angel of the Lord smote him*] His death was most evidently a judgment from God.

Because he gave not God the glory] He did not rebuke his flatterers, but permitted them to give him that honour that was due to God alone.

And gave up the ghost.] That is, he died of the disorder by which he was then seized, after having lingered, in excruciating torments, for five days, as Josephus has stated.

Verse 24. *But the word of God*] The Christian doctrine preached by the apostles grew and multiplied—became more evident, and had daily accessions.

Verse 25. *Returned from Jerusalem*] That is, to Antioch after the death of Herod.

When they had fulfilled their ministry] When they had carried the alms of the Christians at Antioch to the poor saints at Jerusalem.

And took with them John, whose surname was Mark.] This was the son of Mary, mentioned ver. 12. He accompanied the apostles to Cyprus, and afterwards in several of their voyages, till they came to Perga in Pamphylia. See the case, chap. xiii. 18, and xv. 37-40.

CHAPTER XIII.

Of the prophets and teachers in the Church of Antioch, 1. By command of the Holy Spirit the church appoints Saul and Barnabas to a particular work, 2, 3. They depart, and travel to Seleucia, Cyprus, and Salamis, preaching in the Jewish synagogues, 4, 5. At Paphos they meet with Bar-Jesus or Elymas, a Jewish sorcerer, who endeavoured to prevent the deputy of the island from receiving the Christian faith, 6-8. Saul, for the first time called Paul, denounces the judgments of God upon him, and he is struck blind, 9-11. The deputy, seeing this, is confirmed in the faith, 12. Paul and his company leave Paphos, and come to Pamphylia, where John Mark leaves them, and returns to Jerusalem, 13. Paul and Barnabas proceed to Antioch; and, coming into a synagogue of the Jews, are requested by the rulers of it to preach to the people, 14, 15. Paul preaches, and proves that Jesus is the Christ, 16-41. The Gentiles desire the sermon to be preached to them the next sabbath, and many of the Jews, and proselytes receive the Christian faith, 42, 43. The next sabbath the whole city attend; and the Jews, filled with envy, contradict and blaspheme, 44, 45. Paul and Barnabas with great boldness show that, by the order of God, the gospel was to be preached first to them; but, seeing they had rejected it, it should now be taken from them, and sent to the Gentiles, 46, 47. The Gentiles rejoice and receive the truth, 48, 49. The Jews raise a persecution against the apostles, and expel them, 50. They come to Iconium, full of joy and the Holy Ghost, 51, 52.

NOW there were ^a in the church that was at Antioch certain prophets and teachers; as ^b Barnabas, and Simeon that was called Niger, and ^c Lucius of Cyrene, and Manaen, ^d which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, ^e Separate me Barnabas and Saul for the work ^f whereunto I have called them.

3 And ^g when they had fasted and prayed, and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to ^h Cyprus.

5 And when they were at Salamis, ⁱ they preached the word of God in the synagogues of the Jews: and they had also ^j John to their minister.

6 And when they had gone through the isle unto Paphos, they found a ^k certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus:

7 Which was ^l with the deputy of the country,

^a Ch. xi. 27. xiv. 26. xv. 35.—^b Ch. xi. 22-26.—^c Rom. xvi. 21.—^d Or, Herod's foster brother.—^e Num. viii. 14. Ch. ix. 15. xxii. 21. Rom. i. 1. Gal. i. 15. ii. 9.—^f Matt. ix. 38. Ch. xiv. 26. Rom. x. 15. Eph. iii. 7, 8. 1 Tim. ii. 7. 2 Tim. i. 11. Heb. v. 4.—^g Ch.

Verse 1. *Certain prophets and teachers*] It is probable that these were not distinct offices: both might be vested in the same persons. By *prophets* we are to understand, when the word is taken simply, persons who were frequently inspired to predict future events; and by *teachers*, persons whose ordinary office was to instruct the people in the Christian doctrine.

Simeon—Niger] Or *Simeon the Black*, either because of his complexion, or his hair. Of this Simeon nothing farther is known.

Manaen, which had been brought up with Herod] The proper meaning of the original word is a *foster-brother*. Jewish writers say that a man of this name, who was in the court of Herod, had the gift of prophecy, and that he told Herod, when he was but a child, that he would be king. It might have been the Son of this Manaen, or Menahem of whom St. Luke here speaks.

Verse 2. *As they ministered to the Lord, and fasted*] The Greek word signifies *performing the office of praying, supplicating, rendering thanks, &c.*; it is identical with *liturgy, the work of prayer*.

The Holy Ghost said] A revelation of the divine will was made to some person then present.

Separate me Barnabas and Saul] Consecrate, or set them apart, for the particular work whereunto I have called them.

Verse 3. *And when they had fasted and prayed, and laid their hands on them*] But was it by this fasting, praying, and imposition of hands that these men were qualified for this work? No. God had already called them to it, and he who called them had qualified them; but he chose that they should have also the sanction of that church of which they had been members. The ordination of elders among the Jews was by *three persons*; and here we find *three, Simeon, Lucius, and Manaen*, ordaining two others, *Barnabas and Saul*. But how did the Jews ordain? It is remarkable that the imposition of hands in the ordaining of elders was not used among the ancient Jews; probably never under the *first temple*; and rarely, if ever, under the *second*. The church at Antioch, however, departed from this custom.

Verse 4. *Being sent forth by the Holy Ghost*] By his influence, authority, and under his continual direction.

Departed unto Seleucia] This is generally understood to be *Seleucia of Pieria*, the first city on the coast of Syria, coming from *Cilicia*; near the place where the river *Orontes* pours itself into the sea.

They sailed to Cyprus] A well-known island in the Mediterranean Sea.

Verse 5. *Salamis*] The capital of the island of Cyprus; afterwards called *Constantia*, and now *Salina*, situated in the eastern part of the island.

They preached the word of God] The doctrine of God, the Christian religion, emphatically so called.

They had also John to their minister] This was *John*

Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But ¹ Elymas, the sorcerer, (for so is his name by interpretation,) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called Paul,) ² filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, ³ thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, ⁴ the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from

vi. 6.—¹ Ch. iv. 36.—² Ver. 46.—³ Ch. xii. 25. xv. 37.—⁴ Ch. viii. 9.—⁵ Exod. vii. 11. 2 Tim. iii. 8.—⁶ Ch. iv. 8.—⁷ Matt. xiii. 38. John viii. 44. 1 John iii. 8. Eccles. i. 30. Rom. i. 29.—⁸ Exod. ix. 8. 1 Sam. v. 6.

Mark, who assisted them in minor offices, as *deacon* or *servant*, that they might give themselves wholly to the doctrine of the Lord.

Verse 6. *Unto Paphos*] This town, next in importance to *Salamis*, was situated in the western part of the isle. There was probably no town in the universe more dissolute than *Paphos*. Here *Venus* had a superb temple: and from this place she was named the *Paphian Venus*, the *Queen of Paphos*, &c. This temple and whole city were destroyed by an earthquake; so that a vestige of either does not now remain.

A certain sorcerer] *A magician*, one who used magical arts, and pretended to have commerce with supernatural agents.

A false prophet] A deceiver, one who pretended to have a divine commission; a fortune-teller.

Bar-Jesus] That is, the son of *Jesus* or *Joshua*; as *Bar-Jonah* is the son of *Jonah*; *Bar-tholomew*, the son of *Thalmai*, &c.

Verse 7. *The deputy of the country*] The *pro-consul*. To those of the provinces which were *Cæsarean* or *imperial*, the Romans sent *propraetors*; to those which belonged to the senate and people of Rome, they sent *proconsuls*. Cyprus had formerly been an imperial province; but Augustus, who made the distinction, had given it to the people, whence it was governed by a proconsul.

Sergius Paulus] This proconsul is not mentioned anywhere else: he became a Christian, had his name written in the book of life, and probably on that very account, blotted out of the *Fasti Consulares*.

A prudent man] A man of good sense, of a sound understanding, and therefore wished to hear the doctrine taught by these apostles.

Verse 8. *But Elymas, the sorcerer, (for so is his name by interpretation)*] That is, Elymas is the interpretation of the word *magus* or *sorcerer*; not of the word *Bar-Jesus*, as some have imagined.

Verse 9. *Saul, who also is—Paul*] This is the first time the name Paul occurs, and the last time in which this apostle is called Saul, as his common or general name. *Saul* signifies *asked, sought, from shaal*, he asked, enquired, &c.

Paul, Paulus, if derived from the Latin, signifies *little, dwarfish*: but if from the Hebrew, *pala*, it signifies *extraordinary, wonderful*. The Latin original is the most probable. It is well known that the Jews in the apostolic age had frequently two names; one *Hebrew*, the other *Greek* or *Roman*. Saul was born of Jewish parents, a Hebrew of the Hebrews; he had therefore his first name from that language, *Shaul*, asked or begged; as it is possible he might have been a child for whom his parents had addressed their fervent petitions to God. As he was born in Tarsus, in Cilicia, he was consequently born a free Roman citizen; and hence his parents would naturally give him, for *cognomen*, some name borrowed from the Latin tongue; and *Paulus*, which signifies *little*, might indicate that he was at his birth a small or diminutive child.

Paphos, they came to Perga in Pamphylia: and * John departing from them returned to Jerusalem.

14 But when they departed from Perga, they came to Antioch in Pisidia, and * went into the synagogue on the sabbath-day, and sat down.

15 And * after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have * any word of exhortation for the people, say on.

16 Then Paul stood up, and * beckoning with his hand said, Men of Israel, and * ye that fear God, give audience.

17 The God of this people of Israel * chose our fathers, and exalted the people * when they dwelt as strangers in the land of Egypt, * and with an high arm brought he them out of it.

18 And * about the time of forty years * suffered he their manners in the wilderness.

19 And when * he had destroyed seven nations in the land of Chanaan, * he divided their land to them by lot.

* (h. xv. 38.—b Ch. xvi. 13. xvii. 2. xviii. 4.—c Luke iv. 16. Ver. 27.—d Heb. xiii. 22.—e Ch. xii. 17.—f Ver. 26, 42, 43. Ch. x. 35.—g Deut. vii. 6, 7.—h Exod. i. 1. Ps. cv. 23, 24. Ch. vii. 17.—i Exod. vi. 8. xiii. 14, 16.—j Exod. xvi. 35. Num. xiv. 38, 34. Ps. xcv. 9, 10. Ch. vii. 36.—k Gr. perhaps for bore or fed them, as a nurse beareth or feedeth her child. Deut. i. 31. 2 Mac. vii. 27, according to the LXX. and so Chrysostom.—l Deut. vii. 1.—m Josh.

Filled with the Holy Ghost] Therefore the sentence he pronounced was not from himself, but from God.

Verses 10. O full of all subtilty] Deceit, pretending to supernatural powers without possessing any, and having only cunning and deceit as their substitutes.

And—mischief] The original word excellently defines a juggler, one who is expert at sleight of hand; though it is often employed to signify an abandoned and accomplished villain.

Child of the devil] Son of the devil, possessing his nature; filled with his cunning; and, in consequence, practising deceit.

Enemy of all righteousness] Opposed in thy heart to all that is just, true, and good.

Wilt thou not cease to pervert, &c.] He had probably laboured in this bad work from the beginning of Paul's ministry in the place; and God in his mercy had borne with him; and no doubt the apostle had warned him, for thus much seems implied in the reproof.

The right ways of the Lord] This saying is very emphatical. The ways of Elymas were crooked and perverse; the ways of the Lord, the doctrine taught by him, plain and straight.

Verses 11. Thou shalt be blind] Every word here proves the immediate inspiration of Paul. By the light of the Spirit he discerned and exposed the real character of Elymas; and, by the prophetic influence of that same Spirit, he predicted the calamity that was about to fall upon him, while as yet there was no sign of his blindness!

Not seeing the sun for a season.] In the midst of judgment God remembers mercy. This blindness was not to be perpetual: it was intended to be the means of awakening and softening the hard heart of this poor sinner.

There fell on him a mist and a darkness] *Achlys* is a disordered state of the eye, in which the patient sees through a thick mist. This thick mist, or perturbed state of the eye, took place first: it increased, and thick, positive darkness, was the issue.

He went about] Not knowing how to take a right step, he groped about in great uncertainty; and, not being able to find his way, he sought for some persons to lead him by the hand.

Verses 12. Being astonished] Being struck with astonishment, as Elymas was struck with blindness. Thus the word of God is a two-edged sword: it smites the sinner with judgment or compunction; and the sincere inquirer after truth, with conviction of its own worth and excellence.

Verses 13. Paul and his company loosed from Paphos] They sailed away from this island, leaving, it may be presumed, Elymas a sincere and deeply humbled penitent; and Sergius Paul, a thorough and happy believer in the doctrine of Christ.

20 And after that * he gave unto them judges about the space of four hundred and fifty years, * until Samuel the prophet.

21 * And afterward they desired a king; and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And * when * he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, * I have found David the son of Jesse, * a man after mine own heart, which shall fulfil all my will.

23 * Of this man's seed hath God, according * to his promise, raised unto Israel * a Saviour, Jesus:

24 * When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, * Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

26 Men and brethren, children of the stock of

xiv. 1, 2. Ps. lxxviii. 55.—* Judg. ii. 16.—* 1 Sam. iii. 20.—* 1 Sam. viii. 6. x. 2.—* 1 Sam. xv. 28, 29. xvi. 1. Hos. xiii. 11.—* 1 Sam. xvi. 13. 2 Sam. ii. 4. v. 3.—* Ps. lxxxix. 20.—* 1 Sam. xiii. 14. Ch. vii. 45.—* Isa. xl. 1. Luke i. 32, 69. Ch. ii. 30. Rom. i. 3.—* 2 Sam. vii. 12. Ps. cxxiii. 11.—* Matt. i. 21. Rom. xi. 26.—* Matt. iii. 1. Luke iii. 3.—* Matt. iii. 11. Mark i. 7. Luke iii. 16. John i. 20, 27.

They came to Perga in Pamphylia] As Perga was not a maritime town, it is conjectured that the apostles sailed up the river Cestrus, in order to come to this place, which, according to Strabo, was situated about sixty leagues up this river.

And John departing from them] It certainly was not with the approbation of Paul that he left them, as we learn from chap. xv. 38. It does not appear that he was under any obligation to accompany them any longer or any farther than he pleased. He seems to have been little else than their servant, and certainly was not divinely appointed to this work, as they were; and consequently might leave them innocently, though not kindly, if they could not readily supply his place.

Verses 14. They came to Antioch in Pisidia] This place is mentioned thus to distinguish it from Antioch in Syria, with which it had nothing in common but the name.

Into the synagogue on the sabbath-day] Though Paul was now on a special mission to the Gentiles, yet he availed himself of every opportunity, in every place, of making the first offer of salvation to the Jews.

Verses 15. After the reading of the law and the prophets] A certain portion of the law, and another of the prophets, was read every sabbath; and the law was so divided as to be read over once every year.

The rulers of the synagogue] These were the persons whose business it was to read the appointed sections, to take care of the synagogue and its concerns, and to see that all was done decently and in order.

Sent unto them] Seeing them to be Jews, they wished them to give some suitable address to the people, i. e., to the Jews who were then engaged in divine worship.

Ye men and brethren] Men brethren, a Hebraism for, "Ye men who are our brethren," i. e., Jews, as we ourselves are.

If ye have any word of exhortation] If ye have any subject of consolation, any word of comfort to us, who are sojourners in this strange land, speak it. The Consolation of Israel was an epithet of the Messiah among the Jews; and it is probable that it was in reference to him that the rulers of the synagogue spoke.

Verses 16. Men of Israel] Ye that are Jews by birth; and ye that fear God—ye that are proselytes to the Jewish religion.

Verses 17. Exalted the people] Even when they were strangers in the land, and greatly oppressed, God exalted them; made them a terror to their enemies, and multiplied them greatly.

With a high arm] A literal translation of the Hebrew phrase. The meaning of the phrase is, a manifest display of the divine power.

Verses 18. Suffered he their manners] He dealt in.

Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their

* Matt. x. 6. Luke xxiv. 47. Ver. 46. Ch. iii. 26.—^a Luke xxiii. 34. Ch. iii. 17. 1 Cor. ii. 8.—^b Ver. 14, 15. Ch. xv. 21.—^c Luke xxiv. 20, 44. Ch. xxvi. 22. xxviii. 23.—^d Matt. xxvii. 22. Mark xv. 13, 14. Luke xxiii. 21, 22. John xix. 6, 15.—^e Ch. iii. 13, 14.—^f Luke xxviii. 31. xxiv. 44. John xix. 26, 30, 36, 37.—^g Matt. xxvii. 69. Mark xv. 44. Luke xxiii. 53. John xix. 38.—^h Matt. xxviii. 6. Ch. ii. 24. iii. 13, 15, 26. v. 30.—ⁱ Matt. xxviii. 16. Ch. i. 3. 1 Cor. xv. 5, 6, 7.—^j Ch. i. 11.—^k Ch. i. 8. ii. 32. iii. 15. v. 32.

dulently with them: howsoever they behaved towards him, he mercifully bore with, and kindly treated them. But some MSS. and versions read, he *nourished and fed them* or bore them about in his arms as a tender nurse does her child. This reading confirms the marginal conjecture, and agrees excellently with the scope of the place, and is a reading at least of equal value with that in the commonly received text.

Verse 19. *Destroyed seven nations*] The Canaanites, Hittites, Girgashites, Amorites, Hivites, Peresites, and Jebusites.

Verse 20. *And after that he gave unto them judges about the space of four hundred and fifty years*] The apostle seems here to contradict the account in 1 Kings vi. 1. [Alford pronounces all attempts to reconcile the two passages, "arbitrary and forced."]

Verse 21. *Saul the Son of Cis*] Kish, was the name of this king's father, and so we spell it in the Old Testament, and yet have transformed it into Cis in the New, where the orthography is almost entirely lost.

The space of forty years.] Reckoning from the time of his anointing by Samuel to the time of his death, from A.M. 2909 to 2949.

Verse 22. *David—a man after mine own heart*] That is, a man who would rule the kingdom according to God's will.

Verse 23. *Of this man's seed hath God—raised—a Saviour*] That Jesus Christ came in a direct and indisputable line from David, according to both promise and prophecy, may be seen in Matt. i. 1, &c., and particularly in Luke iii.

Verse 25. *As John fulfilled his course*] As John was fulfilling his race, he said, &c. It has been supposed that the word course or race is used here to point out the short duration of the Baptist's ministry, and the fervent zeal with which he performed it. It signifies properly his ministry, or life.

Verse 26. *Men and brethren*] This should have been translated brethren simply.

The word of this salvation] The doctrine that contains the promise of deliverance from sin, and the means by which it is brought about; all which is founded on Jesus, of the stock of David, dying and rising again for the salvation of Jews and Gentiles.

Verse 27. *Because they knew him not*] A gentle excuse for the persecuting high-priests, &c.

Verse 28. *They found no cause of death in him*] No reason why he should be condemned. And yet, in opposition to all justice and equity, they desired Pilate to put him to death! This paints their perfidy in the strongest light.

Verse 29. *They took him down from the tree*] The apostle passes rapidly over several circumstances of his death, that he might establish the fact of his resurrection.

Verse 30. *But God raised him from the dead*] And thus gave the fullest proof of his innocence.

children, in that he hath raised up Jesus again; as it is also written in the second Psalm, "Thou art my Son, this day have I begotten thee."

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, "I will give you the sure mercies of David."

35 Wherefore he saith also in another Psalm, "Thou shalt not suffer thine Holy One to see corruption."

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified

—^a Gen. iii. 15. xii. 8. xxii. 18. Ch. xxvi. 6. Rom. iv. 13. Gal. iii. 16.—^b Ps. ii. 7. Heb. i. 5. v. 5.—^c Isa. lv. 3.—^d Gr. *holy*, or, *just things*; which word the LXX. both in the place of Isa. lv. 3, and in many others, use for that which is in the Hebrew, *mercies*.—^e Ps. xvi. 10. Ch. ii. 31.—^f Or, after he had in his own age served the will of God. Ver. 22. Ps. lxxviii. 72.—^g 1 Kings ii. 10. Ch. ii. 29.—^h Jer. xxxi. 34. Dan. ix. 24. Luke xxiv. 47. 1 John ii. 12.—ⁱ Isa. liii. 11. Rom. iii. 28. viii. 3. Heb. vii. 19.

Verse 31. *He was seen many days, &c.*] The thing was done but a very short time since; and many of the witnesses are still alive, and ready to attest the fact of this resurrection in the most unequivocal manner.

Verse 32. *We declare unto you glad tidings*] We proclaim that gospel to you which is the fulfilment of the promise made unto the fathers.

Verse 33. *Thou art my son, this day have I begotten thee.*] It has been disputed whether this text should be understood of the incarnation or of the resurrection of our Lord. If understood of his incarnation, it can mean no more than this, that the human nature of our blessed Lord was begotten by the energy of the Holy Spirit in the womb of the blessed Virgin; for as to his divine nature, which is allowed to be God, it could neither be created nor begotten. [But see the supplemental note on the passage in the Psalms, as also on Heb. i.]

If the passage in question be understood of the resurrection of Christ, it points out that the human nature, which was produced by the power of God in the womb of the Virgin, and which was the Son of God, could see no corruption; and therefore, though it died for sin, must be raised from the dead before it saw corruption.

Verse 34. *No more to return to corruption*] To the grave, to death, the place and state of corruption; for so we should understand the word in the text.

The sure mercies of David.] From this application of the words, it is evident that the apostle considered the word David as signifying the Messiah; and then the sure or faithful mercies, being such as relate to the new covenant, and the various blessings promised in it, are evidently those which are sealed and confirmed to mankind by the resurrection of Christ; and it is in this way that the apostle applies them.

Verse 36. *David—fell on sleep—and saw corruption*] Therefore, David cannot be the person spoken of here: the words are true of some other person; and they can be applied to Jesus Christ only; and in him they are most exactly fulfilled.

Verse 38. *Be it known unto you, therefore*] This is the legitimate conclusion: Jesus the Christ must be the very person in whom all the predictions are fulfilled, and the person through whom all the blessings of the covenant must come.

Through this man is preached unto you the forgiveness of sins] Remission of sins, the removal of the power, guilt, and pollution of sin, comes alone through this man, whom ye crucified, and who is risen from the dead.

Verse 39. *And by him*] On his account, and through him, all that believe in his divine mission, and the end for which he has been manifested, namely, to put away sin by the sacrifice of himself, are justified from all things, from the guilt of all transgressions committed against God; from which ye

from all things, from which ye could not be justified by the law of Moses.

40 Beware, therefore, lest that come upon you, which is spoken of * in the prophets;

41 Behold, ye despisers, and wonder, and perish :
* for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them * the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas : who, speaking to them, * persuaded them to continue in * the grace of God.

44 And the next sabbath-day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and * spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and

* Isa. xxix. 14. Hab. i. 5.—* Isa. xxviii. 14. Gen. xxvii. 12.—* Gr. In the week between, or, in the sabbath between.—* Ch. xi. 23. xiv. 22.—* Tit. ii. 11. Heb. xii. 15. 1 Pet. v. 12.—* Ch. xviii. 6. 1 Pet. iv. 4. Jude 10.—* Matt. x. 6. Ch. iii. 36. Ver. 20. Rom. i.

could not be justified by the law of Moses ; because it is impossible that the blood of bulls and goats, and the ashes of a heifer sprinkling the unclean, or any other rite or service of this kind, could take away sin from the soul, cancel its guilt in the conscience, or make an atonement to the divine justice ; but this is the sacrifice which God has required ; this is every way suited to the end for which it has been instituted ; and this is the sacrifice alone which God can accept.

Verse 40. *Beware—lest that come upon you, &c.* St. Paul refers to Hab. i. 5-10 ; and in these verses the desolation by the Chaldeans is foretold. Never was there a prophecy more correctly and pointedly applied.

Verse 41. *Behold, ye despisers*]. There is a remarkable difference here between the Hebrew text in Habakkuk, and that in the Septuagint, which is a little abridged here by St. Paul. The Hebrew reads : Behold, ye among the heathen (nations), and regard, and be astonished ; be astonished, for I am working a work in your days, which, when it shall be told, ye will not credit.

It may be necessary to inquire how St. Luke and the Septuagint should substitute *ye despisers*, for *ye among the heathen*, in the Hebrew text ?

My opinion is, that the prophet, instead of *bagoyim*, among the heathen, wrote *bagodim*, despisers, or transgressors : a word which differs only in a single letter, *daleth*, for *vau* ; the latter of which might easily be mistaken by a transcriber for the other.

The word which we translate *perish*, signifies more properly *disappear*, or *hide yourselves* ; as people, astonished and alarmed at some coming evil, betake themselves to flight, and *hide themselves* in order to avoid it.

Verse 42. *When the Jews were gone out*]. On this verse there is a great number of various readings. Several MSS. of great repute, with all the Syriac, the Coptic, Ethiopic, Armenian, Vulgate, and Itala, read, *As they were going out, they entreated that these words should be preached unto them in the course of the week, or the next sabbath.* The most eminent critics approve of this reading ; indeed it stands on such authority as to render it almost indubitable.

Verse 43. *Many of the Jews*]. Direct descendants from some of the twelve tribes ; and religious proselytes, heathens who had been converted to Judaism.

Verse 44. *Almost the whole city*]. Jews, proselytes, and Gentiles, came together to hear this doctrine of God, this divine teaching, by which so many of their kindred and acquaintance had become so wise and happy.

Verse 45. *The Jews—were filled with envy*]. These could not bear the Gentiles, who believed in Christ, to be equal with them ; and yet, according to the gospel, it was really the case.

Contradicting]. The arguments and statements brought forward by the disciples ; and blaspheming, speaking impiously and injuriously of Jesus Christ.

said, * It was necessary that the word of God should first have been spoken to you : but * seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, * we turn to the Gentiles :

47 For so hath the Lord commanded us, saying, * I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord : * and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and * raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 * But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples * were filled with joy, and with the Holy Ghost.

16.—* Exod. xxxii. 10. Deut. xxxii. 21. Isa. lv. 5. Matt. xxi. 43. Rom. x. 19.—* Ch. xviii. 6. xxviii. 28.—* Isa. xlii. 6. xlix. 6. Luke ii. 32.—* Ch. ii. 47.—* 2 Tim. iii. 11.—* Matt. x. 14. Mark vi. 11. Luke ix. 5. Ch. xviii. 6.—* Matt. v. 12. John xvi. 22. Ch. ii. 46.

Verse 46. *Waxed bold*]. Having great liberty of speech ; a strong, persuasive, and overpowering eloquence. They had eternal truth for the basis of this discourse ; a multitude of incontestable facts to support it ; and an all-persuading eloquence to illustrate and maintain what they had asserted.

Should first have been spoken to you]. When our Lord gave his apostles their commission to go into all the world and preach the gospel to every creature, he told them they must begin first at Jerusalem, Mark xvi. 15 ; Luke xxiv. 47.

Ye put it from you]. *Ye disdain* this doctrine, and consider it contemptible : so the word is frequently used.

And judge yourselves unworthy of everlasting life]. Was this meant as a strong irony ? Or did the apostle mean that, by their words and conduct on this occasion, they had passed sentence on themselves, and, in effect, had decided that they were unworthy of the grace of the gospel ; and God now ratifies that judgment by removing those blessings from them, and sending them to the Gentiles ?

Verse 47. *For so hath the Lord commanded us*]. The apostles could quote a pertinent scripture for everything they did ; because the outlines of the whole gospel dispensation are founded in the law and the prophets ; and they were now building the church of God according to the pattern shown them in the Mount.

I have set thee to be a light of the Gentiles]. This quotation is from Isa. xlix. 6, and was most fully in point.

For salvation unto the ends of the earth.]. The very name of the Messiah, viz., Jesus, announced the design and end of his mission.

Verse 48. *As many as were ordained to eternal life believed.*]. This text has been most pitifully misunderstood. Many suppose that it simply means that those in that assembly who were *fore-ordained*, or *predestinated* by God's decree to eternal life, believed, under the influence of that decree. The word we translate *ordained*, includes no idea of *pre-ordination*, or *pre-destination* of any kind. And, if it even did, it would be rather hazardous to say that all those who believed at this time were such as actually *persevered unto the end*, and were *saved unto eternal life*. But, leaving all these precarious matters, what does the word mean ? The verb signifies to *place*, *set*, *order*, *appoint*, *dispose* ; hence it has been considered here as implying the *disposition* or *readiness of mind* of several persons in the congregation. The Jews contradicted and blasphemed ; the religious proselytes heard attentively, and received the word of life : the one party were utterly *indisposed*, through their own stubbornness, to receive the gospel ; the others, destitute of prejudice and prepossession, were glad to hear that, in the order of God, the Gentiles were included in the covenant of salvation through Christ Jesus ; they, therefore, in this good state and order of mind, believed.

Verse 50. *Devout and honourable women*]. It is likely that these were *heathen matrons*, who had become prose-

lytes to the Jewish religion; and, as they were persons of affluence and respectability, they had considerable influence with the civil magistracy of the place; probably their husbands were of this order.

Verse 51. *They shook off the dust of their feet against them*] This was a very significant rite. The Jews, when travelling in heathen countries, took care, when they came to the borders of their own, to shake off the dust of their

feet, lest any of the unhallowed ground should defile the sacred land of Israel.

Came unto Iconium.] According to Strabo, Iconium was a small fortified town, the capital of Lycaonia, at present called *Cogni*.

Verse 52. *The disciples were filled with joy, and with the Holy Ghost.*] Though in the world they had tribulation, yet in Christ they had peace; and, while engaged in their Master's work, they always had their Master's wages.

CHAPTER XIV.

Paul and Barnabas, having preached at Iconium with great success, are persecuted, and obliged to flee to Lystra and Derbe, 1-6. Here they preach, and heal a cripple; on which, the people, supposing them to be gods, are about to offer them sacrifices, and are with difficulty prevented by these apostles, 7-18. Certain Jews from Antioch and Iconium, coming thither, induce the people to stone Paul; who, being dragged out of the city as dead, while the disciples stand around him, rises up suddenly, and returns to the city, and the next day departs to Derbe, 19, 20. Having preached here, he and Barnabas return to Lystra, Iconium, and Antioch, confirming the disciples, and ordaining elders in every church, 21-23. They pass through Pisidia and Pamphylia, 24. Through Perga and Attalia, 25; and sail to Antioch in Syria, 26. When, having called the disciples together, they inform them of the door of faith opened to the Gentiles, and there abode a long time with the church, 27, 28.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks, believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, * which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided:

* Matt. xvi. 20. Heb. ii. 4.—* Ch. xiii. 3.

Verse 1. *So spake*] With such power and demonstration of the Spirit, that a great multitude both of the Jews, genuine descendants of one or other of the twelve tribes, and also of the Greeks, probably such as were proselytes of the gate, believed, received the Christian religion as a revelation from God, and confided in its Author for salvation, according to the apostles' preaching.

Verse 2. *Stirred up the Gentiles*] Such as were mere heathens, and thus distinguished from the Jews, and the Greeks, who were proselytes.

Evil affected] Irritated or exasperated their minds against the brethren, the disciples of Christ.

Verse 3. *Speaking boldly*] Having great liberty of speech, a copious and commanding eloquence, springing from a consciousness of the truth which they preached.

And granted signs and wonders to be done] For no apostle could work a miracle by himself; nor was any sign or wonder wrought even by the greatest apostle, but by an especial grant or dispensation of God. This power was not resident in them at all times; it was only now and then communicated, when a miracle was necessary for the confirmation of the truth preached.

Verse 4. *An assault made*] A desperate attempt was made by their rulers, i. e., by the heathen rulers of the people, and the rulers of the synagogue.

To use them despitefully] To expose them, bring them into contempt, and make them appear as monsters, or movers

and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, * to use them despitefully, and to stone them,

6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 * And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who stedfastly

* 2 Tim. iii. 11.—* Matt. x. 23.—* Ch. iii. 2.

of sedition; and then to stone them for this falsely alleged crime.

Verse 6. *They were ware of it*] They were informed of the scheme, and fled unto Lystra and Derbe; they did not leave the province of Lycaonia, but went to other towns and cities. Lystra lay to the south and Derbe to the north of Iconium, according to the general opinion.

Verse 7. *And there they preached the gospel.*] Wherever they went, they were always employed in their Master's work.

Verse 8. *Impotent in his feet*] He had no muscular power, and probably his ankle-bones were dislocated; or he had what is commonly termed *club-feet*; this is the more likely, as he is said to have been lame from his mother's womb, and to have never walked.

Verse 9. *That he had faith to be healed*] How did this faith come to this poor heathen? Why, by hearing the word of God preached: for it is said, the same heard Paul speak.

Verse 10. *He leaped and walked.*] Giving the fullest proof of his restoration: his leaping, however, might have been through joy of having received his cure.

Verse 11. *Saying, in the speech of Lycaonia*] What this language was has puzzled the learned not a little. That it was no dialect of the Greek, must be evident from the circumstance of its being here distinguished from it.

The gods are come down to us in the likeness of men.] The heathen imagined that celestial beings often assumed human forms to visit men, in order to punish the evil and reward

beholding him, and *perceiving that he had faith to be healed,

10 Said with a loud voice, ^bStand upright on thy feet. And he leaped, and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying, in the speech of Lycaonia, *The gods are come down to us ^cin the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, *and would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul heard of, ^dthey rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, *why do ye these things? ^eWe also are men of like passions with you, and preach unto you that ye should turn from ^fthese

*Matt. viii. 10. ix. 28, 29. — ^bIsa. xxxv. 6. — ^cCh. viii. 10. xxviii. 6. — ^d2 Cor. xi. 14. — ^eDan. ii. 46. — ^fMatt. xxvi. 65. — ^gCh. x. 26. — ^hJames v. 17. Rev. ix. 10. — ⁱ1 Sam. xii. 21. 1 Kings xvi. 13. Jer. xiv. 22. Amos ii. 4. 1 Cor. vii. 4. — ^j1 Thess. i. 9. — ^kGen. i. 1. Ps. xxxiii. 6. cxlvi. 6. Rev. xiv. 7. — ^lPs. lxxxi. 12. Ch.

the good. The Metamorphoses of Ovid are full of such visitations; and so are Homer, Virgil, and other poets. The angels visiting Abraham, Jacob, Lot, &c., might have been the foundation on which most of these heathen fictions were built.

Verse 12. *They called Barnabas, Jupiter; and Paul, Mercurius*] Jupiter was the supreme god of the heathens; and Mercury was by them considered the god of eloquence.

As the ancients usually represented Jupiter as rather an aged man, large, noble, and majestic; and Mercury young, light, and active, the conjecture of Chrysostom is very probable that Barnabas was a large noble, well-made man, and probably in years; and St. Paul, young, active, and eloquent; on which account, they termed the former *Jupiter*, and the latter *Mercury*.

Verse 13. *Then the priest of Jupiter, which was before their city*] Lystra, it appears, was under the guardianship of Jupiter Propulsius, which St. Luke translates, *the Jupiter that was before the city*, which is another term for *Jupiter Custos*, or Jupiter the guardian. All these deities, according to the attributes they sustained, had their peculiar priests, rites, and sacrifices; and each a peculiar service and priest for the office he bore; so that *Jupiter Brontes*, Jupiter the thunderer, had a different service from *Jupiter Custos*, Jove the guardian.

Oxen and garlands] That is, oxen adorned with flowers, their horns gilded, and neck bound about with fillets, as was the custom in sacrificial rites.

Verse 15. *We also are men of like passions with you*] The expression means no more than, "we are truly human beings, with the same powers and appetites as your own; need food and raiment as you do; and are all mortal like yourselves."

That ye should turn from these vanities] That is, from these idols and false gods. A bold saying in the presence of a heathen mob, intent on performing an act of their superstitious worship, in which they no doubt thought the safety of the state was concerned.

The living God] Widely different from those stocks and stones which were objects of their worship.

Which made heaven and earth] And as all things were made by his power, so all subsist by his providence; and to him alone all worship, honour, and glory are due.

Verse 16. *Who in times past suffered all nations, &c.*] The words which we here translate, *all nations*, should be rendered, *all the Gentiles*, merely to distinguish them from the Jewish people, who, having a revelation, were not left to walk in their own ways; but the heathens, who had not a revelation, were suffered to form their creed, and mode of worship, according to their own caprice.

Verse 17. *He left not himself without witness*] Though he gave the Gentiles no revelation of his will, yet he continued to govern them by his gracious providence.

Filling our hearts with food] Giving as much food as could reasonably be wished, so that gladness, or general happiness, was the result.

vanities ^junto the living God, ^kwhich made heaven, and earth, and the sea, and all things that are therein:

16 ^lWho in times past suffered all nations to walk in their own ways.

17 ^mNevertheless he left not himself without witness, in that he did good, and ⁿgave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ^oAnd there came thither certain Jews from Antioch and Iconium, who persuaded the people; ^pand, having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

xvii. 30. 1 Pet. iv. 3. — ^qCh. xvii. 27. Rom. i. 20. — ^rLev. xxvi. 4. Deut. xi. 14. xxviii. 12. Job v. 10. Ps. lxx. 10. lxxviii. 9. cxlvii. 8. Jer. xiv. 22. Matt. v. 45. — ^sCh. xiii. 45. — ^t2 Cor. xi. 25. 2 Tim. iii. 11.

Verse 19. *There came thither certain Jews from Antioch*] Those were, no doubt, the same who had raised up persecution against Paul and Barnabas, at Iconium and Antioch, before: they followed the apostles with implacable malice; and what they could not do themselves they endeavoured to do by others, whose minds they first perverted, and then irritated to deeds of fell purpose.

And having stoned Paul] Alas! of what real worth is popular fame? How uncertain, and how unworthy to be courted! When the Lycaonians saw the miracles that Paul did, they said he was the god *Mercury*: when the persecuting Jews came, they persuaded them that he was an impostor; and then they endeavoured to stone him to death.

Supposing he had been dead.] They did not leave stoning him till they had the fullest evidence that he was dead; and so, most probably, he was.

Verse 20. *The disciples stood round about him*] No doubt in earnest prayer, entreating the author of life that his soul might again return to its battered tenement.

He rose up] Miraculously restored, not only to life, but to perfect soundness; so that he was able to walk into the city, that his persecutors might see the mighty power of God in his restoration, and the faith of the young converts be confirmed in the truth and goodness of God.

Verse 21. *Preached the gospel to that city*] Derbe, a city in the same province. See on ver. 6.

They returned again to Lystra, and to Iconium] Behold the courage of these Christian men! They returned to do their Master's work in the very places in which they had been so grievously persecuted, and where one of them had been apparently stoned to death!

Verse 22. *Confirming the souls of the disciples*] The word *disciple* signifies literally a scholar. The Church of Christ was a school, in which Christ himself was chief master; and his apostles, subordinate teachers. After having been initiated in the principles of the heavenly doctrine, they needed line upon line, and precept upon precept, in order that they might be confirmed and established in the truth.

Verse 23. *When they had ordained them elders*] Elder seems to be here the name of an office. These were all young or new converts, and yet among them the apostles constitute elders. They appointed persons the most experienced, and the most advanced in the divine life, to watch over and instruct the rest. But what is the meaning of the word which we translate *ordained*? The word *ordain* we use in an ecclesiastical sense, and signify by it the appointment of a person to an office in the church, by the imposition of the hands of those who are rulers in the church. But this word *cheirotomia* signifies the holding up or stretching out the hand, as approving of the choice of any person to a particular work: whereas *cheirothesia* signifies the imposition of hands. I believe the simple truth to be this, that in ancient times the people chose by the *cheirotomia* (lifting up of hands) their spiritual pastor; and the rulers of the church, whether apostles or others, appointed that person to

21 And when they had preached the gospel to that city, ^aand ^bhad taught many, they returned again to Lystra, and to Iconium and Antioch,

22 Confirming the souls of the disciples, and ^cexhorting them to continue in the faith; and that ^dwe must through much tribulation enter into the kingdom of God.

23 And when they had ^eordained them elders in every church, and had prayed with fasting, they ^fcommended them to the Lord, on whom they believed.

^a Matt. xxviii. 19.—^b Gr. Had made many disciples.—^c Ch. xi. 23. xiii. 45.—^d Matt. x. 88. xvi. 24. Luke xxii. 28, 29. Rom. viii. 17. 2 Tim. ii. 11, 12. iii. 12.—^e Tit. i. 5.—^f Ch. i. 26. xi. 26.—^g Ch. xlii.

his office by the *cheirothesia* or *imposition of hands*; and perhaps each of these was thought to be equally necessary: the church agreeing in the election of the person; and the rulers of the church appointing, by *imposition of hands*, the person thus elected.

And had prayed with fasting] This was to implore God's special assistance; as they well knew that, without his influence, even their appointment could avail nothing.

Verse 25. They went down into Attalia] This was a seaport town in Pamphylia.

Verse 26. And thence sailed to Antioch] This was Antioch in Syria.

Whence they had been recommended—for the work which they fulfilled.] It was from this Antioch they had been sent

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, ^afrom whence they had been ^brecommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, ^cthey rehearsed all that God had done with them, and how he had ^dopened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

1, 3.—^b Ch. xv. 40.—^c Ch. xv. 4, 12. xxi. 19.—^d 1 Cor. xvi. 9. 2 Cor. ii. 12. Col. iv. 3. Rev. iii. 8.

to preach the gospel to the heathen in Asia Minor, see chap. xiii. 1, 2.

Verse 28. And there they abode long time] How long the apostles tarried here we cannot tell; but we hear no more of them till the council of Jerusalem, mentioned in the following chapter, which is generally supposed to have been held in the year 51 of our Lord; and, if the transactions of this chapter took place in A.D. 46, as chronologers think, then there are five whole years of St. Paul's ministry, and that of other apostles, which St. Luke passes by in perfect silence.

God does not choose to have all the labours and sufferings of his servants recorded. Their recompence is in heaven; and it is enough that God knows their work, who alone can reward it. In many cases, the silence of Scripture is not less instructive than its most pointed communications.

CHAPTER XV.

Certain teachers from Judea insist on the necessity of the converted Gentiles being circumcised, 1. Paul and Barnabas are sent to Jerusalem to consult the apostles on this subject, 2. They come to Jerusalem, and inform the apostles of the conversion of the Gentiles; and of the trouble which certain Pharisees had occasioned concerning circumcision, 3-5. The apostles having assembled to consider the question, Peter delivers his opinion, 6-11. Barnabas and Paul relate their success among the Gentiles, 12. James delivers his judgment, 13-21. The apostles and elders agree to what he proposes, and send Judas and Silas with Paul and Barnabas to the converted Gentiles, 22; and send an epistle containing their decree to the churches of Antioch, Syria, and Cilicia, 23-29. Paul and his company return, and read the epistle to the brethren at Antioch, which produces great joy; and Judas and Silas preach to them, 30-32. Judas returns to Jerusalem, but Silas continues with Paul and Barnabas, teaching and preaching, 33-35. Paul proposes to Barnabas to visit the churches where they had preached; and, on the latter determining to take John Mark with them, Paul refuses, 36-38. They disagree; and Barnabas, taking John Mark, sails to Cyprus, 39. And Paul, taking Silas, goes through Syria and Cilicia, confirming the churches, 40, 41.

AND certain men which came down from Judea taught the brethren, and said, ^aExcept ye be circumcised ^bafter the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no

^a Gal. ii. 12.—^b John vii. 22. Ver. 5. Gal. v. 2. Phil. iii. 2. Col. ii. 8, 11, 18.

Verse 1. Except ye be circumcised, &c.] The persons who taught this doctrine appear to have been converts to Christianity; but, supposing that the Christian religion was intended to perfect the Mosaic, and not to supersede it, they insisted on the necessity of circumcision, because, by that, a man was made debtor to the whole law, to observe all its rites and ceremonies.

Ye cannot be saved.] Ye can neither enjoy God's blessing in time, nor his glory in time.

small dissension and disputation with them, they determined that ^aPaul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And ^bbeing brought on their way by the

^a Gen. xvii. 10. Lev. xii. 3.—^b Gal. ii. 1.—^c Rom. xv. 24. 1 Cor. xvi. 6, 11.

Verse 2. No small dissension and disputation] This was one of the first controversies in the Christian Church; but, though the difference of sentiment was considerable, it led to no breach of Christian charity nor fellowship among themselves.

And certain other of them] If this be the journey to which St. Paul alludes, Gal. ii. 1-5, then he had Titus with him; and how many others went from the Church of Antioch we cannot tell.

church, they passed through Phœnice and Samaria, 'declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.'

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders; and ^b they declared all things that God had done with them.

5 But there ^a rose up certain of the sect of the Pharisees which believed, saying, 'That it was needful to circumcise them, and to command them to keep the law of Moses.

6 And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, 'Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, 'which knoweth the hearts, bare them witness, ^a giving them the Holy Ghost, even as he did unto us;

^aCh. xiv. 27.—^bVer. 12. Ch. xiv. 27. xxi. 19.—^cOr, rose up, said they, certain.—^dVer. 1.—^eCh. x. 20. xi. 12.—^f1 Chron. xxviii. 9. Ch. i. 24.—^gCh. x. 44.—^hRom. x. 11.—ⁱCh. x. 15, 28, 43.

Verse 8. *Being brought on their way by the church*] That is, the members of the church provided them with all necessities for their journey; for it does not appear that they had any property of their own.

Declaring the conversion of the Gentiles] Much stress is laid on this: it was a miracle of God's mercy that the Gentiles should be received into the church of God; and they had now the fullest proof that the thing was likely to become general.

Verse 4. *They were received of the church*] The whole body of Christian believers.

The apostles] Either the whole or part of the twelve; though we read of none but John, Peter, and James. See Gal. ii. 9.

And elders] Those who were officers in the church, under the apostles.

They declared] To this council they gave a succinct account of the great work which God had wrought by them among the Gentiles.

Verse 5. *But there rose up certain of the sect of the Pharisees*] This verse appears to be part of the declaration made by Paul and Barnabas to this council. [This view has many opponents.]

Verse 6. *The apostles and elders came together*] This was the first council ever held in the Christian church; and we find that it was composed of the apostles and elders simply.

Verse 7. *When there had been much disputing*] Though the apostles and elders were under the inspiration of the Almighty, and could by this inspiration have immediately determined the question, yet it was highly necessary that the objecting party should be permitted to come forward and allege their reasons for the doctrine they preached; and that these reasons should be fairly met by argument, and the thing proved to be useless in itself, inexpedient in the present case, and unsupported by any express authority from God, and serving no purpose to the Gentiles, who in their uncircumcised state, by believing in Christ Jesus, had been made partakers of the Holy Ghost.

Peter rose up, and said] The apostles, like judges, after hearing counsel on both sides, proceed to give judgment on the case.

A good while ago] *From the days of old*: a phrase which simply signifies some years ago; and, if he here refers to the conversion of Cornelius (see chap. x), he must mean about ten years before this time; but it is more likely that he refers to that time when Christ gave him the keys of the kingdom of heaven, that he might open the door of faith to the Gentiles.

God made choice among us] That is, he chose me to be the first apostle of the Gentiles.

Verse 8. *Bare them witness*] Considered them as proper or fit to receive the gospel of Christ.

Verse 9. *Put no difference between us and them*] Giving them the Holy Spirit, though uncircumcised, just as he had

9 ^b And put no difference between us and them, 'purifying their hearts by faith.

10 Now therefore why tempt ye God, 'to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But ^a we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had 'wrought among the Gentiles by them.

13 And after they had held their peace, ^a James answered, saying, Men and brethren, hearken unto me:

14 ^a Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 ^a After this I will return, and will build again

1 Cor. i. 2. 1 Pet. i. 22.—^bMatt. xxiii. 4. Gal. v. 1.—^cRom. ii. 24. Eph. ii. 8. Tit. ii. 11. iii. 4. 5.—^dCh. xiv. 27.—^eCh. xii. 17.—^fVer. 7.—^gAmos ix. 11, 12.

given it to us who were circumcised: an evident proof that, in the judgment of God, circumcision was no preparation to receive the gospel of Christ.

Verse 10. *Now therefore why tempt ye God*] Why will ye provoke him to displeasure by doing what he evidently designs shall not be done?

A yoke—which neither our fathers nor we were able to bear?] This does not refer to the moral law—that was of eternal obligation—but to the ritual law, which, through the multitude of its sacrifices, ordinances, &c., was exceedingly burthensome to the Jewish people.

Verse 11. *Through the grace of the Lord Jesus Christ we shall be saved*] There is but one way of salvation for Jews and Gentiles, the grace, mercy, or favour coming by and through the Lord Jesus, the Christ; this is now fully opened to the Gentiles: and we believe we shall be saved in the same way.

Verse 12. *All the multitude kept silence*] The strong facts stated by St. Peter could not be controverted.

Gave audience to Barnabas and Paul] Peter stated facts: Paul and Barnabas confirmed the statement.

Verse 13. *James answered*] He was evidently president of the council, and is generally called Bishop of Jerusalem. The rest either argued on the subject, or gave their opinion; James alone pronounced the definitive sentence. Had Peter been prince and head of the apostles, and of the church, he would have appeared here in the character of judge, not of mere counsellor or disputant. From this very circumstance there is the most demonstrative evidence that Peter was no Pope, and that the right of his pretended successor is a nonentity.

Verse 14. *Simeon hath declared*] James does not give him even the title which he received from our Lord at the time in which he is supposed to have been made head of the church, and vicar of Christ upon earth; so that, it is evident, James did not understand our Lord as giving Peter any such pre-eminence; and, therefore, he does not even call him Peter, but simply Simeon.

Verse 15. *And to this agree the words of the prophets*] Peter had asserted the fact of the conversion of the Gentiles; and James shows that that fact was the fulfilment of declarations made by the prophets.

Verse 16. *After this I will return, and will build again, &c.*] These two verses, 16th and 17th, are quoted from Amos ix. 11, 12, nearly as they now stand in the best editions of the Septuagint, and evidently taken from that version, which differs considerably from the Hebrew text.

Verse 17. *That the residue of men might seek*] Instead of this, the Hebrew has, that they may possess the remnant of Edom. Now it is evident that, in the copy from which the Seventy translated, they found *yidreshu*, they might seek, instead of *yirshu*, they may possess; and they found *adam*, man, or men, instead of *Edom*, the Idumeans.

Verse 18. *Known unto God are all his works from the be-*

the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore ^amy sentence is, that we trouble not them, which from among the Gentiles ^bare turned to God:

20 But that we write unto them, that they abstain ^cfrom pollutions of idols, and ^dfrom fornication, and ^efrom things strangled, ^fand from blood.

21 For Moses of old time hath in every city them that preach him, ^gbeing read in the synagogues every sabbath-day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed ^hBarsabas, and Silas, chief men among the brethren:

23 And they wrote letters by them after this manner; the apostles, and elders, and brethren send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia:

24 Forasmuch as we have heard, that ⁱcertain

which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 ^jMen that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by ^kmouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 ^lThat ye abstain from meats offered to idols, and ^mfrom blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 Which when they had read, they rejoiced for the ⁿconsolation.

32 And Judas and Silas, being prophets also themselves, ^oexhorted the brethren with many words, and confirmed them.

33 And after they had tarried there a space, they

^a See ver. 28.—^b 1 Thess. i. 9.—^c Gen. xxv. 2. Exod. xx. 8. 23. Ezek. xx. 30. 1 Cor. viii. 1. Rev. ii. 14, 20. x. 20, 28.—^d 1 Cor. vi. 9, 18. Gal. v. 19. Eph. v. 3. Col. iii. 5. 1 Thess. iv. 3. 1 Pet. iv. 3.—^e Gen. ix. 4. Lev. xii. 17. Deut. xii. 16, 23.—^f Gal. xiii. 15,

27.—^g Ch. i. 23.—^h Ver. 1. Gal. ii. 4. v. 12. Tit. i. 10, 11.—ⁱ Ch. xiii. 50. xiv. 19. 1 Cor. xv. 30. 2 Cor. xii. 23, 26.—^j Gr. word.—^k Ver. 20. Ch. xxii. 25. Rev. ii. 14, 20.—^l Lev. xvii. 14.—^m Or, exhortation.—ⁿ Ch. xiv. 22. xviii. 23.

giving.] As if he had said, This is not a new counsel of God: he had purposed, from the time he called the Israelites, to make the Gentiles partakers of the same grace and mercy; and ultimately to destroy those rites and ceremonies which separated them from each other.

The whole of this verse is very dubious: the principal part of it is omitted by the most ancient MSS.

Verse 19. *Wherefore my sentence is*] *Wherefore I judge.* There is an authority here that does not appear in the speech of St. Peter; and this authority was felt and bowed to by all the council; and the decree proposed by St. James adopted.

Verse 20. *But that we write unto them*] Four things are here prohibited: by the first, POLLUTIONS OF IDOLS, or, as it is in ver. 29, meats offered to idols, not only all idolatry was forbidden, but eating things offered in sacrifice to idols, knowing that they were thus offered, and joining with idolaters in their sacred feasts, which were always an incentive either to idolatry itself, or to the impure acts generally attendant on such festivals.

By the second, FORNICATION, all uncleanness of every kind was prohibited; for the word not only means fornication, but adultery, incestuous mixtures, and especially the prostitution which was so common at the idol temples.

By the third, THINGS STRANGLED, we are to understand the flesh of those animals which were strangled for the purpose of keeping the blood in the body, as such animals were esteemed a greater delicacy.

By the fourth, BLOOD, we are to understand, not only the thing itself, for the reasons assigned in the note on Gen ix. 4; but also all cruelty, manslaughter, murder, &c., as some of the ancient fathers have understood it.

Verse 21. *Moses of old time hath in every city*] By the reading of the law in the synagogues every sabbath-day, they were kept in remembrance of those institutions which the Gentiles, who had not the law, could not know. Therefore, James thought that a letter to the converted Gentiles would be sufficient, as the converted Jews had already ample instruction on these points.

Verse 22. *Then pleased it the apostles and elders, with the whole church*] James determined what ought to be done; and the whole assembly resolved how that should be done.

Chosen men of their own company] Judas and Silas are sent to corroborate by their oral testimony what was contained in the letters sent from the council.

Verse 23. *Send greeting unto the brethren*] The word

greeting is in the original to be well, to be safe; a very usual form in Greek epistles.

Verse 24. *Certain which went out from us*] So the persons who produced these doubtful disputations at Antioch, &c., had gone out from the apostles at Jerusalem, and were of that church.

To whom we gave no such commandment] As, therefore, they went out from that church, they should have taught nothing which was not owned and taught by it; much less should they have taught in opposition to it.

Verse 26. *Men that have hazarded their lives*] This was a high character of Paul and Barnabas: they had already suffered much in the cause of Christ, and were intent on the same work, notwithstanding the increasing dangers in the way.

Verse 28. *For it seemed good to the Holy Ghost, and to us*] The whole council had met under his direction; had consulted under his influence: and gave forth their decree from his especial inspiration.

Necessary things] They were necessary, howsoever burthensome they might appear; and necessary, not only for the time, place, or occasion, but for all times, all places, and all occasions.

Verse 29. *Ye shall do well.*] And who can do any of these forbidden things, and keep either a guiltless or a tender conscience?

Fare—well.] An old English form of expressing good wishes and good will. Like to that other form of sound words, God be with you! corrupted now into good bye to ye! And of the same meaning with adieu! à Dieu to God; that is, I commend you to God. All these terms savour not only of good will, or benevolence, but also of piety.

Verse 32. *Judas and Silas, being prophets*] That is, being teachers in the church. This signification of the word prophet we have often already seen.

Exhorted the brethren] To abide steadily attached to God, and to each other, in peace, love, and unity.

And confirmed them.] In the blessed truths they had already received.

Verse 33. *They were let go*] That is, both had liberty to depart; but Silas chose to stay a little longer with the brethren.

Verse 34. *Notwithstanding it pleased Silas, &c.*] This verse does not appear to have been originally in the text.

Verse 36 *Let us go—and visit our brethren in every city*] He saw it was necessary to water the seed he had planted; for these were young converts, surrounded with impiety,

were let * go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 ^b Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 And some days after, Paul said unto Barnabas, Let us go again and visit our brethren * in every city where we have preached the word of the Lord, and see how they do.

37 And Barnabas determined to take with them ^d John, whose surname was Mark.

*1 Cor. xvi. 11. Heb. xi. 31.—^b Ch. xiii. 1.—^c Ch. xli. 4, 13, 14, 51. xiv. 1, 6, 24, 25.—^d Ch. xii. 12, 25. xiii. 5. Col. iv. 10. 2

opposition, and superstition, and had few advantages among themselves.

Verse 37. *Barnabas determined to take with them John*] John Mark was his sister's son; and natural affection might have led him to the partiality here mentioned.

Verse 38. *But Paul thought not good to take him with them*] On this subject, see the note on chap. xiii. 13.

Verse 39. *The contention was so sharp between them*] For all this sentence there is only in the Greek text: *there was therefore a paroxysm, an incitement, a stirring up*; there was a sharp contention. But does this imply anger or ill-will on either side? Certainly not. Should any man say there was *sin* in this contention between Paul and Barnabas, I answer, there is no evidence of this in the text. Should he say the word *paroxysm* denotes this, I answer, it does not. And the verb is often used in a good sense. And such persons forget that this is the very form used by the apostle himself, Heb. x. 24; which these objectors would be highly displeased with me, were I to translate, *Let us consider one another to an angry contention of love and good works.*

38 But Paul thought not good to take him with them, * who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, * being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, * confirming the churches.

Tim. iv. 11. Philem. 24.—^c Ch. xiii. 13.—^d Ch. xiv. 26.—^e Ch. xvi. 5.

From these examples, it appears that the word is used to signify incitement of any kind; it is taken to express a strong excitement to the love of God and man, and to the fruits by which such love can be best proved; and, in the case before us, there was certainly nothing contrary to this pure principle in either of those heavenly men.

Verse 40. *Being recommended—unto the grace of God.*] There is no proof that the church did not recommend Barnabas to the grace of God, as well as Paul; but, as St. Luke had for the present dropped the story of Barnabas, and was now going on with that of Paul and Silas, he begins it at this point, viz., his being recommended by the brethren to the grace of God; and then goes on to tell of his progress in Syria, Derbe, Lystra, &c. &c.

Verse 41. *Confirming the churches.*] This was the object of his journey: they were young converts, and had need of establishment; and there is no doubt that, by showing them the decision made at the late council of Jerusalem, their faith was greatly strengthened, their hope confirmed, and their love increased.

CHAPTER XVI

Paul, coming to Derbe and Lystra, meets with Timothy, the son of a Jewess by a Greek father, whom he circumcises, and takes with him into his work, 1-3. As they pass through the different cities, they deliver the apostles' decrees to the churches; and they are established in the faith, and daily increase in numbers, 4, 5. They travel through Phrygia, Galatia, Mysia, and to Troas, 6-8. Where Paul has a vision, relative to his preaching in Macedonia, 9, 10. Leaving Troas, he sails to Samothracia and Neapolis, and comes to Philippi in Macedonia, 11, 12. Lydia, a seller of purple, receives the apostles' teaching; and she and her family are baptized, 13-15. A young woman, with a spirit of divination, dispossessed by St. Paul, 16-18. Her masters, finding their gain by her soothsaying gone, make an attack upon Paul and Silas, drag them before the magistrates, who command them to be beaten, thrust into the closest prison, and their feet made fast in the stocks, 19-24. Paul and Silas singing praises at midnight, the prison doors are miraculously opened, and all the bonds of the prisoners loosed, 25-26. The keeper being alarmed, supposing that the prisoners were fled, is about to kill himself, but is prevented by Paul, 27, 28. He inquires the way of salvation, believes, and he and his whole family are baptised, 29-34. The next morning the magistrates order the apostles to be dismissed, 35, 36. Paul pleads his privilege as a Roman, and accuses the magistrates of injustice, who, being alarmed, come themselves to the prison, deliver them, and beg them to depart from the city, 37-39. They leave the prison, enter into the house of Lydia, comfort the brethren, and depart, 40.

THEN came he to ^aDerbe and Lystra: and, behold, a certain disciple was there, ^bnamed Timotheus, ^cthe son of a certain woman, which was a Jewess, and believed; but his father was a Greek:

2 Which ^dwas well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and ^etook and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, ^fthat were ordained of the apostles and elders which were at Jerusalem.

5 And ^gso were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

^aCh. xiv. 6.—^bCh. xix. 22. Rom. xvi. 21. 1 Cor. iv. 17. Phil. ii. 19. 1 Thess. iii. 2. 1 Tim. i. 2. 2 Tim. i. 2.—^c2 Tim. i. 5.—^dCh. vi. 3.—^e1 Cor. ix. 20. Gal. ii. 3. See Gal. v. 2.—^fCh. xv. 28, 29.

Verse 1. *A certain disciple*] This Timothy was the same person to whom St. Paul wrote those two noble epistles which are still extant. His mother's name was Eunice, as we learn from 2 Tim. i. 5. What his father's name was we know not.

Verse 2. *Which was well reported of*] These words are spoken of Timothy, and not of his father.

Verse 3. *Took and circumcised him*] For this simple reason, that the Jews would neither have heard him preach, nor would have had any connexion with him, had he been otherwise. The circumcision of Timothy was a merely prudential regulation; one rendered imperiously necessary by the circumstances in which they were then placed; and, as it was done merely in reference to this, Timothy was laid under no necessity to observe the Mosaic ritual; nor could it prejudice his spiritual state, because he did not do it in order to seek justification by the law, for this he had before, through the faith of Christ. In Gal. ii. 3-5, we read that Paul refused to circumcise Titus, who was a Greek, and his parents Gentiles, notwithstanding the entreaties of some zealous Judaizing Christians, as their object was to bring him under the yoke of the law: here the case was widely different, and the necessity of the measure indisputable.

Verse 5. *And so were the churches established*] The disputes at Antioch, relative to circumcision, had no doubt spread far and wide among other churches, and unhinged many. The decrees of the apostles came in good time, and prevented further mischief: the people, saved from uncertainty, became established in the faith; and the church had a daily accession of converted souls.

Verse 6. *Were forbidden of the Holy Ghost to preach the word in Asia*] The Asia mentioned here could not be Asia Minor in general, but it was what was called Proconsular Asia, which included only Ionia, Eolia, and Lydia.

Verse 7. *But the Spirit suffered them not*] God saw that that was not the most proper time to preach the word at Bithynia; as he willed them to go immediately to Macedonia, the people there being ripe for the word of life.

Verse 8. *Came down to Troas*] The Troas, or part of Phrygia Minor in which the celebrated city of Troy was formerly situated.

Verse 9. *A vision appeared to Paul in the night*] Whether this was in a dream, or whether a representation made to the senses of the apostle, we cannot tell.

Verse 10. *We endeavoured to go into Macedonia*] This is the first place in which the historian St. Luke refers to himself: we endeavoured, &c. And from this it has been supposed that he joined the company of Paul for the first time at Troas.

Assuredly gathering] Drawing an inference from the vision that had appeared.

That the Lord had called us for to preach] That is, they inferred that they were called to preach the gospel in Macedonia, from what the vision had said, come over and help us: the help meaning, preach to us the gospel.

7 After they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not.

8 And they passing by Mysia ^acame down to Troas.

9 And a vision appeared to Paul in the night: There stood a ^bman of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go ^cinto Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis.

12 And from thence to ^dPhilippi, which is ^ethe chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13 And on the ^fsabbath we went out of the city by a river side, where prayer was wont to be made;

—^aCh. xv. 41.—^b2 Cor. ii. 12. 2 Tim. iv. 13.—^cCh. x. 30.—^d2 Cor. ii. 13.—^ePhil. i. 1.—^fOr, the first.—^gGr. Sabbath-day.

Verse 11. *Loosing from Troas*] Setting sail from this place.

With a straight course to Samothracia] This was an island of the *Ægean* Sea, contiguous to Thrace, and hence called *Samothracia*, or the *Thracian Samos*. It is about twenty miles in circumference, and is now called *Saman-drachi* by the Turks, who are its present masters.

And the next day to Neapolis] There were many cities of this name; but this was a sea-port town of Macedonia, a few miles eastward of Philippi. *Neapolis* signifies the new city.

Verse 12. *And from thence to Philippi*] This was a town of Macedonia, in the territory of the *Edones*, on the confines of Thrace, situated on the side of a steep eminence. It took its name from Philip II. king of Macedon. It was to the church in this city that St. Paul wrote the epistle that still goes under their name.

The chief city of that part of Macedonia] This passage has greatly puzzled both critics and commentators; Philippi not being the chief city of Macedonia. When *Emilius* conquered Macedonia, he divided it into four parts and he called the country that lay between the rivers Strymon and Nessus, the first part, making Amphipolis its chief city. [The translation suggested by Alford solves the difficulty: *The first Macedonian city of the district.*]

And a colony] That is, a colony of Rome; for it appears that a colony was planted here by Julius Cæsar, and afterwards enlarged by Augustus; the people, therefore, were considered as freemen of Rome, and, from this, call themselves *Romans*, ver. 21.

Verse 13. *By a river side, where prayer was wont to be made*] Where it was said there was a *proseucha*. The *proseucha* was a place of prayer, or a place used for worship, where there was no synagogue. It was a large building, uncovered, with seats, as in an amphitheatre. Buildings of this sort the Jews had by the sea-side, and by the sides of rivers.

Spake unto the women] Probably this was before the time of their public worship, and while they were waiting for the assembling of the people in general.

Verse 14. *Lydia, a seller of purple*] She probably had her name from the province of Lydia, in which the city of Thyatira was situated. The Lydian women have been celebrated for their beautiful purple manufactures.

Which worshipped God] That is, she was a proselyte to the Jewish religion; as were probably all the women that resorted thither.

Verse 15. *And she constrained us*] She used such entreaties and persuasions that at last they consented to lodge there.

Verse 16. *As we went to prayer*] Into the *proseucha*, see on ver. 13, and on Luke vi. 12. The article is added here by several MSS; this makes the place more emphatic; not the act of prayer or praying to God, but the place, the oratory, in which these proselytes assembled for the purpose of praying, reading the law and the prophets, and such like exercises of devotion.

and we sat ^{down}, and spake unto the women which resorted ^{thither}.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us : whose ^a heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide ^{there}. And ^b she constrained us.

16 And it came to pass, as we went to prayer, a certain damsel ^c possessed with a spirit ^d of divination met us, which brought her masters ^e much gain by soothsaying :

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul, ^f being grieved, turned and said to the spirit, I command thee, in the name of Jesus Christ, to come out of her. ^g And he came out the same hour.

19 And ^h when her masters saw that the hope of their gains was gone, ⁱ they caught Paul and Silas, and ^j drew them into the ^k market-place, unto the rulers,

^aLuke xxiv. 45.—^bGen. xix. 3. xxxiii. 11. Judg. xix. 21. Luke xxiv. 29. Heb. xlii. 2.—^c1 Sam. xxviii. 7.—^dOr, of Python.—^eCh. xix. 24.—^fSee Maik i. 25, 34.—^gMark xvi. 17.—^hCh. xix.

Possessed with a spirit of divination] Having a spirit of Python, or of Apollo. Python was, according to fable, a huge serpent, that had an oracle at Mount Parnassus, famous for predicting future events : Apollo slew this serpent, and hence he was called Pythius, and became celebrated as the foreteller of future events ; and all those who either could, or pretended to predict future events, were influenced by the spirit of Apollo Pythius.

Brought her masters much gain by soothsaying] By divination, or what we call telling fortunes.

Verse 17. *These men are the servants, &c.*] But mark the deep design and artifice of this evil spirit : 1. He well knew that the Jewish law abhorred all magic, incantations, magical rites, and dealings with familiar spirits ; he therefore bears what was in itself a true testimony to the apostles, that by it he may destroy their credit, and ruin their usefulness. The Jews, by this testimony, would be led at once to believe that the apostles were in compact with these demons, and that the miracles they wrought were done by the agency of these wicked spirits, and that the whole was the effect of magic ; and this, of course, would harden their hearts against the preaching of the gospel. 2. The GENTILES, finding that their own demon bore testimony to the apostles, would naturally consider that the whole was one system ; that they had nothing to learn, nothing to correct ; and thus the preaching of the apostles must be useless to them. In such a predicament as this, nothing could have saved the credit of the apostles but the casting out of this spirit of divination.

Verse 18. *Turned—to the spirit*] Not to the woman ; she was only the organ by which the spirit acted.

I command thee, in the name of Jesus] Every circumstance of this case proves it to have been a real possession. Had not St. Luke considered this as a real case of diabolic possession, he has made use of the most improper language he could choose ; language and forms of speech calculated to deceive all his readers, and cause them to believe a lie. But it is impossible that the holy apostle could do so, because he was a good man ; it is not likely he could be deceived by a parcel of charlatans, because he was a wise man ; and it would be absurd to suppose that, while he was under the influence of the Holy Spirit, he could be imposed on by the cunning of even the devil himself.

Verse 19. *When her masters saw*] It appears she was maintained by some men, who received a certain pay from every person whose fortune she told, or to whom she made any discovery of stolen goods, &c. &c.

The hope of their gains was gone] This hope, viz., the

20 And brought them to the magistrates, saying, These men, being Jews, ¹ do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them : and the magistrates rent off their clothes, ² and commanded to beat them.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely :

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight Paul and Silas prayed, and sang praises unto God : and the prisoners heard them.

26 ^a And suddenly there was a great earthquake, so that the foundations of the prison were shaken : and immediately ^b all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison, awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

25, 26.—¹2 Cor. vi. 5.—²Matt. x. 18.—³Or, court.—⁴1 Kings xviii. 17. Ch. xvii. 6.—⁵2 Cor. vi. 5. xi. 23, 25. 1 Thess. ii. 2.—⁶Ch. iv. 31.—⁷Ch. v. 19. xii. 7, 10.

spirit. So completely was this spirit cast down that the girl could divine no more ; and yet she continued a heathen still, for we do not hear a word of her conversion.

Drew them into the market-place] This was the place of public resort.

Verse 20. *Brought them to the magistrates*] The commanders of the army, who, very likely, as this city was a Roman colony, possessed the sovereign authority.

Exceedingly trouble our city] They are destroying the public peace, and endangering the public safety.

Verse 21. *And teach customs*] Religious opinions and religious rites.

Which are not lawful for us to receive] The Romans were very jealous of their national worship.

Verse 22. *The multitude rose up together*] There was a general outcry against them ; and the magistrates tore off their clothes, and delivered them to the mob, commanding the lictors, or beadles, to beat them with rods. This was the Roman custom of treating criminals.

Verse 23. *Laid many stripes upon them*] The Jews never gave more than thirty-nine stripes to any criminal ; but the Romans had no law relative to this : they gave as many as they chose ; and the apostles had, undoubtedly, the fullest measure.

Verse 24. *The inner prison*] Probably what we would call the dungeon ; the darkest and most secure cell.

Made their feet fast in the stocks] This is supposed to mean two large pieces of wood, pierced with holes like our stocks, and fitted to each other, that, when the legs were in, they could not be drawn out. The holes being pierced at different distances, the legs might be separated or divaricated to a great extent, which must produce extreme pain.

Verse 25. *At midnight Paul and Silas—sang praises*] They prayed, first, for grace to support them, and for pardon and salvation for their persecutors ; and then, secondly, sang praises to God, who had called them to such a state of salvation, and had accounted them worthy to suffer shame for the testimony of Jesus. And, although they were in the inner prison, they sang so loud and so heartily that the prisoners heard them.

Verse 26. *There was a great earthquake*] Thus God bore a miraculous testimony of approbation to his servants.

Every one's bands were loosed] And yet so eminently did God's providence conduct every thing, that not one of the prisoners made his escape, though the doors were open, and his bolts off !

Verse 27. *The keeper of the prison—would have killed himself*] Every jailor was made responsible for his prisoner,

28 But Paul cried with a loud voice, saying, Do thyself no harm : for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out and said, 'Sirs, what must I do to be saved?

31 And they said, 'Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, 'he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the sergeants, saying, Let those men go.

* Luke iii. 10. Ch. ii. 37. ix. 6.—* John iii. 16, 36. vi. 47.
1 John v. 10.

under the same penalty to which the prisoner himself was exposed.

Verse 28. *Do thyself no harm*] As it was now dark, being midnight, St. Paul must have had a divine intimation of what the jailor was going to do.

Verse 29. *He called for a light*] That he might see how things stood, and whether the words of Paul were true; for on this his personal safety depended.

Came trembling] Terrified by the earthquake, and feeling the danger to which his own life was exposed.

Verse 30. *What must I do to be saved?*] It is not likely that the jailor referred here to his personal safety. He could not but have known that these apostles had been preaching among the people what they called the *doctrine of salvation*; and he knew that for expelling a demon they were delivered into his custody: the Spirit of God had now convinced his heart that *he was lost*, and needed *salvation*; and therefore his earnest inquiry is *how* he should obtain it. The answer of the apostles to the jailor shows that his inquiry was not about his *personal safety*; as his *believing* on Jesus Christ could have had no effect upon that, in his present circumstances.

Verse 31. *Believe on the Lord Jesus*] Receive the religion of Christ, which we preach, and let thy household also receive it, and ye shall be all placed in the sure way to final salvation.

Verse 33. *Was baptized, he and all his, straightway*] immediately, instantly, at that very time; so that it is by no means likely that there was any *immersion* in the case; indeed, all the circumstances of the case, the dead of the night, the general agitation, the necessity of dispatch, and the words of the text, all disprove it. It is therefore pretty evident that we have very presumptive proofs; 1. That *baptism* was administered without *immersion*, as in the case of the jailor and his family; and 2. That *children* were also received into the church in this way; for we can scarcely suppose that the whole families of Lydia and the jailor had no children in them; and, if they had, it is not likely that

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, 'being Romans, and have cast us into prison; and now do they thrust us out privily? nay, verily; but let them come themselves and fetch us out.

38 And the sergeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought them out, and 'desired them to depart out of the city.

40 And they went out of the prison, 'and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

* Luke v. 29. xix. 6.—^d Ch. xlii. 25.—* Matt. viii. 34.
—^f Ver. 14.

they should be omitted; for the Jewish practice was invariably to receive the heathen *children* with their proselyted parents.

Verse 33. *Washed their stripes*] *He washed from the stripes*: i. e., he washed the blood from the wounds; and this would not require putting them into a pool or bath, as some have ridiculously imagined.

Verse 34. *He set meat before them*] Genuine faith in Christ will always be accompanied with *benevolence* and *humanity*, and every fruit that such productions can produce.

Verse 35. *And the magistrates sent the sergeants*] The original word means the *lictors*, persons who carried before the consul the *fascies*, which was a hatchet, round the handle of which was a bundle of rods tied.

Verse 37. *They have beaten us openly—being Romans*] St. Paul well knew the Roman laws; and on their violation by the magistrates he *pleads*. The *Valerian* law forbade any Roman citizen to be *bound*. The *Porcian* law forbade any to be *beaten with rods*. And by the same law the liberty of a Roman citizen was never put in the power of the *lictor*. The illegality of the proceedings of those magistrates was farther evident in their condemning and punishing them *unheard*. This was a gross violation of a common maxim in the Roman law.

Let them come themselves and fetch us out.] The apostles were determined that the magistrates should be humbled for their illegal proceedings.

Verse 38. *They feared when they heard—they were Romans.*] They feared, because the Roman law was so constituted that an insult offered to a citizen was deemed an insult to the whole Roman people.

Verse 40. *Entered into the house of Lydia*] This was the place of their residence while at Philippi, see ver. 15.

They comforted them, and departed.] The magistrates were sufficiently humbled, and the public at large, hearing of this circumstance, must be satisfied of the innocence of the apostles.

CHAPTER XVII.

Paul and his company, passing through Amphipolis and Appollonia, come to Thessalonica, where they preach the gospel to the Jews, several of whom believe, 1-4. Others raise a mob, and bring Jason, who had received the apostles, before the magistrates, who, having taken bail of him and his companions, dismiss them, 5-9. Paul and Silas are sent away by night unto Berea, where they preach to the Jews, who gladly receive the gospel, 10-12. Certain Jews from Thessalonica, hearing that the Bereans had received the gospel, come thither and raise up a persecution, 13. Paul is sent away by the brethren to Athens, where he preaches to the Jews, 14-17. He is encountered by the Epicureans and Stoics, who bring him to the Areopagus, and desire him to give a full explanation of his doctrine, 18-20. The character of the Athenians, 21. Paul preaches to them, and gives a general view of the essential principles of theology, 22-31. Some mock, some hesitate, and some believe, and, among the latter, Dionysius and Damaris, 32-34.

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2 And Paul, as his manner was, ^awent in unto them, and three sabbath-days reasoned with them out of the scriptures,

3 Opening and alledging, ^bthat Christ must needs have suffered, and risen again from the dead; and that this Jesus, ^cwhom I preach unto you, is Christ.

4 ^dAnd some of them believed, and consorted with Paul and ^eSilas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of ^fJason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, ^gThese that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Cæsar, ^hsaying that there is another king, *one* Jesus.

^a Luke iv. 16. Ch. ix. 20. xiii. 5, 14. xiv. 1. xvi. 13. xix. 8.—^b Luke xxiv. 24, 46. Ch. xviii. 28. Gal. iii. 1.—^c Or, whom, and he, I preach.—^d Ch. xxviii. 24.—^e Ch. xv. 22, 27, 32, 40.—^f Rom. xvi.

Verse 1. *Passed through Amphipolis*] This city was the metropolis of the first division of Macedonia, as made by Paulus Æmilius, see the note on chap. xvi. 10. It was built by Cimon, the Athenian general, who sent 10,000 Athenians thither as a colony. It stood in an island in the river Strymon, and had its name of *Amphipolis* because included between the two grand branches of that river where they empty themselves into the sea, the river on both sides of the city.

Apollonia] This was another city of Macedonia, between Amphipolis and Thessalonica. It does not appear that St. Paul stopped at any of these cities; and they are only mentioned by the historian as places through which the apostles passed on their way to Thessalonica.

Thessalonica] This was a celebrated city of Macedonia, situated on what was called the *Thermaic Gulf*. It is now in possession of the Turks, and is called *Salonichi*, which is a mere corruption of the original name.

A synagogue of the Jews.] *The synagogue*; for the article here must be considered as emphatic, there probably being no other synagogue in any other city in Macedonia.

Verse 2. *As his manner was*] He constantly offered salvation first to the Jews; and for this purpose attended their sabbath-days' meetings at their synagogues.

Verse 3. *Opening and alledging*] *Proving by citations.* His method seems to have been thus: 1. He collected the scriptures that spoke of the Messiah. 2. He applied these to Jesus Christ, showing that in him all these scriptures were fulfilled, and that he was the Saviour of whom they were in expectation. He showed also that the *Christ*, or Messiah, *must needs suffer*—that this was predicted, and was an essential mark of the true Messiah. By proving this point, he corrected their false notion of a triumphant Messiah, and thus removed the scandal of the cross.

Verse 4. *The devout Greeks*] That is, Gentiles who were proselytes to the Jewish religion, so far as to renounce idolatry, and live a moral life, but who probably had not received circumcision.

Verse 5. *The Jews which believed not, moved with envy, took unto them*] Instead of this sentence, the most correct MSS. and Versions read simply: *But the Jews taking, &c.*, leaving out the words, *which believed not, moved with envy*.

Certain lewd fellows of the baser sort] The word which we translate the *baser sort*, is by Hesychius explained, those who transact business in courts of justice. These were probably a low kind of lawyers, what we would call *pettifoggers*, or *attorneys* without principle, who gave advice for a trifle,

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 And ⁱthe brethren immediately sent away Paul and Silas by night unto Berea: who, coming thither, went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and ^jsearched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 ^kAnd then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and ^lreceiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 Now while Paul waited for them at Athens,

21.—^m Ch. xvi. 20.—ⁿ Luke xxiii. 2. John xix. 12. 1 Pet. ii. 15.—^o Ch. ix. 25. Ver. 14.—^p Isa. xxxiv. 16. Luke xvi. 29. John v. 39.—^q Matt. x. 23.—^r Ch. xviii. 5.

and fomented disputes and litigations among the people. *Gathered a company, and set all the city on an uproar*] And, after having made this sedition and disturbance, charged the whole on the peaceable and innocent apostles!

Assaulted the house of Jason] This was the place where the apostles lodged; and therefore his goods were clear spoil, and his person fair game.

Verse 7. *These all do contrary to the decrees of Cæsar*] Persecutors always strive to affect the lives of the objects of their hatred, by accusing them of sedition, or plots against the state.

That there is another king, one Jesus.] The apostles proclaimed Jesus as king—that is true; but never once insinuated that his kingdom was of this world.

Verse 8. *And they troubled the people and the rulers*] It is evident that there was no disposition in either the people or the rulers to persecute the apostles.

Verse 9. *Taken security*] *Having taken what was sufficient, or satisfactory.* Sufficient for the present, to prove that the apostles were upright, peaceable, and loyal men; and that Jason and his friends were the like, and would be, at any time, forthcoming to answer for their conduct.

Verse 10. *Sent away Paul and Silas by night*] Fearing some further machinations of the Jews and their associates.

Berea] This was another city of Macedonia, on the same gulf with Thessalonica; and not far from Fella, the birth-place of *Alexander the Great*.

Verse 11. *These were more noble than those in Thessalonica*] *Were of a better race, extraction, or birth*, than those at Thessalonica; but the word refers more to their conduct, as a proof of their better disposition, then to their birth, or any peculiar lineal nobility. It was a maxim among the Jews, that "none was of a noble spirit who did not employ himself in the study of the law."

Verse 12. *Therefore many of them believed*] From the manner in which they heard, received, and examined the word preached to them, it was not likely they could be deceived.

Of honourable women which were Greeks] Probably mere heathens are meant; and these were some of the chief families in the place.

Verse 14. *To go as it were to the sea*] This passage is generally understood to mean that the disciples took Paul towards the sea, as if he had intended to embark, and return to Troas, but with the real design to go to Athens. But it is more likely that his conductors, in order to his greater safety, left the public and more frequented road, and took him coastwise to Athens.

* his spirit was stirred in him, when he saw the city
 * wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babler say? other some, He seemeth to be a setter forth of strange gods; because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto ^a Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our

^a 2 Pet. ii. 8.—^b Or, full of idols.—^c Or, base fellow.—^d Or, Mars' Hill. It was the highest court in Athens.—^e Ch. ii. 12.—^f Or, the

Silas and Timotheus abode there still.] To water the seed which Paul had planted.

Verse 15. *Brought him unto Athens*] This was one of the most celebrated cities in the world, whether we consider its antiquity, its learning, its political consequence, or the valour of its inhabitants. This city, which was the capital of Attica, and the seat of the Grecian empire, was founded by Cecrops, about A.M. 2447, before Christ 1557, and was called by him *Cecropia*. About thirteen or fourteen hundred years before Christ, in either the reign of *Erechtheus*, or *Erichthonius*, it was called Athens, from *Athene*, a name of *Minerva*, to whom it was dedicated, and who was always considered the protectress of the city.

Verse 16. *He saw the city wholly given to idolatry*] Full of idols, as the margin has it, and very properly.

PETRONIUS, who was contemporary with St. Paul, makes Quærtilla say of Athens: Our region is so full of deities that you may more frequently meet with a god than a man.

Verse 17. *And in the market*] I suppose this means some such place as our exchange, where people of business usually met, and where the philosophers conversed and reasoned.

Verse 18. *Certain philosophers of the Epicureans*] These were the followers of *Epicurus*, who acknowledged no gods except in name, and absolutely denied that they exercised any government over the world or its inhabitants; they held that the chief good consisted in the gratification of the appetites of sense.

And of the Stoicks] These did not deny the existence of the gods; but they held that all human affairs were governed by fate. Both these sects agreed in denying the resurrection of the body; and the former did not believe in the immortality of the soul.

EPICURUS, the founder of the Epicurean sect, was born at Athens, about A.M. 3603, before Christ 341.

ZENO, the founder of the Stoic sect was born in the isle of Cyprus, about thirty years before Christ.

What will this babler say?] The word which we translate babler, signifies, literally, a collector of seeds, and is the "name of a small bird that lives by picking up seeds on the road." The application of the term to prating, empty, impertinent persons, was natural and easy, and hence it was considered a term of reproach and contempt, and was sometimes used to signify the vilest sort of men.

A setter forth of strange gods] Of strange or foreign demons.

There was a difference, in the heathen theology, between god and demon: the gods were such as were gods by nature: the demons were men who were deified. This distinction seems to have been in the mind of these philosophers when they said that the apostles seemed to be setters forth of strange demons, because they preached unto them Jesus, whom they showed to be a man, suffering and dying, but afterwards raised to the throne of God.

Verse 19. *They took him, and brought him unto Areopagus*] The Areopagus was a hill not far from the Acropolis, where the supreme court of justice was held; one of the most sacred and reputable courts that had ever existed in the Gentile world. The justice administered in this court was so strict and impartial, that, it was generally allowed, both the plaintiff and defendant departed satisfied with the decision. The place in which the judges sat was uncovered; and they held their sittings by night, to the end that nothing might dis-

tract their minds from the great business on which they were to decide; and that the sight of the accused might not affect them either with pity or aversion. In reference to this, all pleaders were strictly forbidden to use any means whatever to excite either pity or aversion, or to affect the passions; every thing being confined to simple relation, or statement of facts.

21 (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.)

22 Then Paul stood in the midst of 'Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your 'devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 ^a God that made the world and all things therein, seeing that he is 'Lord of heaven and earth, dwelleth not in temples made with hands;

court of the Areopagites.—^b Or, Gods that ye worship. 2 Thess. ii. 1. —^c Ch. xiv. 16.—^d Matt. xi. 25.—^e Ch. vii. 49.

tract their minds from the great business on which they were to decide; and that the sight of the accused might not affect them either with pity or aversion. In reference to this, all pleaders were strictly forbidden to use any means whatever to excite either pity or aversion, or to affect the passions; every thing being confined to simple relation, or statement of facts.

Verse 20. *Thou bringest—strange things to our ears*] The doctrine of the apostles was different from any they had ever heard: it was wholly spiritual and divine; it was contrary to their customs and manners.

Verse 21. *All the Athenians, and strangers which were there*] As Athens was renowned for its wisdom and learning, it became a place of public resort for philosophers and students from different parts of the then civilized world. The flux of students was in consequence great; and these, having much leisure time, would necessarily be curious to know what was passing in the world, and would frequently assemble together in places of public resort, to meet with strangers just come to the city; and either, as St. Luke says, to tell or hear some new thing.

Verse 22. *Paul stood in the midst of Mars' hill*] That is, in the midst of the judges who sat in the Areopagus.

Ye are too superstitious] I perceive that in all respects ye are greatly addicted to religious practices; and, as a religious people, you will candidly hear what I have got to say in behalf of that worship which I practise and recommend.

Verse 23. *Beheld your devotions*] The objects of your worship; the different images of their gods which they held in religious veneration, sacrificial instruments, altars, &c., &c.

TO THE UNKNOWN GOD.] That there was an altar at Athens thus inscribed, we cannot doubt after such a testimony. Several eminent men suppose that this unknown god was the God of the Jews; and as his name *Jehovah* was considered by the Jews as ineffable, the unknown God may be considered as the anonymous god; the god whose name was not known, and must not be pronounced. That there was such a god acknowledged at Athens we have full proof.

Whom therefore ye ignorantly worship] By this fine turn he eluded the force of that law which made it a capital offence to introduce any new god into the state, and of the breach of which he was charged; and thus he showed that he was bringing neither new god nor new worship among them; but only explaining the worship of one already acknowledged by the state, though not as yet known.

Verse 24. *God that made the world, &c.*] Though the Epicureans held that the world was not made by God, but was the effect of a fortuitous concourse of atoms, yet this opinion was not popular; and the Stoicks held the contrary. St. Paul assumes, as an acknowledged truth, that there was a God who made the world and all things. That this God could not be confined within temples made with hands, as he was the Lord or governor of heaven and earth. That, by fair consequence, the gods whom they worshipped, which were shut up in their temples, could not be this God; and they must be less than the places in which they were contained. This was a strong, decisive stroke against the whole system of the Grecian idolatry.

Verse 25. *Neither is worshipped with men's hands*] This is an indirect stroke against making of images, and offering of sacrifices.

25 Neither is worshipped with men's hands, *as though he needed any thing, seeing ^b he giveth to all life, and breath, and all things ;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth ; and hath determined the times before appointed, and the bounds of their habitation ;

27 ^a That they should seek the Lord, if haply they might feel after him, and find him, * though he be not far from every one of us :

28 For ^a in him we live, and move, and have our being ; * as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, ^a we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

* Ps. i. 8.—Gen. ii. 7. Num. xvi. 22. Job xli. 10. xxvii. 8. xxxiii. 4. Isa. xlii. 4. lvii. 16. Zech. xii. 1.—Deut. xxxii. 8.—Rom. i. 29.—Ch. xiv. 17.—Col. i. 17. Heb. i. 3.—Tit. i. 12.

Giveth—life, and breath, and all things] God gives life, because he is the fountain of it : he gives breath, the faculty of breathing or respiration, by which this life is preserved. But, as much more is necessary to keep the animal machine in a state of repair, God gives all the other things which are requisite for this great and important purpose, that the end for which life was given may be fully answered.

Verse 26 *Hath made of one blood*] The Athenians had a foolish notion that they were self-produced, and were the aboriginals of mankind.

And hath determined the times before appointed] Instead of the times before appointed, many of the best MSS., with both the Syriac, all the Arabic, the Coptic, Ethiopic, Slavonian, Vulgate, and Itala, read the appointed times ; that is, the times appointed by his providence, in which the several families should go to those countries where his wisdom designed they should dwell.

And the bounds of their habitation] Every nation had its lot thus appointed by God, as truly as the Israelites had the land of Canaan.

Verse 27. *That they should seek the Lord*] This is a conclusion drawn from the preceding statement.

Feel after him] That they might grope after him, as a person does his way who is blind or blindfolded. The Gentiles, who had not a revelation, must grope after God, as the principle of spiritual life, that they might find him to be a Spirit, and the source of all intellectual happiness ; and the apostle seems to state that none need despair of finding this fountain of goodness, because he is not far from every one of us.

Verse 28. *And have our being*] And we are : we live in him, move in him, and are in him. Without him we not only can do nothing, but without him we are nothing. We are, i. e., we continue to be, because of his continued, present, all-pervading, and supporting energy.

As certain also of your own poets] Probably he means not only Aratus, in whose poem, entitled *Phænomena*, the words quoted by St Paul are to be found literatim, but also Cleanthus, in whose Hymn to Jupiter the same words occur. But the sentiment is found in several others, being very common among the more enlightened philosophers.

Verse 29. *Forasmuch then as we are the offspring of God, &c.*] Seeing, therefore, that we are living and intelligent beings, &c. from whom we have derived that being must be living and intelligent. It is necessary, also, that the object

30 And ^a the times of this ignorance God winked at ; but ^a now commadeth all men every where to repent :

31 Because he hath appointed a day, in the which ^a he will judge the world in righteousness by that man whom he hath ordained ; whereof he hath ^a given assurance unto all men, in that ^a he hath raised him from the dead.

32 And when they heard of the resurrection of the dead, some mocked : and others said, We will hear thee again of this matter.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed : among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

—^a Isa. xl. 18.—Ch. xiv. 16. Rom. iii. 25.—Luke xxiv. 47. Tit. ii. 11, 12. 1 Pet. i. 14. iv. 3.—Ch. x. 42. Rom. ii. 16. xiv. 10. —^a Or, offered faith.—Ch. ii. 24.

of religious worship should be much more excellent than the worshipper ; but a man is, by innumerable degrees, more excellent than an image made out of gold, silver, or stone : and yet it would be impious to worship a man : how much more so to worship these images as Gods !

Verse 30. *The times of this ignorance God winked at*] The word which we translate, to wink at, signifies simply to look over ; and seems to be here used in the sense of putting by, not particularly noticing it. So God overlooked or passed by, the times of heathenish ignorance : as he had not given them the talent of Divine Revelation, so he did not require the improvement of that talent ; but now, as he had given them that revelation, he would no longer overlook, or pass by, their ignorance or its fruits.

Verse 31. *He hath appointed a day*] He has fixed the time in which he will judge the world, though he has not revealed this time to man.

By that man whom he hath ordained] He has also appointed the judge, by whom the inhabitants of the earth are to be tried.

Whereof he hath given assurance] Having given to all this indubitable proof that Jesus Christ shall judge the world, by raising him from the dead.

Verse 32. *When they heard of the resurrection, &c.*] Paul undoubtedly had not finished his discourse : it is likely that he was about to have proclaimed salvation through Christ crucified ; but, on hearing of the resurrection of the body, the assembly instantly broke up ; the Epicureans mocking, began to laugh ; and the Stoics saying they would take another opportunity to hear him on that subject.

Verse 33. *So Paul departed from among them.*] He could not be convicted of having done anything contrary to the law.

Verse 34. *Certain men clave unto him*] Became affectionately united to him, and believed the doctrine he had preached.

Dionysius the Areopagite] There can be no doubt that this man was one of the judges of this great court, but whether the president or otherwise we cannot tell. Humanly speaking, his conversion must have been an acquisition of considerable importance to the Christian religion ; for no person was a judge in the Areopagus who had not borne the office of archon, or chief governor of the city ; and none bore the office of judge in this court who was not of the highest reputation among the people for his intelligence and exemplary conduct.

CHAPTER XVIII.

Paul, leaving Athens, comes to Corinth, meets with Aquila and Priscilla, and labours with them at tent-making, 1-3. He preaches, and proves that Jesus was the Christ, 4, 5. The Jews oppose and blaspheme ; and he purposes to go to the Gentiles, 6. Justus, Crispus, and several of the Corinthians believe, 7, 8. Paul has a vision, by which he is greatly comforted, 9, 10. He continues there a year and six months, 11. Gallio being deputy

of Achaia, the Jews make insurrection against Paul, and bring him before the deputy, who dismisses the cause; whereupon the Jews commit a variety of outrages, 12-17. Paul sails to Syria, and from thence to Ephesus, where he preaches, 18-20. He leaves Ephesus—goes to Cæsaræa, visits Antioch, Galatia, and Phrygia, 21-23. Account of Apollos and his preaching, 24-28.

AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers.

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.

6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

* 1 Cor. i. 2. Rom. xvi. 3. 1 Cor. xvi. 19. 2 Tim. iv. 19.—b Ch. xx. 34. 1 Cor. iv. 12. 1 Thess. ii. 9. 2 Thess. iii. 8.—c Ch. xvii. 2.—d Ch. xvii. 14, 15.—e Job xxxii. 18. Ch. xvii. 8. Ver. 28.—f Or, is the Christ.—g Ch. xiii. 45. 1 Pet. iv. 4.—h Neh. v. 13. Matt. x.

Verse 1. Paul departed from Athens] How long he staid here, we cannot tell; it is probable it could not be less than three months.

CORINTH was situated on the isthmus that connects Peloponnesus to Attica; and was the capital of all Achaia, or Peloponnesus. It is about 46 miles east of Athens, and 342 S. W. of Constantinople. Its public buildings were very superb; and there the order called the Corinthian Order, in architecture, took its rise.

Verse 2. A certain Jew named Aquila] Some have supposed that this Aquila was the same with the Onkelos, mentioned by the Jews. We have no evidence that this Jew and his wife were at this time converted to the Christian religion. Their conversion was most likely the fruit of St. Paul's lodging with them.

Claudius had commanded all Jews to depart from Rome] This edict of the Roman emperor is not mentioned by Josephus; but it is probably the same to which Suetonius refers in his life of Claudius; where he says, "He expelled the Jews from Rome, as they were making continual insurrections, under their leader Chrestus." Who this Chrestus was we cannot tell; probably Suetonius meant Christ; but this I confess does not appear to me likely.

Verse 3. He abode with them and wrought] It was a custom among the Jews, even of such as had a better education than ordinary, which was Paul's case, chap. xii. 3, to learn a trade, that, wherever they were, they might provide for themselves in case of necessity.

There are different opinions concerning what is meant here by the word which we translate tent-maker. Some think it means a maker of those small portable tents, formed of skins, which soldiers and travellers usually carried with them on their journeys; others suppose that these tents were made of linen cloth. Some think that the trade of St. Paul was making hangings or curtains, such as were used at the theatres, others think he was a sort of umbrella-maker; others, a weaver, &c., &c. I have generally preferred the notion of a carpenter, or *faber lignarius*. Whatever it was, it was an honest, useful calling, and Paul got his bread by it. [It is generally thought that Paul was a maker of tents from the hair cloth of Cilician goats.]

Verse 4. And persuaded the Jews and the Greeks.] Among his converts was Epenetus, the first-fruits of his labour in Achaia, Rom. xvi. 5; and the family of Stephanas was the next; and then Crispus and Caius, or Gaius; all of whom the apostle himself baptized, 1 Cor. i. 14-16.

Verse 5. When Silas and Timotheus were come] It appears that he was greatly rejoiced at the account which Timothy brought of the church at Thessalonica; and it must have been immediately after this that he wrote his

7 And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued there a year and six months, teaching the word of God among them.

12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

14. Ch. xiii. 51.—1 Lev. xx. 9, 11, 12. 2 Sam. i. 16. Ezek. xviii. 13. xxxiii. 4.—1 Ezek. iii. 18, 19. xxxiii. 9. Ch. xx. 26.—d Ch. xiii. 46. xxviii. 28.—1 Cor. i. 14.—e Ch. xxiii. 11.—f Jer. i. 18, 19. Matt. xxviii. 20.—g Gr. sat there.

first epistle to that church, which is probably the first in order of time, of all his epistles.

Paul was pressed in the spirit] Or, he was constrained by the Spirit of God in an extraordinary manner, to testify to the Jews that Jesus was the Christ. Instead of in the spirit, in the word or doctrine, is the reading of the best MSS. St. Luke seems to have intended to express here something relating to St. Paul which was the consequence of the coming of Silas and Timotheus; and that was rather labouring with them more abundantly in preaching the word than his being pressed in spirit.

Verse 6. When they opposed] Systematically opposing; putting themselves in warlike order against him: so the word implies.

He shook his raiment] This was an action similar to that of shaking the dust off the feet; see on Matt. x. 14. See a parallel act, and its signification, in Neh. v. 13.

Your blood be upon your own heads] That is, ye alone are the cause of the destruction that is coming upon yourselves and upon your country.

I am clean] I am pure or innocent of your death and ruin. I shall labour no more with you; and, from henceforth, shall confine my labours to the Gentiles. St. Paul must refer to the Jews and Gentiles of Corinth particularly; for he preached to the Jews occasionally in other places; see chap. xix. 8, 9; and several were brought to the knowledge of the truth.

Verse 7. And he departed thence] From his former lodging, or that quarter of the city where he had dwelt before with Aquila and Priscilla; and went to lodge with Justus, apparently a proselyte of the gate.

Verse 8. Crispus, the chief ruler of the synagogue] This person held an office of considerable consequence; and therefore his conversion to Christianity must have been very gallant to the Jews.

Many of the Corinthians] Those to whom the sacred historian refers were probably Gentiles, and were the fruits of the apostle's labours after he had ceased to preach among the Jews.

Verse 9. Then spake the Lord to Paul in the night by a vision] It is likely that Paul was at this time much discouraged by the violent opposition of the Jews, and might have been entertaining serious thoughts of ceasing to preach, or leaving Corinth. See 1 Cor. ii. 8.

Verse 10. No man shall set on thee] No man shall be permitted to lay violent hands upon thee.

I have much people in this city.] In this very city: there are many here who have not resisted my Spirit, and are ready to embrace my gospel as soon as thou shalt declare it unto them.

13 Saying, This fellow persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open his mouth, Gallio said unto the Jews, 'If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you :

15 But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.

16 And he drave them from the judgment-seat.

17 Then all the Greeks took ^b Sosthenes, the chief ruler of the synagogue, and beat him before the judgment-seat. And Gallio cared for none of those things.

18 And Paul after this tarried there yet a good while; and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having ^c shorn his head in ^d Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired him to tarry longer time with them, he consented not;

21 But bade them farewell, saying, 'I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, 'if God will. And he sailed from Ephesus.

22 And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch.

23 And after he had spent some time there, he departed, and went over all the country of ^e Galatia and Phrygia in order, ^b strengthening all the disciples.

24 ¹ And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the

^a Ch. xiii. 29. xxv. 11, 19.—^b 1 Cor. i. 1.—^c Num. vi. 18. Ch. xxi. 24.—^d Rom. xvi. 1.—^e Ch. xix. 21. xx. 16.—^f 1 Cor. iv. 19. Heb.

Verse 11. *He continued there a year and six months*] He was now confident that he was under the especial protection of God, and therefore continued teaching the word, the doctrine of God.

Verse 12. *When Gallio was the deputy of Achaia*] The Romans comprehended, under the name of Achaia, all that part of Greece which lay between Thessaly and the southernmost coasts of Peloponnesus.

Gallio] This deputy, or proconsul, was eldest brother to the celebrated Lucius Annæus Seneca, the stoic philosopher, preceptor of Nero, and who is so well known among the learned by his works. He, and Annæus Mela his brother, father of the poet Lucan, shared in the disgrace of their brother Seneca; and by the tyrant Nero, whose early years were so promising, the three brothers were put to death. He was of the sweetest disposition, and affable to all, and beloved by every man. [There is no real authority for the statement as to his death. Jerome says that he was spared by Nero, and that he committed suicide, A.D. 65.]

And brought him to the judgment-seat] They had no power to punish any person in the Roman provinces, and therefore were obliged to bring their complaint before the Roman governor.

Verse 13. *Persuadeth men to worship God contrary to the law.*] This accusation was very insidious. The Jews had permission by the Romans to worship their own God in their own way: this the law allowed. The Roman worship was also established by the law. The Jews probably intended to accuse Paul of acting contrary to both laws.

Verse 14. *If it were a matter of wrong*] Of injustice; any thing contrary to the rights of the subject.

Or wicked lewdness] Destructive mischief. Something by which the subject is grievously wronged; any crime against society or against the state.

Reason would that I should bear with you] According to reason, or the merit of the case, I should patiently hear you.

Verse 15. *But if it be a question of words*] Concerning doctrine and names—whether the person called Jesus be the person you call the Messiah. And of your law—any particular nicety concerning that law which is peculiar to yourselves; Look ye to it—settle the business among yourselves; the Roman government does not meddle with such matters; and I will not take upon me to decide in a case that does not concern my office. Had all the rulers of the people in every country acted as this sensible and benevolent Roman, laws against liberty of conscience would not be found to be, as they now are, blots and disgraces on the statute-books of almost all the civilized nations of Europe.

Verse 16. *And he drave them from the judgment-seat.*] The word which we translate *he drave* does not signify here any act of violence on the part of Gallio or the Roman officers, but simply an authoritative dismissal.

Verse 17. *Then all the Greeks took Sosthenes*] As this man is termed the chief ruler of the synagogue, it is probable that he had lately succeeded Crispus in that office, see ver. 8; and that he was known either to have embraced Christianity, or to have favoured the cause of St. Paul.

vi. 3. James iv. 15.—^a Gal. i. 2. iv. 14.—^b Ch. xiv. 22. xv. 32, 41.—^c 1 Cor. i. 12. iii. 5, 6. iv. 6. Tit. iii. 13.

But why should the Greeks beat Sosthenes? I suppose that this outrage was committed by the Jews; and my reason is this: the Greeks is omitted by two of the oldest and most authentic MSS. in the world. Three MSS., one of the eleventh and two of the thirteenth century, have the Jews; and it is much more likely that the Jews beat one of their own rulers, through envy at his conversion, than that the Greeks should do so. [The best reading is that which omits both Greeks and Jews. The word all refers to the mob, who handled Sosthenes thus roughly, as being the chief instigator of an unsuccessful prosecution.]

And Gallio cared for none of those things.] And Gallio did not concern himself, did not intermeddle, with any of these things. He, like the rest of the Romans, considered the Jews a most despicable people, and worthy of no regard; and their present conduct had no tendency to cause him to form a different opinion of them from that which he and his countrymen had previously entertained. It is not very likely, however, that Gallio saw this outrage; for, though it was before the judgment-seat, it probably did not take place till Gallio had left the court; and, though he might be told of it, he left the matter to the *licitors* and would not interfere.

The conduct of Gallio has been, in this case, greatly censured; and I think with manifest injustice. In the business brought before his tribunal, no man could have followed a more prudent or equitable course. His whole conduct showed that it was his opinion, that the civil magistrate had nothing to do with religious opinions or the concerns of conscience, in matters where the safety of the state was not implicated. He therefore refused to make the subject a matter of legal discussion.

But in consequence of this conduct Gallio has been represented as a man perfectly careless and unconcerned about religion in general; and therefore has been considered as a proper type, or representative, of even professed Christians, who are not decided in their religious opinions or conduct. But the words, *cared for none of those things*, are both misunderstood and misapplied: they only mean that he would not intermeddle in a controversy which did not belong to his province. He who preaches on Gallio cared for none of those things, in the way in which the passage has, through mismanagement, been popularly understood, either does not understand it, or he wilfully perverts the meaning.

Verse 18. *And Paul—tarried there yet a good while*] It could not be unknown that Paul was possessed of the right of Roman citizenship; and therefore his person was sacred, as long as he did nothing contrary to the laws.

Having shorn his head in Cenchrea] There is nothing in the text that absolutely obliges us to understand this action as belonging to St. Paul. It seems to have been the act of Aquila alone; and therefore both Paul and Priscilla are mentioned before Aquila: and it is natural to refer the vow to the latter. Yet there are certainly some weighty reasons why the vow should be referred to St. Paul, and not to Aquila; and interpreters are greatly divided on the subject. [The evidence, however, is stronger in favour of the popular interpretation, which refers the vow to Paul.]

Lord; and being 'fervent in the spirit, he spake and taught diligently the things of the Lord, 'knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

* Rom. xii. 11.—^b Ch. xix. 3.—^c 1 Cor. iii. 6.

Verse 19. *He came to Ephesus*] *EPHESUS* was, at the time in which St. Paul visited it, one of the most flourishing cities of Asia Minor. It was situated in that part anciently called *Ionia*, but now *Natolia*. It abounded with the most eminent orators, philosophers, &c., in the world; and was adorned with the most splendid buildings. Here was that famous temple of *Diana*, reputed one of the *seven wonders of the world*. This city is now under the dominion of the Turks, and is in a state of almost entire ruin.

Verse 21. *I must—keep this feast*] Most likely the *pass-over*, at which he wished to attend for the purpose of seeing many of his friends, and having the most favourable opportunity to preach the gospel to thousands who would attend at Jerusalem on that occasion.

Verse 22. *Landed at Cæsarea*] This must have been Cæsarea in Palestine.

Gone up] To *Jerusalem*, though the name is not mentioned: but this is a common form of speech in the Evangelists, Jerusalem being always meant when this expression was used.

Saluted the church] That is, the church at Jerusalem, called emphatically *THE CHURCH*, because it was the *FIRST* church—the *MOTHER*, or *APOSTOLIC church*: and from it all other Christian churches proceeded: those in *Galatia*, *Philippi*, *Thessalonica*, *Corinth*, *Ephesus*, *Rome*, &c. Therefore, even this last was only a *daughter church*, when in its poorest state.

Went down to Antioch] That is, *Antioch* in Syria, as the word is generally to be understood when without addition.

Verse 23. *Went over all the country of Galatia and Phrygia*] Both were provinces of Asia Minor: see on chap. ii. 10.

In order] A word peculiar to St. Luke. It properly signifies, *in order*, *distinctly*, *particularly*.

Verse 24. *A certain Jew named Apollos*] It is strange that we should find a Jew, not only with a Roman name, as *Aquila*, an eagle; but with the name of one of the *false gods*, as *Apollos* or *Apollo* in the text. [*Apollos* is the abbreviation of *Apollonius*.]

Born at Alexandria] This was a celebrated city of

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, 'helped them much which had believed through grace:

28 For he mightily convinced the Jews, and that publicly, 'shewing by the scriptures that Jesus 'was Christ.

^d Ch. ix. 22. xvii. 3. Ver. 5.—^e Or, *is the Christ*.

Egypt, built by Alexander the Great, from whom it took its name. It was seated on the Mediterranean Sea, between the Lake Mareotis, and the beautiful harbour formed by the Isle of Pharos, about twelve miles west of the Canopic branch of the Nile, in lat. 31° 10'. N. This city was built under the direction of Dinocrates, the celebrated architect of the temple of Diana at Ephesus. Some of the most celebrated schools of antiquity flourished here; and here was the *Tower of Pharos*, esteemed one of the *seven wonders of the world*.

An eloquent man] Having strong rhetorical powers: highly cultivated, no doubt, in the Alexandrian schools.

Mighty in the scriptures] Thoroughly acquainted with the *law* and *prophets*; and well skilled in the Jewish method of interpreting them.

Verse 25. *This man was instructed in the way of the Lord*] He was catechized, initiated, in the way, the doctrine of Jesus as the Christ.

Being fervent in the spirit] Being full of zeal to propagate the truth of God, he taught *diligently*, *accurately* (so the word should be translated), the things of Christ as far as he could know them through the *ministry of John the Baptist*; for it appears he knew nothing more of Christ than what John preached.

Verse 26. *Took him unto them*] It is disgraceful to a man to be ignorant, when he may acquire wisdom; but it is no disgrace to acquire wisdom from the meanest person or thing.

Verse 27. *Which had believed through grace*] These words may either refer to *Apollo*, or to the people at Corinth.

Verse 28. *He mightily convinced the Jews*] He vehemently confuted the Jews; and that *publicly*, not in private conferences, but in his public preaching: *shewing by the scriptures of the Old Testament*, which the Jews received as divinely inspired, that *Jesus*, who had lately appeared among them, and whom they had crucified, was the *Christ*, the promised Messiah, and that there was salvation in none other; and that they must receive him as the *Messiah*, in order to escape the wrath to come. This they refused to do; and we know the consequence.

CHAPTER

Paul, coming to Ephesus, finds certain disciples who had not received the gift of the Holy Ghost, knowing only the baptism of John, but receive it through the imposition of his hands, 1-7. He preaches for three months in the synagogues, 8. Many being hardened, he leaves the synagogues, and teaches daily in the school of Tyrannus for two years, 9, 10. He works many miracles, 11, 12. Account of the vagabond exorcist Jews, and the seven sons of Sceva, 13-17. Many are converted, and burn their magical books, 18, 20. Paul purposes to pass through Macedonia and Achaia, to go to Jerusalem, and afterwards to Rome; but, having sent Timotheus and Erastus to Macedonia, continues a little longer in Asia, 21, 22. Demetrius, a silversmith of Ephesus, raises an uproar against Paul, which, after some tumultuous proceedings, is appeased by the town-clerk, 23-41.

AND it came to pass, that, while * Apollos was at Corinth, Paul having passed through the ^b upper coasts came to Ephesus : and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, ' We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, ' Unto John's baptism.

4 Then said Paul, * John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized ' in the name of the Lord Jesus.

6 And when Paul had ^a laid his hands upon them, the Holy Ghost came on them; and ^b they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 ' And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things ^c concerning the kingdom of God.

9 But ^d when divers were hardened, and believed

not, but spake evil ^e of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And ^f this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And ^g God wrought special miracles by the hands of Paul;

12 * So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 * Then certain of the vagabond Jews, exorcists, ^h took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth.

14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

* 1 Cor. i. 12. iii. 5, 6.—^b 1 Mac. iii. 37. vi. 1.—^c Ch. viii. 16. See 1 Sam. iii. 7.—^d Ch. xvii. 25.—^e Matt. iii. 11. John i. 15, 27, 30. Ch. i. 6, xi. 16. xiii. 23, 25.—^f Ch. viii. 16.—^g Ch. vi. 8. viii. 17.—^h Ch. ii. 4. x. 46.—ⁱ Ch. xvii. 2. xviii. 4.—^j Ch. i. 8. xxviii. 23.—

^k 2 Tim. i. 15. ^l Pet. ii. 2. Jude 10.—^m See ch. ix. 2. xxii. 4. xxiv. 14. Ver. 23.—ⁿ See ch. xx. 31.—^o Mark xvi. 20. Ch. xiv. 8.—^p Ch. v. 15. See 2 Kings iv. 29.—^q Matt. xii. 27.—^r See Mark ix. 38. Luke ix. 49.

Verse 1. *Paul having passed through the upper coasts*] That is, through those parts of Asia Minor that lay eastward of Ephesus, such as Galatia, Phrygia, and probably Lycania and Lydia; and it is in reference to Ephesus that these are called the upper coasts.

Verse 2. *Have ye received the Holy Ghost*] It is likely that these were Asiatic Jews, who, having been at Jerusalem about twenty-six years before this, had heard the preaching of John, and received his baptism, believing in the coming Christ, whom John had proclaimed; but it appears that till this time they had got no farther instruction in the Christian religion. Paul, perceiving this, asked them if they had received the Holy Ghost since they believed? For it was the common privilege of the disciples of Christ to receive, not only the ordinary graces, but also the extraordinary gifts of the Holy Spirit; and thus the disciples of Christ differed from those of John, and of all others.

We have not so much as heard whether, &c.] They could not mean that they had not heard of the Holy Spirit; for John, in his baptism, announced Christ as about to baptize with the Holy Ghost, Matt. iii. 11, Luke iii. 16; but they simply meant that they had not heard that this Spirit, in his gifts, had been given to or received by any one.

Verse 4. *That they should believe on him which should come after*] John baptized them with the baptism of repentance; this was common to all the baptisms administered by the Jews to proselytes; but telling them that they should believe on him who was coming was *peculiar* to John's baptism.

Verse 5. *When they heard this, &c.*] As there is no evidence in the New Testament of persons being rebaptized, unless this be one, many criticisms have been hazarded to prove that these persons were not rebaptized. I see no need of this. To be a *Christian*, a man must be baptized in the *Christian faith*: these persons had not been baptized into that faith, and therefore were not Christians: they felt this, and were immediately baptized *into the name of the Lord Jesus*.

Verse 6. *They spake with tongues, and prophesied.*] They received the miraculous gift of different languages; and in those languages they taught to the people the great doctrines of the Christian religion; for this appears to be the meaning of the word *prophesied*, as it is used above.

Verse 8. *Spake boldly—three months*] St. Paul, in every place, made his first offers of salvation to the Jews; and it was only when they rejected it that he turned to the Gentiles; see chap. xviii. 6.

Disputing and persuading] Holding conversations with

them, in order to persuade them of the truth of the doctrine of Christ.

Verse 9. *When divers were hardened*] When some of them were hardened; several no doubt felt the power of divine truth, and yielded consent.

Separated the disciples] He and his converts wholly withdrew from the synagogue, and took a place for themselves; and constantly afterwards held their own meetings at a school-room, which they hired no doubt for the purpose.

The school of one Tyrannus.] It appears that the person in question was a schoolmaster, and that he lent or hired his room to the apostles; and that they preached daily in it to as many, both Jews and Gentiles, as chose to attend.

Verse 10. *All they—in Asia heard the word*] Meaning, probably, the Proconsular Asia, for the extent of which see the note on chap. xvi. 6.

Jews and Greeks.] For, although he ceased preaching in the synagogues of the Jews, yet they continued to hear him in the school of Tyrannus. But it is likely that Paul did not confine himself to this place, but went about through the different towns and villages; without which, how could all Asia have heard the word?

Verse 11. *God wrought special miracles*] Miracles of no ordinary kind, i. e., extraordinary miracles.

Verse 12. *Handkerchiefs or aprons*] Probably the *sudaria* were a sort of handkerchiefs, which, in travelling, were always carried in the hand, for the convenience of wiping the face; and the *simikinthia* were either the sashes or girdles that went about the loins.

The diseases departed from them, and the evil spirits went out of them.] Here, there is a most evident distinction made between the diseases and the evil spirits; hence they were not one and the same thing.

Verse 13. *Certain of the vagabond Jews, exorcists*] *Certain of the Jews who went about practising exorcisms.* Vagabond, has a very bad acceptance among us; but literally, *vagabundus* signifies a wanderer, one that has no settled place of abode.

Verse 14. *Seven sons of one Sceva, a Jew, and chief of the priests*] The original signifies a Jewish high-priest; but it is not probable that any sons, much less seven sons of a Jewish high-priest, should be strolling exorcists: it is therefore likely that the sons of Sceva, a certain priest, as it stands in the *Codex Beza*, in the true reading. [The reading of the *Codex Beza* is not confirmed by the best MSS. The word rendered "chief of the priests" is used in an accommodated tense, as indicating the chief of the priests residing

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and ^a fear fell on them all, and the name of the Lord Jesus was magnified. 18 And many that believed came, and ^b confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand *pieces* of silver.

20 ^c So mightily grew the word of God, and prevailed.

21 ^d After these things were ended, Paul ^e purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, ^f I must also see Rome.

22 So he sent into Macedonia two of ^g them that ministered unto him, Timotheus and ^h Erastus; but he himself stayed in Asia for a season.

23 And ⁱ the same time there arose no small stir about ^j that way.

24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought ^k no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that ^l they be no gods, which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard ^m these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught ⁿ Gaius and ^o Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

^a Luke i. 65. vii. 16. Ch. ii. 43. v. 5, 11. ^b Matt. iii. 6. ^c Ch. vi. 7. xiii. 24. ^d Rom. xv. 23. Gal. ii. 1. ^e Ch. xx. 22. ^f Ch. xviii. 21. xxiii. 11. Rom. xv. 24-28. ^g Ch. xiii. 5. ^h Rom. xvi. 23. 2

Tim. iv. 20. ⁱ 2 Cor. i. 8. ^j See ch. ix. 2. ^k Ch. xvi. 16, 19. ^l Ps. cxv. 4. Isa. xlv. 10-21. Jer. x. 3. ^m Rom. xvii. 23. 1 Cor. i. 14. ⁿ Ch. xx. 4. xxvii. 2. Col. iv. 10. Philem. 24.

dent at Ephesus, or the chief of one of the courses.] Magicians among the Jews were termed *badley shem*, Masters of the Name, that is, the name of *Jehovah*, by a certain pronunciation of which they believed the most wonderful miracles could be wrought. There were several among them who pretended to this knowledge; and, when they could not deny the miracles of our Lord, they attributed them to his knowledge of the true pronunciation of this most sacred name.

Verse 15. *Jesus I know, and Paul I know*] In the answer of the demoniac, the verb is varied: I acknowledge Jesus, and am acquainted with Paul; but of whom are ye P [There is little difference between the two verbs.]

Verse 16. *And the man in whom the evil spirit was, &c.*] Thus we find that one man was more powerful than these *seven brothers*: so that he stripped them of their upper garments, and beat and wounded the whole.

Verse 17. *The name of the Lord Jesus was magnified*] *Eorcisms* or *adjuvations* of evil spirits were very frequent in the primitive church: the name of Jesus was that alone which was used. The primitive Fathers speak strong and decisive words concerning the power of this name; and how demons were tormented and expelled by it, not only from individuals, but from the temples themselves. Exorcists formed a distinct class in the church; hence we read of *Presbyters, Deacons, Exorcists, Lectors, and Doorkeepers*. The adjuration was commonly used over the *Catechumens*, before they were admitted to baptism. Gregory of Nazianzen, and Cyril of Jerusalem speak much of this rite.

Verse 19. *Which used curious arts*] From the use of this word in the Greek writers, we know that it signified *magical arts, sorceries, incantations, &c.* Ephesus abounded with these.

Brought their books together] The books brought together on this occasion were such as taught the *science, manner of formation, use, &c., of the Ephesian characters or charms*, which were for a long time famous.

Fifty thousand pieces of silver.] Some think that the word, which we translate *piece of silver*, means a *shekel*, as that word is used in Matt. xxvi. 15, where see the note; 50,000 shekels, at 8s., would amount to £7500.

But, as this was a Roman and not a Jewish country, we may rationally suppose that the Jewish coin was not here current; and it is very likely that the *sesterthus* is meant, which was always a silver coin. Allowing this to be the coin intended, the 50,000 *sesterthi* would amount to £403 12s. 11d.

The Vulgate reads fifty thousand *denarii*, which, at 7½d., will amount to £1614 11s. 8. But that which is computed from the *sesterthus* is the most probable amount.

Verse 22. *So he sent into Macedonia*] He himself continued in Asia some time longer; probably to make collections for the poor saints in Jerusalem. *Erastus*, mentioned

here for the first time, appears to have been the *chamberlain*, either of Ephesus or Corinth; see Rome. xvi. 23. He was one of St. Paul's companions, and is mentioned as being left by the apostle at Corinth, 2 Tim. iv. 20

Verse 23. *No small stir about that way.*] Concerning the gospel, which the apostles preached.

Verse 24. *Silver shrines for Diana*] The temple of Diana at Ephesus was deemed one of the *seven wonders of the world*, and was a most superb building. It appears that the *silver shrines* mentioned here were small portable representations of this temple, which were bought by strangers as matters of *curiosity*, and probably of *devotion*. If we can suppose them to have been *exact models* of this famous temple, representing the whole exterior of its magnificent workmanship, which is possible, they would be held in high estimation, and probably become a sort of substitute for the temple itself, to worshippers of this goddess who lived in distant parts of Greece. The temple of Diana was raised at the expense of all Asia Minor, and yet was two hundred and twenty years in building, before it was brought to its sum of perfection. It was in length 425 feet, by 220 in breadth; and was beautified by 127 columns, which were made at the expense of so many *kings*; and was adorned with the most beautiful statues. To procure himself an everlasting fame, Erostratus burned it to the ground the same night on which Alexander the Great was born. It is reported that Alexander offered to make it as magnificent as it was before, provided he might put his name on the front; but this was refused. It was afterwards rebuilt and adorned, but Nero plundered it of all its riches.

Verse 25. *By this craft we have our wealth.*] The word not only signifies *wealth*, but also *abundance*.

Verse 26. *This Paul hath persuaded and turned away much people*] From the mouth of this heathen, we have, in one sentence, a most pleasing account of the success with which God had blessed the labours of the apostles.

Verse 27. *The temple of the great goddess Diana*] Because she was the representative of universal nature, she was called, in opposition to *Diana the huntress and goddess of chastity*, the *great goddess Diana*; not only worshipped in Asia, but throughout the whole world; both the Greeks and the Romans unanimously conjoining in her worship.

Verse 29. *Rushed into the theatre.*] The theatres, being very spacious and convenient places, were often used for *popular assemblies* and public deliberation, especially in matters which regarded the safety of the state.

Verse 31. *Certain of the chief of Asia*] Some of the *Asiarchs*. The *Asiarchs* were those to whom the care and regulation of the public games were entrusted: they were a sort of *high-priests*, and were always persons of considerable riches and influence.

Verse 32. *Some cried one thing, and some another*] This is an admirable description of a tumultuous mob, gathered

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And ^a Alexander ^b beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35 And when the town-clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is ^c a worshipper of the great goddess

Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, ^d the law is open, and there are deputies: let them implead one another.

39 But if ye inquire any thing concerning other matters, it shall be determined in a ^e lawful assembly.

40 For we are in danger to be called in question ^f for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, ^g he dismissed the assembly.

^a 1 Tim. i. 20. ^b 2 Tim. iv. 14. — ^c Ch. xii. 17. — ^d Gr. the temple-keeper. — ^e Or, the court-days are kept.

together without law or reason; getting their passions inflamed, and looking for an opportunity to commit outrages, without *why* or *wherefore*—principle or object.

For the assembly was confused.] The same word which we translate church; and thus we find that it signifies any assembly, good or bad, lawful or unlawful; and that only the circumstances of the case can determine the precise nature of the assembly to which this word is applied.

Verse 33. They drew Alexander out of the multitude, the Jews putting him forward.] There does not seem any just ground from the text to suppose that this Alexander was a Christian; or that he was about to make an apology for the Christians: it is generally believed that he is the same with Alexander the coppersmith, of whom St. Paul speaks, 2 Tim. iv. 14, and whom, with Philetus, he was obliged to excommunicate, 1 Tim. i. 20. By the Jews putting him forward, we are to understand their earnestness to get him to undertake their defence, and criminate, as much as possible, St. Paul and his companions, and the Christian cause in general; which he would no doubt have done without vindicating the worship of Diana, which, as a Jew, he would not dare to attempt.

Verse 35. When the town-clerk.] Literally, the scribe. Some think that the word recorder would do better here than town-clerk; and indeed it is evident that a magistrate of considerable authority and influence is intended—the mayor or sovereign of the city.

Is a worshipper of the great goddess Diana.] The word *neocoros*, which we translate worshipper, signified at first, among the ancient Greeks, no more than *sweeper of the temple*, and answered nearly to our *sexton*; in process of time, the care of the temple was entrusted to this person: at length the *neocoros* became persons of great consequence, and were those who offered sacrifices for the life of the emperor. Whole cities took this appellation, as appears on many ancient coins and medals: and *Ephesus* is supposed to have been the first that assumed that title.

Or, ordinary. — ^f Ver. 29, 32. Ps. xxxiv. 19. — ^g Job v. 13. Ps. lxxv. 7.

Of the image which fell down from Jupiter?] The original image of the Ephesian Diana was supposed to have descended from heaven; which intimates that it was so old that no person knew either its maker or the time in which it was formed; and it was the interest of the priests to persuade the people that this image had been sent to them as a present from Jupiter himself.

Verse 37. These men—are neither robbers of churches.] Spoilers of sacred places. As his design evidently was to appease and conciliate the people, he fixed first on a most incontrovertible fact: These men have not spoiled your temples; nor is there any evidence that they have even blasphemed your goddess.

Verse 38. If Demetrius—have a matter against any man.] If it be any breach of law, in reference to Demetrius and the artists, the law is open; or, rather, the judges are now sitting: so the words may be understood. [Or, rather, the court days are on.] And there are deputies, proconsuls, appointed to guard the peace of the state, and to support every honest man in his right; let them implead one another; let the one party bring forward his action of assault or trespass, and the other put in his defence: the laws are equal and impartial, and justice will be done to him who is wronged.

Verse 39. But if ye inquire any thing concerning other matters.] In which the safety of the state, or the national worship, is concerned, know that such a matter is not the business of the mob; it must be heard and determined in a lawful assembly, one legally constituted, and properly authorized to hear and determine on the subject.

Verse 40. For we are in danger, &c.] One of the Roman laws made all such commotions of the people capital offences against those who raised them.

Verse 41. He dismissed the assembly.] Another proof that the word which we generally translate church, signifies an assembly of any kind, good or bad, legal or illegal.

CHAPTER XX.

Paul, retires to Macedonia, 1. He goes into Greece, where he tarries three months; and, purposing to sail to Syria, he returns through Macedonia, 2, 3. Several persons accompany him into Asia, and then go before and tarry for him at Troas, 4, 5. Paul and Luke sail from Philippi, and in five days reach Troas, where they meet their brethren from Asia, and abide there seven days, 6. On the first day of the week, the disciples coming together to break bread, Paul preaching to them, and continuing his speech till midnight, a young man of the name of Eutychus, being in a deep sleep, fell from the third loft, and was killed, 7-9. Paul restores him to life, resumes his discourse, and continuing it till day-break, then departs, 10-12. Luke and his companions sail to Assos,

whither Paul comes by land, 13. He embarks with them at Assos, comes to Mitylene, 14. Sails thence, and passes by Chios, arrives at Samos, tarries at Trogyllium, and comes to Miletus, 15. Purposing to get as soon as possible to Jerusalem, he sends from Miletus, and calls the elders of the church of Ephesus, to whom he preaches a most affecting sermon, gives them the most solemn exhortations, kneels down and prays with them, takes a very affecting leave of them, and sets sail for Caesarea, in order to go to Jerusalem, 16-38.

AND after the uproar was ceased, Paul called unto him the disciples, and embraced them, and ^adeparted for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And there abode three months. And ^bwhen the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, ^cAristarchus and Secundus; and ^dGaius of Derbe, and ^eTimotheus; and of Asia, ^fTychicus and ^gTrophimus.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after ^hthe days of unleavened bread, and came unto them ⁱto Troas in five days; where we abode seven days.

7 And upon ^jthe first day of the week, when the disciples came together ^kto break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

^a 1 Cor. xvi. 5. ^b 1 Tim. i. 3.—^c Ch. ix. 23. xxiii. 12. xxv. 3. ^d 2 Cor. xi. 20.—^e Ch. xix. 29. xxvii. 2. ^f Col. iv. 10.—^g Ch. xix. 29.—^h Ch. xvi. 1.—ⁱ Eph. vi. 21. ^j Col. iv. 7. ^k 2 Tim. iv. 13. ^l Tit. iii. 12.—^m Ch. xxi. 20. ⁿ 2 Tim. iv. 20.—^o Erod. xii. 14, 15. xxiii. 15.—^p Ch. xvi. 8.

Verse 1. *After the uproar was ceased*] The tumult excited by Demetrius apparently induced Paul to leave Ephesus sooner than he had intended.

Verse 2. *He came into Greece*] Into Hellas, Greece properly so called, the regions between Thessaly and Propontia, and the country of Achaia.

Verse 3. *Abode three months.*] Partly, as we may suppose, at Corinth, at Athens, and in Achaia.

When the Jews laid wait for him] Paul had determined to go by sea to Syria, and from thence to Jerusalem. This was the first object of his journey; and this was the readiest road he could take; but, hearing that the Jews had laid wait for him, probably to attack his ship on the voyage, seize his person, sell him for a slave, and take the money which he was carrying to the poor saints at Jerusalem, he resolved to go as much of the journey as he conveniently could, by land.

Verse 4. *And there accompanied him*] Rather there followed him as far as Asia; for they were not in his company till he set sail from Philippi, and came to them at Troas, in Asia, whither they had gone before, and where they tarried for him ver. 5.

Sopater of Berea] Sopater seems to be the same as Sosipater, whom St. Paul mentions as his kinsman, Rom. xvi. 21.

Aristarchus of Thessalonica] This person occurs in chap. xix. 29, and is mentioned there as a Macedonian. He attended Paul in his journey to Rome, chap. xxvii. 2, and was his fellow-labourer, Philemon, ver. 24, and his fellow-prisoner, Col. iv. 10, 11. Secundus is mentioned no where but in this place.

Gaius of Derbe] This is supposed to be the same who is mentioned chap. xix. 28; but, as Gaius, or Caius, was a very common name, these might have been two distinct persons. [Gaius of Derbe could not have been a man of Macedonia.]

And Timotheus] Of Lystra is added by the Syriac. This was the same person of whom mention is made, chap. xvi. 1, and to whom St. Paul wrote the two Epistles which are still extant; and who was a native of Lystra, as we learn from the above place.

Tychicus] This person was high in the confidence of St. Paul. Ephes. vi. 21, 22; Col. iv. 7, 8; Tit. iii. 12. He seems to have been the most intimate and confidential friend that Paul had.

Trophimus.] He accompanied Paul from Ephesus into

8 And there were many lights ^lin the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man, named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and ^mfell on him; and embracing him said, ⁿ Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at

2 Cor. ii. 12. ^l 2 Tim. iv. 13.—^m 1 Cor. xvi. 2. ⁿ Rev. i. 10.—^o Ch. ii. 42, 46. ^p 1 Cor. x. 16. xi. 20, &c.—^q Ch. i. 13.—^r 1 Kings xvii. 21. ^s 2 Kings iv. 34.—^t Matt. ix. 24.

Greece, as we see here; and from thence to Jerusalem chap. xxi. 29. He had, no doubt, travelled with him on other journeys, for we find, by 2 Tim. iv. 20, that he was obliged to leave him sick at Miletus, being then, as it is likely, on his return to his own kindred at Ephesus.

Verse 5. *Tarried for us at Troas.*] Troas was a small town in Phrygia Minor, in the province called the Troad; see chap. xvi. 8.

Verse 6. *Days of unleavened bread*] The seven days of the passover, in which they ate unleavened bread.

To Troas in five days] So long they were making this voyage from Philippi, being obliged to keep always by the coast, and in sight of the land; for the magnetic needle was not yet known.

Verse 7. *Upon the first day of the week*] What was called the Lord's day, the Christian sabbath, in which they commemorated the resurrection of our Lord; and which, among all Christians, afterwards took the place of the Jewish sabbath.

To break bread] To break eucharistia, the eucharist, as the Syriac has it; intimating, by this, that they were accustomed to receive the holy sacrament on each Lord's day. It is likely that, besides this, they received a common meal together. Some think the *agape*, or *love-feast*, is intended.

Continued his speech until midnight.] At what time he began to preach we cannot tell, but we hear when he concluded. But it is likely that a good part of the time was employed in hearing and answering questions.

Verse 8. *There sat in a window*] This was probably an opening in the wall, to let in light and air, for there was no glazing at that time; and it is likely that Eutychus fell backward through it, down to the ground, on the outside.

Verse 10. *And Paul—fell on him*] Stretched himself upon him, in the same manner as Elisha did on the Shunamite's son, 2 Kings iv. 38-35.

Verse 11. *Had broken bread*] Had taken some refreshment in order to their journey.

And talked a long while] Having familiarly conversed, for this is the import of the word.

Verse 13. *Sailed unto Assos*] Assos was a maritime town of Asia, in the Troad. Strabo and Stephanus place it in Mysia. It was also called Apollonia. The passage by sea to this place was much longer than by land; and therefore St. Paul chose to go by land, while the others went by sea.

Intending to take in Paul] To take him in again; for it

Samos, and tarried at Trogyllium; and the next day we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for ^a he hasted, if it were possible for him, ^b to be at Jerusalem ^c the day of Pentecost.

17 And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, ^d from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befel me ^e by the lying in wait of the Jews:

20 And how ^f I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,

21 ^g Testifying both to the Jews, and also to the Greeks, ^h repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, ⁱ I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

^a Ch. xviii. 21. xix. 21. xxi. 4, 12.—^b Ch. xxiv. 17.—^c Ch. ii. 1. 1 Cor. xvi. 8.—^d Ch. xviii. 19. xix. 1, 10.—^e Ver. 3.—^f Ver. 27.—^g Ch. xviii. 5.—^h Mark i. 15. Luke xxiv. 47. Ch. ii. 38.—ⁱ Ch. xix. 21.—^j Ch. xxi. 4, 11. 1 Thess. iii. 8.—^k Or, wait for me.—^l Ch. xxi. 13. Rom. viii. 35. 2 Cor. iv. 16.—^m 2 Tim. iv. 7.—ⁿ Ch. i. 17. 2 Cor. iv. 1.—^o Gal. i. 1. Tit. i. 8.—^p Ver. 38. Rom. xv. 23.—^q Ch.

appears he had already been aboard that same vessel: probably the same that had carried them from Philippi to Troas, ver. 6.

Verse 14. *Came to Mitylene.*] This was a sea-port town in the isle of Lesbos.

Verse 15. *Over against Chios*] This was a very celebrated island between Lesbos and Samos, famous in antiquity for its extraordinary wines.

Arrived at Samos] This was another island of the *Ægean Sea*, or *Archipelago*. It does not appear that they landed at Samos: they passed close by it, and anchored at Trogyllium.

Came to Miletus.] A celebrated city in the province of *Caria*, about twelve or fifteen leagues from Ephesus, according to *Calmét*. Miletus is famous for being the birth-place of *Thales*, one of the seven wise men of Greece, and founder of the *Ionian* sect of philosophers.

Verse 16. *To sail by Ephesus*] Not to touch there at this time.

To be at Jerusalem the day of Pentecost.] That he might have the opportunity of preaching the kingdom of God to multitudes of Jews from different places, who would come up to Jerusalem at that feast.

Verse 17. *He sent to Ephesus, and called the elders of the church.*] These are called *episcopoi*, bishops, ver. 28. By the *presbuteroi*, presbyters or elders, here, we are to understand all that were in authority in the church, whether they were bishops or overseers, or seniors in years, knowledge, and experience. The elders, were probably the first order in the church; an order which was not so properly constituted, but which rose out of the state of things. From these *presbuteroi* the *episcopoi*, overseers or superintendents, were selected. Those who were eldest in years, Christian knowledge, and experience, would naturally be preferred to all others, as overseers of the church of Christ.

Verse 20. *I kept back nothing*] Notwithstanding the dangers to which he was exposed, and the temptations he must have had to suppress those truths that were less acceptable to the unrenowned nature of man, or to the particular prejudices of the Jews and the Gentiles, he fully and faithfully, at all hazards, declared what he terms, ver. 27, *the whole counsel of God*.

Verse 21. *Repentance toward God*] As all have sinned against God, so all should humble themselves before him against whom they have sinned; but *humiliation* is no atonement for sin; therefore *repentance* is insufficient, unless faith in our Lord Jesus Christ accompany it. *Repentance* disposes and prepares the soul for *pardon*ing mercy; but can never

23 Save that ^j the Holy Ghost witnesseth in every city, saying, that bonds and afflictions ^k abide me.

24 But ^l none of these things move me; neither count I my life dear unto myself, ^m so that I might finish my course with joy, ⁿ and the ministry, ^o which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, ^p I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am ^q pure from the blood of all men.

27 For ^r I have not shunned to declare unto you all ^s the counsel of God.

28 ^t Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost ^u hath made you overseers, to feed the church of God, ^v which he hath purchased ^w with his own blood.

29 For I know this, that after my departing ^x shall grievous wolves enter in among you, not sparing the flock.

30 Also ^y of your own selves shall men arise,

xviii. 6. 2 Cor. vii. 2.—^z Ver. 30.—^{aa} Luke vii. 30. John xv. 15. Eph. i. 11.—^{ab} 1 Tim. iv. 16. 1 Pet. v. 2.—^{ac} 1 Cor. xii. 28.—^{ad} Eph. i. 7, 14. Col. i. 14. Heb. ix. 12. 1 Pet. i. 19. Rev. v. 9.—^{ae} See Heb. ix. 14.—^{af} Matt. vii. 15. 2 Pet. ii. 1.—^{ag} 1 Tim. i. 20. 1 John ii. 19.

be considered as making compensation for past acts of transgression.

Verse 22. *I go bound in the spirit*] Either meaning the strong influence of the *Divine Spirit* upon his mind, or the strong propensity in his own will, wish, and desire, to visit Jerusalem. But it appears more consistent with the mind of the apostle, and with that influence under which we find that he constantly acted, to refer it to the influence of the Holy Ghost.

Verse 24. *None of these things move me*] I consider them as nothing; I value them not a straw; they weigh not with me.

Finish my course with joy] My ministerial function. We have already met with this word in application to the same subject, chap. xiii. 25, where see the note. And the apostle here adds, by way of explanation, *even that ministry* which I have received of the Lord.

To testify] Earnestly, solemnly, and strenuously to assert, vindicate, and prove the gospel of the grace of God, not only to be in itself what it professes to be, but to be also the power of God for salvation to every one that believes.

Verse 25. *Ye all—shall see my face no more.*] This probably refers simply to the persons who were now present; concerning whom he might have had a divine intimation, that they should not be found in life when he should come that way again. Or it may refer only to Ephesus and Miletus.

Verse 26. *I am pure from the blood of all*] If any man, Jew or Gentile, perish in his sins, his blood shall be upon him; he, alone, shall be accessory to his own perdition.

Verse 27. *I have not shunned to declare*] I have not suppressed or concealed any thing, through fear or favour, that might be beneficial to your souls.

All the counsel of God.] All that God has determined and revealed concerning the salvation of man—the whole doctrine of Christ crucified, with repentance towards God, and faith in Jesus as the Messiah and great atoning Priest.

Verse 28. *Made you overseers*] Appointed you bishops; for so we translate the original word in most places where it occurs; but *overseers*, or *inspectors*, is much more proper.

Feed the church of God] Three readings exist in the MSS. in reference to which critics and commentators have been much divided; viz., *the church of God*;—*of the Lord*;—*of the Lord and God*.

The greater evidence appears to be in favour of *feed the church of the Lord*, which he has purchased with his own blood; but had not this Lord been God, his blood could have been no purchase for the souls of a lost world. [The

speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that ^aby the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and ^bto the word of his grace, which is able ^cto build you up, and to give you ^dan inheritance among all them which are sanctified.

33 ^eI have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, ^fthat these hands

have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, ^ghow that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 And when he had thus spoken, he ^hkneeled down, and prayed with them all.

37 And they all wept sore, and ⁱfell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words ^jwhich he spake, that they should see his face no more. And they accompanied him unto the ship.

^aCh. xix. 10.—^bHeb. xiii. 9.—^cCh. ix. 31.—^dCh. xxvi. 18. Eph. i. 18. Col. i. 12. iii. 24. Heb. ix. 15. 1 Pet. i. 4.—^e1 Sam. xii. 8. 1 Cor. ix. 12. 2 Cor. vii. 2. xi. 9. xii. 17.—^fCh. xviii. 3. 1 Cor. iv. 12. 1 Thess. ii. 9. 2 Thess. iii. 8.—^gRom. xv. 1. 1 Cor.

ix. 12. 2 Cor. xi. 9. 12. xii. 13. Eph. iv. 28. 1 Thess. iv. 11. v. 14. 2 Thess. iii. 8.—^hCh. vii. 80. xxi. 5.—ⁱGen. xlv. 14 xlv. 29.—^jVer. 25.

MSS. authority is almost evenly balanced between the two words : but the *Pauline usage* is in favour of the expression as it stands in our Version.]

Verse 29. *After my departing*] Referring, most likely, to his death; for few of these evils took place during his life.

Grievous wolves] Persons professing to be teachers; Judaizing Christians, who, instead of feeding the flock, would feed themselves, even to the oppression and ruin of the church.

Verse 30. *Also of your own selves, &c.*] From out of your own assembly shall men arise, speaking perverse things, teaching for truth what is erroneous in itself, and perverse of the genuine doctrine of Christ crucified.

To draw away disciples] To make schisms or rents in the church, in order to get a party to themselves. How soon the grievous wolves and perverse teachers arose in the churches of Asia Minor, the first chapters of the Apocalypse inform us.

Verse 31. *Therefore watch, and remember*] Unwatchfulness and forgetfulness are two grand inlets to apostasy.

By the space of three years] The Greek word here does not necessarily mean three whole years : it may be months more or less. In chap. xix. 8 and 19, we have an account of his spending two years and three months among them; probably all that is intended. [This criticism is not very satisfactory. The discrepancy must bear some other solution.]

Verse 32. *Which is able to build you up*] The foundation

is Jesus Christ; God is the great master-builder; the doctrine of his grace, or mercy, points out the order and manner as well as the extent, &c., of this building.

Verse 33. *I have coveted no man's silver, &c.*] St. Paul's account of his own disinterestedness is very similar to that given by Samuel of his, 1 Sam. xii. 3-5.

Verse 34. *These hands have ministered, &c.*] It was neither "sin nor discredit" for the apostle to work to maintain himself, when the circumstances of the church were such that it could not support him. Whatever it may be to the people, it is no cause of reproach to the minister, to be obliged thus to employ himself.

Verse 35. *I have showed you all things*] In all things. *It is more blessed to give than to receive.*] Where, or on what occasion, our Lord spake these words we know not, as they do not exist in any of the four Evangelists. But that our Lord did speak them, St. Paul's evidence is quite sufficient to prove.

Verse 36. *He kneeled down and prayed*] Kneeling is the proper posture of a suppliant, it argues at once both humility and submission; and he who prays to God should endeavour to feel the utmost measures of both.

Verse 37. *Fell on Paul's neck*] Leaned their heads against his shoulder, and kissed his neck. This was not an unusual custom in the East.

Verse 38. *That they should see his face no more.*] Such a scene, and its correspondent feelings, are more easily imagined than described.

CHAPTER XXI.

Paul and his company sail from Miletus, and come to Coos, Rhodes, and Patara, 1. Finding a Phœnician ship at Patara, they go on board, sail past Cyprus, and land at Tyre, 2, 3. Here they find disciples, and stay seven days, and are kindly entertained, 4, 5. Having bade the disciples farewell, they take ship and sail to Ptolemais, salute the brethren, stay with them one day, come to Cæsarea, and lodge with Philip, one of the seven deacons, 6-9. Here they tarry a considerable time, and Agabus the prophet foretels Paul's persecution at Jerusalem, 10, 11. The disciples endeavour to dissuade him from going; but he is resolute, and he and his company depart, 12-16. They are kindly received by James and the elders, who advise Paul, because of the Jews, to show his respect for the law of Moses, by purifying himself, with certain others that were under a vow; with which advice he complies, 17-26. Some of the Asiatic Jews, finding him in the temple, raise an insurrection against him, and would have killed him had he not been rescued by the chief captain, who orders him to be bound and carried into the castle, 27-36. Paul requests liberty to address the people, and is permitted, 37-40.

AND it came to pass, that after we were gotten from them, and had launched, ^awe came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara :

2 And finding a ship sailing over unto Phœnicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed unto Syria, and landed at Tyre; for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days : ^bwho said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way ; and they all brought us on our way, with wives and children, till we were out of the city : and ^cwe kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship ; and they returned ^dhome again.

7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day we that were of Paul's com-

^aCh. xx. 8, 15-17.—^bVer. 12. Ch. xx. 23.—^cCh. xx. 36.—^dJohn i. 11.—^eEph. iv. 11. 2 Tim. iv. 5.—^fCh. vi. 5. viii. 26, 40.—^gJosel

Verse 1. *Came with a straight course*] Having had, as is necessarily implied, wind and tide in their favour.

Coos] An island in the Archipelago, or Ægean Sea, one of those called the *Sporades*. It was the birth-place of *Hippocrates*, the most eminent of physicians, and *Apelles*, the most celebrated of painters.

Rhodes] Another island in the same sea, celebrated for its *Colossus*, which was one of the seven wonders of the world.

Patara] One of the chief sea-port towns of Syria.

Verse 2. *Phœnicia*] A part of Syria.

Verse 3. *There the ship was to unlade her burden.*] The freight that she had taken in at Ephesus she was to unlade at Tyre ; to which place she was bound.

Verse 4. *Who said to Paul through the Spirit*] We cannot understand this as a command from the Holy Spirit not to go up to Jerusalem, else Paul must have been highly criminal to have disobeyed it. Through the Spirit, must either refer to their own great earnestness to dissuade him from taking a journey which they plainly saw would be injurious to him, or, if it refer to the Holy Spirit, it must mean that if he regarded his personal safety, he must not, at this time, go up to Jerusalem. The Spirit foretold Paul's persecutions, but does not appear to have forbidden his journey ; and Paul was persuaded that, in acting as he was about to do, whatever personal risk he ran, he should bring more glory to God, by going to Jerusalem, than by tarrying at Tyre or elsewhere.

Verse 5. *When we had accomplished those days*] That is, the seven days mentioned in the preceding verse.

And they all brought us on our way, with wives and children] It is not likely that Paul, Silas, Luke, &c., had either wives or children with them ; and it is more natural to suppose that the brethren of Tyre, with their wives and children, are those that are meant.

Kneeled down on the shore, and prayed.] As God fills heaven and earth, so he may be worshipped every where : as well, when circumstances require it, on the sea-shore, as in the temple.

Verse 6. *Taken—leave*] Having given each other the kiss of peace, as was the constant custom of the Jews and primitive Christians.

They returned home] That is, the men, their wives, and their children.

Verse 7. *We came to Ptolemais*] This was a sea-port town of Galilee, not far from Mount Carmel, between Tyre and Cæsarea, where the river Belus empties itself into the sea.

Verse 8. *Came unto Cæsarea*] This was Cæsarea of Palestine, already sufficiently described.

Philip the evangelist] One of the seven deacons, who

pany departed, and came unto Cæsarea : and we entered into the house of Philip ^athe evangelist, ^bwhich was one of the seven ; and abode with him.

9 And the same man had four daughters, virgins, ^cwhich did prophesy.

10 And as we tarried there many days, there came down from Judea a certain prophet named ^dAgabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, ^eSo shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, ^fWhat mean ye to weep and to break mine heart ? for I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, ^gThe will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also certain of the dis-

ii. 28. Ch. ii. 17.—^bCh. xi. 28.—^cVer. 33. Ch. xx. 23.—^dCh. xx. 24.—^eMatt. vi. 10. xxvi. 42. Luke xi. 2. xxii. 42.

seems to have settled here after he had baptized the eunuch.

Verse 9. *Four daughters, virgins, which did prophesy.*] Probably these were no more than teachers in the church : for we have already seen that this is a frequent meaning of the word *prophesy*.

Verse 11. *Took Paul's girdle, and bound his own hands, &c.*] This was no doubt a *prophet*, in the commonly received sense of the term ; and his mode of acting was like that of the ancient prophets, who often accompanied their predictions with significant emblems. Jer. xiii. 4, xxv. 2, 8, xxviii. 4 ; Isa. xx. ; Ezek. iv., xiii., &c.

Into the hands of the Gentiles.] That is, the Romans, for the Jews had not, properly speaking, the power of life and death.

Verse 12. *Besought him not to go up to Jerusalem.*] For they all understood the prophecy to be conditional and contingent ; and that it was in Paul's power to turn the scale.

Verse 13. *I am ready, not to be bound only*] He was resolute and determined ; but was under no constraining necessity.

Verse 15. *Took up our carriages*] We made ourselves ready ; packed up our things ; got our baggage in order. This is what the text means.

Verse 16. *And brought with them one Mnason, &c.*] It is not very likely that they would bring a man with them with whom they were to lodge in Jerusalem ; therefore, the text should perhaps be read : *There went with us certain of the disciples of Cæsarea, bringing us to one Mnason, with whom we were to lodge.*

Verse 18. *Went in with us unto James*] This was James the less, son of Mary, and cousin to our Lord. He appears to have been bishop of the church in Jerusalem, and perhaps the only apostle who continued in that city.

All the elders were present.] It appears that they had been convened about matters of serious and important moment.

Verse 19. *Declared particularly, &c.*] He no doubt had heard that they were prejudiced against him.

Verse 20. *How many thousands*] How many myriads how many times 10,000. This intimates that there had been a most extraordinary and rapid work even among the Jews ; but what is here spoken is not to be confined to the Jews of Jerusalem, but to all that had come from different parts of the land to be present at this Pentecost. [The expression is not perhaps to be taken literally.]

They are all zealous of the law.] The Jewish economy was not yet destroyed ; nor had God as yet signified that the whole of its observances were done away.

Verse 21. *Thou teachest—to forsake Moses, &c.*] From any thing that appears in the course of this book to the

ciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 ^a And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following, Paul went in with us unto ^bJames; and all the elders were present.

19 And when he had saluted them, ^che declared particularly what things God had wrought among the Gentiles ^dby his ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all ^ezealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles, to forsake Moses, saying that ^f'they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may ^gshave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly and keepest the law.

^a Ch. xv. 4.—^b Ch. xv. 13. Gal. i. 19. ii. 9.—^c Ch. xv. 4, 12. Rom. xv. 18, 19.—^d Ch. i. 17. xx. 24.—^e Ch. xxii. 3. Rom. x. 2. Gal. i. 14.—^f Gal. ii. 3. v. 1.—^g Num. vi. 2, 13, 18. Ch. xviii. 18.

contrary, this information was incorrect: we do not find Paul preaching thus to the Jews. He told them that Jesus Christ had delivered them from the yoke of the law; but they had, as yet, liberty to bear that yoke, if they pleased. He had showed them that their ceremonies were *useless*, but not *destructive*; that they were only dangerous, when they depended on them for salvation.

Verse 22. *The multitude must needs come together*] Whether this refers to a regular convocation of the church, or to a tumult that would infallibly take place when it was heard that the apostle was come, we cannot pretend to say.

Verse 23. *We have four men which have a vow*] From the *shaving* of the head, mentioned immediately after, it is evident that the four men in question were under the vow of Nazariteship; and that the days of their vow were nearly at an end, as they were about to shave their heads; for, during the time of the *Nazariteship*, the hair was permitted to grow, and only shaven off at the termination of the vow.

Verse 24. *Be at charges with them*] Or, rather, *be at charges for them*: help them to bear the expense of that vow. Eight lambs, four rams, besides oil, flour, &c., were the expenses on this occasion. See the notes on Num. vi.

Thou—walkest orderly, and keepest the law.] Show them, by such means as are now in thy power, that thou art not an enemy to Moses; that thou dost still consider the law to be holy, and the commandment holy, just, and good. Paul did so, and bore the expenses of those who, from a scruple of conscience, had made a vow, and perhaps were not well able to bear the expense attending it. Had they done this in order to acquire justification through the law, Paul could not have assisted them in any measure with a clear conscience; but, as he did assist them, it is a proof that they had not taken this vow on them for *this* purpose. Besides, God had not yet fully shown that the law was abolished, as has already been remarked: he tolerated it till the time that the iniquity of the Jews was filled up; and then, by the destruction of Jerusalem, he swept every rite and ceremony of the Jewish law away, with the besom of destruction.

Verse 26. *To signify the accomplishment, &c.*] Declaring the accomplishment, &c. But it is likely that Paul made no offering himself, but was merely at the expense of theirs.

25 As touching the Gentiles which believe, ^hwe have written and concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them, ⁱentered into the temple, ^jto signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, ^kthe Jews which were of Asia, when they saw him in the temple, stirred up all the people, and ^llaid hands on him,

28 Crying out, Men of Israel, help: This is the man, ^mthat teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city ⁿTrophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And ^oall the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief-captain of the band, that all Jerusalem was in an uproar.

32 ^pWho immediately took soldiers and centur-

—^h Ch. xv. 20, 29.—ⁱ Ch. xxiv. 18.—^j Num. vi. 13.—^k Ch. xxiv. 18.—^l Ch. xxvi. 21.—^m Ch. xxiv. 5, 6.—ⁿ Ch. xx. 4.—^o Ch. xxvi. 21.—^p Ch. xxiii. 27. xxiv. 7.

However we may consider this subject it is exceedingly difficult to account for the conduct of James and the elders, and of Paul, on this occasion. There seems to have been something in this transaction which we do not fully understand.

Verse 27. *The Jews which were of Asia*] These pursued him with the most deliberate and persevering malice in every place.

Verse 28. *Brought Greeks also into the temple*] Josephus informs us that on the wall which separated the court of the Gentiles from that of the Israelites was an inscription, in Greek and Latin letters, which stated that *no stranger was permitted to come within the holy place on pain of death*. With such a prohibition as this before his eyes, was it likely that St. Paul would enter into the temple in company with an uncircumcised Greek? The calumny refutes itself.

Verse 30. *They took Paul*] They shut the court of the Gentiles, that they might have the opportunity, unmolested, of killing him in that place; for the court of the Gentiles was reckoned to be less holy than that of the Israelites.

Verse 31. *The chief captain of the band*] The Roman tribune, *Claudius Lysias*, who had a troop of soldiers under him, which lodged in general in the castle of *Antonia*, which was built at the angle where the northern and western porticoes of the outer court of the temple were joined together.

Verse 32. *Ran down unto them*] Ran down the stairs to the porticoes mentioned above.

Verse 33. *And took him*] With great violence, according to chap. xxiv. 7, probably meaning an armed force.

To be bound with two chains] To be bound between two soldiers; his right hand chained to the left hand of the one, and his left to the right hand of the other.

Verse 36. *Away with him.*] That is, Kill him; dispatch him! for so much this phrase always means in the mouths of a Jewish mob.

Verse 37. *Canst thou speak Greek?*] Claudius Lysias was not a Roman; he had, as himself informs us, purchased his citizenship of Rome with a great sum of money, and it is very likely that he was but imperfectly acquainted with the Latin tongue.

Verse 38. *Art not thou that Egyptian, &c.*] The history to which Claudius Lysias refers, is taken from Josephus, *Ant.*

ions, and ran down unto them : and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and * commanded him to be bound with two chains : and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude : and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, ^b Away with him.

* Ver. 11. Ch. xx. 23.—^b Luke xxiii. 18. John xix. 15. Ch. xxii. 22.

lib. xx. cap. 7, sec. 6, and War, lib. ii. cap. 13, sect. 5. *That were murderers?* ^c *Sicarii*, assassins : they derived their names from *sica*, a sort of crooked knife, which they concealed under their garments, and with which they privately stabbed the objects of their malice.

Verse 39. *I am a man which am a Jew*] A periphrasis for, *I am a Jew*.

[Of Tarsus—no mean city] Tarsus was a city of considerable importance, and in some measure a rival to Rome and Athens ; because of the services rendered to the Romans by

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee ? Who said, Canst thou speak Greek ?

38 ^c Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers ?

39 But Paul said, ^d I am a man *which am a Jew* of Tarsus, a city in Cilicia, a citizen of no mean city : and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and ^e beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

* See ch. v. 36.—^d Ch. ix. 11. xxii. 3.—^e Ch. xii. 17.

the inhabitants, Julius Cæsar endowed them with all the rights and privileges of Roman citizens.

Verse 40. *Paul stood on the stairs*] Where he was out of the reach of the mob, and was surrounded by the Roman soldiers.

Beckoned with the hand] *Waving* the hand, which was the sign that he was about to address the people.

He spake unto them in the Hebrew tongue] What was called then the Hebrew, viz. the Chaldaeo-Syriac.

CHAPTER XXII.

Paul, in his address to the people, gives an account of his birth and education, 1-3. His prejudices against Christianity, 4, 5. And of his miraculous conversion, and call to the apostleship, 6-21. The Jews, hearing him say that God had sent him to preach the gospel to the Gentiles, become exceedingly outrageous, and clamour for his life, 22-23. The chief captain orders him to be examined by scourging ; but he, pleading his privilege as a Roman citizen, escapes the torture, 24-29. The next day the chief captain brings Paul before the chief priests and their council, 30.

MEN, ^a brethren, and fathers, hear ye my defence, *which I make now unto you.*

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence : and he saith,)

3 ^b I am verily a man *which am a Jew*, born in Tarsus, a city in Cilicia, yet brought up in this city ^c at the feet of ^d Gamaliel, and taught ^e according to

* Ch. vii. 2.—^b Ch. xxi. 39. 2 Cor. xi. 22. Phil. iii. 5.—^c Dent. xxxiii. 8. 2 Kings iv. 38. Luke x. 39.—^d Ch. v. 34.—^e Ch. xxvi. 5.—^f Ch. xxi. 30. Gal. i. 14.—^g Rom. x. 2.—^h Ch. viii. 8. xxvi. 9, 10.

Verse 1. *Hear ye my defence*] *This apology of mine ; in this sense the word apology was anciently understood : hence the Apologies of the primitive Fathers, i. e., their defences of the Christian religion.*

Verse 2. *When they heard that he spake in the Hebrew tongue*] He had probably been traduced by the Jews of Asia as a mere *Gentile*, distinguished only by his virulence against the Jewish religion ; which virulence proceeded from his malice and ignorance.

Verse 3. *I am verily a man which am a Jew*] A periphrasis, for, *I am really a Jew ;* and his mentioning this adds weight to the conjecture in the preceding note.

the perfect manner of the law of the fathers, and ^f was zealous toward God, ^g as ye all are this day.

4 ^h And I persecuted this way unto the death, binding and delivering into prisons both men and women ;

5 As also the high-priest doth bear me witness, and ⁱ all the estate of the elders : ^j from whom also I received letters unto the brethren, and went to

11. Phil. iii. 6. 1 Tim. i. 13.—^k Luke xxii. 66. Ch. iv. 5.—^l Ch. ix. 2. xxvi. 10, 12.

Feet of Gamaliel] See a full account of this man in the note on chap. v. 34.

According to the perfect manner] That is, according to that strict interpretation of the law, and especially the traditions of the elders, for which the Pharisees were remarkable.

Verse 4. *I persecuted this way*] *This doctrine, this way of worshipping God, and arriving at a state of blessedness.*

Verse 5. *The high-priest doth bear me witness, &c.*] He probably referred to the letters of authority which he had received from the high-priest, and the whole estate of the elders, the whole of the presbytery, that is, the Sanhedrin ;

Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And ^a it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And ^b they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And ^c one Ananias, a devout man according to the law, ^d having a good report of all the ^e Jews which dwell there,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, 'The God of our fathers ^f hath chosen thee, that thou shouldest know his will, and ^g see ^h that Just One, and ⁱ shouldest hear the voice of his mouth.

15 ^k For thou shalt be his witness unto all men of ^l what thou hast seen and heard.

16 And now why tarriest thou? arise, and be

baptized, ^m and wash away thy sins, ⁿ calling on the name of the Lord.

17 And ^o it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And ^p saw him saying unto me, 'Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, 'they know that I imprisoned and ^q beat in every synagogue them that believed on thee:

20 'And when the blood of thy martyr Stephen was shed, I also was standing by, and ^r consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: ^s for I will send thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and ^t then lifted up their voices, and said, 'Away with such a fellow from the earth: for it is not fit that ^u he should live.

23 And as they cried out, and cast off ^v their clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, 'Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard ^w that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto

^a Ch. ix. 8. xxvi. 12, 13.—^b Ch. ix. 7.—^c Dan. x. 7.—^d Ch. ix. 17.—^e Ch. x. 22.—^f Tim. iii. 7.—^g Ch. iii. 13. v. 30.—^h Ch. ix. 15. xxvi. 16.—ⁱ 1 Cor. ix. 1. xv. 8.—^j Ch. iii. 14. v. 1. 52.—^k 1 Cor. ix. 23. Gal. i. 12.—^l Ch. xxiii. 11.—^m Ch. iv. 20. xxvi. 16.—ⁿ Ch. ii. 38. Heb. x. 22.—^o Ch. ix. 14. Rom. x. 18.—^p Ch. ix. 26. 2 Cor. xii. 2.

and it is likely that he had those letters to produce. This seal of his against Christianity was an ample proof of his sincerity as a Pharisaical Jew.

Verse 6-18. *As I made my journey, &c.*] See the whole of this account, considered at large in the notes on chap. ix. 1, &c.

Verse 14. *And see that Just One*] The Lord Jesus, called the Just One, in opposition to the Jews, who crucified him as a malefactor, see the note on chap. vii. 52.

Verse 15. *Thou shalt be his witness unto all*] Thou shalt proclaim Christ crucified, both to Jews and Gentiles.

Verse 16. *Arise, and be baptized*] Take now the profession of Christ's faith most solemnly upon thee, by being baptized in the name of Father, Son, and Holy Spirit.

Wash away thy sins, &c.] Let this washing of thy body represent to thee the washing away of thy sins, and know that this washing away of sin can be received only by invoking the name of the Lord.

Verse 17. *When I was come again to Jerusalem*] It is likely that he refers to the first journey to Jerusalem, about three years after his conversion, chap. ix. 25, 26, and Gal. i. 18.

I was in a trance] This circumstance is not mentioned anywhere else, unless it be that to which himself refers in 2 Cor. xii. 2-4.

Verse 19. *I imprisoned and beat in every synagogue*] This shows what an active instrument Saul of Tarsus was, in the hands of this persecuting priesthood, and how very generally the followers of Christ were persecuted, and how difficult it was at this time to profess Christianity.

Verse 20. *When the blood of thy martyr Stephen was shed*] See on chap. vii. 58, viii. 1. All these things Paul alleged as reasons why he could not expect to be received by the Christians; for how could they suppose that such a persecutor could be converted?

—^q Ver. 14.—^r Matt. x. 14.—^s Ver. 4.—^t Matt. x. 17.—^u Ch. vii. 58.—^v Luke xi. 48. Ch. viii. 1. Rom. i. 32.—^w Ch. ix. 15. xiii. 2, 46, 47. xviii. 6. xxvi. 17. Rom. i. 5. xi. 13. xv. 16. Gal. i. 15, 16. ii. 7, 8. Eph. iii. 7, 8. 1 Tim. ii. 7. 2 Tim. i. 11.—^x Ch. xxi. 36.—^y Ch. xxv. 24.—^z Ch. xvi. 37.

Verse 21. *I will send thee far hence unto the Gentiles.*] This was the particular appointment of St. Paul: he was the *Apostle of the Gentiles*; for, though he preached frequently to the Jews, yet to preach the gospel to the Gentiles, and to write for the conversion and establishment of the Gentile world, were his peculiar destination.

Verse 22. *They gave him audience unto this word*] Namely that God had sent him to the Gentiles; they understood the apostle as stating that God had rejected them, and called the Gentiles to be his peculiar people in their place; and this they could not bear.

Away with such a fellow] One who attempted to seduce the people to any strange worship was to be stoned, Deut. xiii. 15.

Verse 23. *Cast off their clothes*] In order to prepare to stone Paul.

Threw dust into the air] In sign of contempt, and by way of execration. It was also expressive of extraordinary rage and vindictive malice. The apostle, being guarded by the Roman soldiers, was out of the power of the mob; and their throwing dust in the air not only showed their rage, but also their vexation, that they could not get the apostle into their power.

Verse 24. *Examined by scourging*] The chief captain supposed that Paul must have given them the highest provocation; and therefore he determined to put him to the torture, in order to find out the nature of his crime.

Verse 25. *And as they bound him, &c.*] They were going to tie him to a post, that they might scourge him.

Is it lawful, &c.] The Roman law absolutely forbade the binding of a Roman citizen.

Verse 26. *With a great sum obtained I this freedom.*] So it appears that the freedom, even of Rome, might be purchased, and that it was sold at a very high price.

But I was free born.] In chap. xxi. 39, Paul says he was

him, Tell me, art thou a Roman? He said, Yea.
28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a

* Or, tortured him.—^b Ch. xxi. 34. xxiii. 10, 28. xxv. 26.

born at Tarsus in Cilicia, and in this chap., ver. 28, he says he was *free-born*; and, at ver. 26, he calls himself a *Roman*, as he does also chap. xvi. 37. From whence it has been concluded, with every show of reason, that Tarsus, though no Roman colony, yet had this privilege granted to it, that its natives should be citizens of Rome. [St. Paul's citizenship of Rome does not appear to have had any relation to Tarsus.

Roman, and because he had bound him.

30 On the morrow, because he would have known the ^b certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the ^c chief priests and all their council to appear; and brought Paul down, and set him before them.

* Matt. xxvi. 3, 59. xxvii. 1, 2, 12. Ps. cxv. 3.

His father, or some ancestor must have obtained the dignity, either by special service, or by purchase.]

Verse 30. *He—commanded all their council to appear*] He understood that the cause of their enmity was something that concerned their religion, and considered that the *sanhedrin* was the most proper judge.

CHAPTER XXIII.

Paul defending himself before the high-priest, he commands him to be smitten on the mouth, 1, 2. Paul sharply reproves him, and, being reproached for this by one of the attendants, accounts for his conduct, 3-5. Seeing that the assembly was composed of Pharisees and Sadducees, and that he could expect no justice from his judges, he asserts that it was for his belief in the resurrection that he was called in question, on which the Pharisees declare in his favour, 6-9. A great dissension arises, and the chief captain, fearing lest Paul should be pulled to pieces, brings him into the castle, 10. He is comforted by a dream, 11. More than forty persons conspire his death, 12-15. Paul's sister's son, hearing of it, informs the captain of the guard, 16-22. He sends Paul by night, under a strong escort of horse and foot, to Cæsarea, to Felix, and with him a letter, stating the circumstances of the case, 23-33. They arrive at Cæsarea, and Felix promises him a hearing when his accusers shall come down, 34, 35.

AND Paul, earnestly beholding the council, said, Men and brethren, * I have lived in all good conscience before God until this day.

2 And the high priest, Ananias, commanded them that stood by him ^b to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and ^c commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

* Ch. xxiv. 16. 1 Cor. iv. 4. 2 Cor. i. 12. iv. 2. 2 Tim. i. 3. Heb. xiii. 18.—^b 1 Kings xxii. 24. Jer. xx. 2. John xviii. 22.—^c Lev. xix. 35. Deut. xxv. 1, 2. John vii. 51.—^d Ch. xxiv. 17.—

Verse 1. *I have lived in all good conscience*] The apostle means that there was no part of his life in which he acted as a dishonest or hypocritical man; and that he was now as fully determined to maintain his profession of Christianity as he ever was to maintain that of Judaism, previously to his acquaintance with the Christian religion.

Verse 2. *The high priest, Ananias*] There was a high-priest of this name, who was sent a prisoner to Rome by Quadratus, governor of Syria, to give an account of the part he took in the quarrel between the Jews and the Samaritans: on being examined at Rome, he was found innocent, returned to Jerusalem, and was restored to the high-priesthood.

To smite him on the mouth.] Because he professed to have a good conscience, while believing on Jesus Christ, and propagating his doctrine.

Verse 3 *God shall smite thee, thou whited wall*] Thou

5 Then said Paul, ^d I wist not, brethren, that he was the high priest: for it is written, * Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: ^e of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 ^b For the Sadducees say that there is no resur-

* Exod. xxii. 28. Eccles. x. 20. 2 Pet. ii. 10. Jude 8.—^c Ch. xxvi. 5. Phil. iii. 5.—^d Ch. xxiv. 15, 21. xxvi. 6. xviii. 20.—^e Matt. xxii. 23. Mark xii. 18. Luke xx. 27.

hypocrite! who sittest on the seat of judgment, pretending to hear and seriously weigh the defence of an accused person, who must in justice and equity be presumed to be innocent till he is proved to be guilty; and, instead of acting according to the law, commandest me to be smitten contrary to the law, which always has the person of the prisoner under its protection; nor ever suffers any penalty to be inflicted but what is prescribed as the just punishment for the offence.

Verse 5. *I wist not, brethren, that he was the high priest*] St. Paul did not know that Ananias was high priest; he had been long absent from Jerusalem; *political changes* were frequent; the high-priesthood was no longer in *succession*, and was frequently bought and sold; the Romans put down one high priest, and raised up another, as political reasons dictated. It seems very probable that St. Paul, if he ever had known the person of Ananias, had forgotten

rection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, 'We find no evil in this man: but^b if a spirit or an angel hath spoken to him, 'let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And 'the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, 'certain of the Jews banded together, and bound themselves 'under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse that we will eat nothing until we have slain Paul.

15 Now therefore, ye, with the council, signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

20 And he said, 'the Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him, of them, more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me.

23 And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide them beasts that they may set Paul on, and bring him safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix sendeth greeting.

27 ' This man was taken of the Jews, and should

^a Ch. xxv. 25. xxvi. 31.—^b Ch. xxii. 7, 17, 18.—^c Ch. v. 39.—^d Ch. xviii. 9. xxvii. 23, 24.—^e Ver. 21, 30. Ch. xxv. 3.

^f Or, with an oath of execration.—^g Ver. 12.—^h Ch. xxi. 33. xxiv. 7.

him; and as, in a council or meeting of this kind, the presence of the high priest was not indispensably necessary, he did not know that the person who presided was not the *sagan*, or high priest's deputy, or some other person put into the seat for the time being. [To the many proposed solutions of this difficult passage, Alford contributes the suggestion that Paul failed to recognise Ananias through his imperfect sight.]

Thou shalt not speak evil of the ruler of thy people.] If I had known he was the high-priest, I should not have publicly pronounced this execration; for respect is due to his person for the sake of his office.

Verse 6. *Of the hope and resurrection*] Concerning the hope of the resurrection, and being here redundant; indeed, it is omitted by the *Syriac*, all the *Arabic*, and *Æthiopic*.

Verse 7. *And the multitude was divided.*] St. Paul, perceiving the assembly to consist of Sadducees and Pharisees, and finding he was not to expect any justice, thought it best to divide the council, by introducing a question on which the Pharisees and Sadducees were at issue.

Verse 8. *The Sadducees say that there is no resurrection*] See the account of the Pharisees and Sadducees, Matt. iii. 7, and xvi. 1.

Verse 9. *The scribes—arose, and strove*] He had previously mentioned that Jesus Christ had appeared to him, when on his way to Damascus; and, though they might not be ready to admit the doctrine of Christ's resurrection, yet they could, consistently with their own principles, allow that the soul of Christ might appear to him; and they immediately caught at this, as furnishing a strong proof against the doctrine of the Sadducees, who neither believed in angel nor spirit, while the Pharisees confessed both.

Verse 10. *The chief captain—commanded the soldiers to go down*] He had a body of soldiers in readiness in the castle of Antonia; and it was from *this* that he commanded them to come down, for the rescue and preservation of Paul.

Verse 11. *Be of good cheer, Paul*] It is no wonder if with all these trials and difficulties, St. Paul was much dejected in mind; and especially as he had not any direct intimation from God what the end of the present trials would be: to

comfort him and strengthen his faith, God gave him this vision.

So must thou bear witness also at Rome.] This was pleasing intelligence to Paul, who had long desired to see that city, and preach the gospel of Christ there.

Verse 12. *That they would neither eat nor drink, &c.*] These forty Jews were no doubt of the class of the *sicarii* mentioned before (similar to those afterwards called *assassins*, a class of fierce sealots, who took justice into their own hand; and who thought they had a right to dispatch all those who, according to their views, were not orthodox in their religious principles.

Verse 15. *And we, or ever he come near, are ready to kill him.*] We shall lie in wait, and dispatch him before he can reach the chief captain. The plan was well and deeply laid; and nothing but an especial providence could have saved Paul.

Verse 16. *Paul's sister's son*] This is all we know of Paul's family. And we know not how this young man got to Jerusalem: the family, no doubt, still resided at Tarsus.

Verse 17. *Bring this young man unto the chief captain*] Though St. Paul had the most positive assurance from divine authority that he should be preserved, yet he knew that the Divine Providence acts by reasonable and prudent means; and that, if he neglected to use the means in his power, he could not expect God's providence to work in his behalf.

Verse 23. *Two hundred soldiers*] Infantry or foot soldiers. *Horsemen threescore and ten*] There was always a certain number of horse or cavalry attached to the foot.

Spearmen] Persons who held a spear or javelin in their hand.

The third hour of the night] About nine o'clock P.M., for the greater secrecy, and to elude the cunning, active, malice of the Jews.

Verse 24. *Provide them beasts*] One for Paul, and some others for his immediate keepers.

Felix the governor] This Felix was a freed-man of the emperor Claudius, and brother of Pallas, chief favourite of

have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 * And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused ^b of questions of their law, ^c but to have nothing laid to his charge worthy of death or of bonds.

30 And ^d when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and ^e gave commandment to his accusers also to say before thee what they had against him. Farewell.

* Ch. xxiv. 30.—^b Ch. xviii. 15. xxv. 19.—^c Ch. xxvi. 31.—^d Ver. 20.

the emperor. He was an unrighteous governor; a base, mercenary, and bad man, see chap. xxiv. 2.

Verse 25. *He wrote a letter after this manner*] It appears that this was not only the substance of the letter, but the letter itself.

Verse 30. *I sent straightway to thee*] As the proper person before whom this business should ultimately come, and by whom it should be decided.

Farewell.] *Be in good health.*

Verse 31. *Antipatris.*] This place which was anciently called *Capharsaba*, was rebuilt by Herod the Great, and denominated *Antipatris*, in honour of his father *Antipater*. It was situated between Joppa and Cæsarea, on the road from Jerusalem to this latter city. The distance between Jerusalem and Cæsarea was about seventy miles.

Verse 32. *On the morrow they left the horsemen*] Being

31 Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read the letter, he asked of what province he was. And when he understood that he was of ^f Cilicia;

35 * I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in ^h Herod's judgment-hall.

* Ch. xxiv. 8. xxv. 6.—^f Ch. xxi. 39.—^g Ch. xxvi. 1, 10. xxv. 16. ^h Matt. xxvii. 27.

now so far from Jerusalem, they considered Paul in a state of safety from the Jews, and that the seventy horse would be a sufficient guard; the four hundred foot, therefore, returned to Jerusalem, and the horse went on to Cæsarea with Paul.

Verse 33. *Who*] That is, the seventy horsemen mentioned above.

Verse 35. *I will hear thee*] I will give thee a fair, full, and attentive hearing when thy accusers are come; in whose presence thou shalt be permitted to defend thyself.

In Herod's judgment-hall.] *In Herod's Prætorium*, so called because it was built by Herod the Great. The Prætorium was the place where the Roman Prætor had his residence: and it is probable that, in or near this place, there was a sort of guard-room, where state-prisoners were kept. Paul was lodged here till his accusers should arrive.

CHAPTER XXIV.

After five days, Ananias the high-priest, the elders, and one Tertullus an orator, come to Cæsarea to accuse Paul,

1. *The oration of Tertullus, 2-9. Paul's defence, 10-21. Felix, having heard his defence, proposes to leave the final determination of it till Claudius Lysias should come down; and, in the meantime, orders Paul to be treated with humanity and respect, 22, 23. Felix, and Drusilla his wife, hear Paul concerning the faith of Christ; and Felix is greatly affected, 24-25. On the expectation of obtaining money for his liberation, Felix keeps Paul in prison, 26, and being superseded in the government of Judea by Porcius Festus, in order to please the Jews, he leaves Paul bound, 27.*

AND after ^a five days, ^b Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began

* Ch. xxi. 27.

Verse 1. *After five days*] These days are to be reckoned from the time in which Paul was apprehended at Jerusalem, and twelve days after he had arrived in that city; see ver. 11.

A certain orator named Tertullus] This was probably a Roman proselyte to Judaism; yet he speaks every where as a Jew. Roman orators, advocates, &c., were found in different provinces of the Roman empire; and they, in general, spoke both the Greek and Latin languages; and being well acquainted with the Roman laws and customs, were no doubt very useful.

Verse 2. *By thee we enjoy great quietness*] As had a governor as Felix most certainly was, he rendered some services to Judea. The country had long been infested with robbers; a very formidable banditti of this kind, under one

to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept it always, and in all places, most noble Felix, with all thankfulness.

* Ch. xxiii. 2, 30, 35. xxv. 3.

Elisæus, he entirely suppressed. He also suppressed the sedition raised by an Egyptian impostor, who had seduced 80,000 men, see on chap. xxi. 38. He had also quelled a very afflictive disturbance which took place between the Syrians and the Jews of Cæsarea.

Verse 3. *We accept it always, and in all places*] We have at all times a grateful sense of thy beneficent administration, and we talk of it in all places, not only before thy face, but behind thy back.

Verse 4. *Hear us of thy clemency*] Give us this farther proof of thy kindness, by hearkening to our present complaint. The whole of this exordium was artful enough, though it was lame. The orator had certainly a very bad cause, of which he endeavoured to make the best.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 * For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes:

6 ^b Who also hath gone about to profane the temple: whom we took and would ^c have judged according to our law:

7 ^d But the chief captain Lysias came upon us, and with great violence took him away out of our hands,

8 * Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem ^e for to worship.

* Luke xxiii. 2. Ch. vi. 13. xvi. 20. xvii. 6. xxi. 28. 1 Pet. ii. 13, 15.—^b Ch. xxi. 28.—^c John xviii. 31.—^d Ch. xxi. 33.—^e Ch. xxiii. 30.—^f A.D. 53, Felix made procurator over Judea. Ver. 17. Ch. xxi. 26.—^g Ch. xxv. 8. xviii. 17.—^h See Amos viii. 14. Ch. ix. 2.

Verse 5. *A pestilent fellow*] Tertullus did not say that Paul was a *pestilent fellow*, but he said that he was the very *pestilence itself*.

A ring-leader] This is a military phrase, and signifies the officer who stands on the right of the first rank; the captain of the front rank of the sect of the Nazarenes.

Verse 6. *Hath gone about to profane the temple*] This was a heavy charge, if it could have been substantiated, because the Jews were permitted by the Romans to put any person to death who profaned their temple.

Would have judged according to our law] He pretended that they would have tried the case fairly, had not the chief captain taken him violently out of their hands; whereas, had not Lysias interfered, they would have murdered him on the spot.

Verse 7. *With great violence*] I rather think this means an armed force. Tertullus intimates that Lysias interfered contrary to the law, and brought soldiers to support him in his infringement on their constitution.

Verse 10. *Thou hast been of many years a judge*] Cumanus and Felix were, for a time, joint governors of Judea; but, after the condemnation of Cumanus, the government fell entirely into the hands of Felix; this was now the sixth or seventh year of his administration, which might be called many years, when the very frequent removals of the governors of the provinces are considered.

The more cheerfully] With a better heart, or courage, because, as thy long residence among us has brought thee to a thorough acquaintance with our customs, I may expect a proper decision in my favour, my cause being perfectly sound.

Verse 11. *There are yet but twelve days*] This is his reply to their charge of sedition; the improbability of which is shown from the short time he had spent in Jerusalem, nor could a single proof be furnished that he had attempted to seduce any man, or unhinge any person from his allegiance by subtle disputations, either in the temple, the synagogues, or the city.

Verse 14. *That after the way which they call heresy*] The word heresy had no bad meaning among the Jews; it meant simply a religious sect. Why then did they use it by way of degradation to St. Paul? They had already two accredited sects in the land, the Pharisees and Sadducees: the interests of each of these were pretty well balanced, and each had a part in the government, for the council, or *sanhedrin*, was composed both of Sadducees and Pharisees,

12 * And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues nor in the city: 13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after ^b the way which they call heresy, so worship I the ^c God of my fathers, believing all things which are written in ^d the law and in the prophets:

15 And ^e have hope toward God, which they themselves also allow, ^f that there shall be a resurrection of the dead, both of the just and unjust.

16 And ^g herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

17 Now after many years ^h I came to bring alms to my nation, and offerings.

18 * Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 ⁱ Who ought to have been here before thee, and object, if they had aught against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried

—¹ 2 Tim. i. 3.—² Ch. xxvi. 22. xxviii. 23.—³ Ch. xxiii. 6. xxvi. 6, 7. xxviii. 20.—⁴ 1 Dan. xii. 2. John v. 28, 29.—⁵ Ch. xxiii. 1.—⁶ Ch. x. 29. 30. 31. 16. Rom. xv. 25. 2 Cor. viii. 4. Gal. ii. 10.—⁷ Ch. xxi. 26, 27. xxvi. 21.—⁸ Ch. xxiii. 30. xxv. 16.

see chap. xxiii. 6. They were afraid that the Christians, whom they called Nazarenes, should form a new sect, and divide the interests of both the preceding; and, on this account, the Christians had both the Pharisees and the Sadducees for their enemies.

Verse 15. *And have hope toward God, &c.*] I hold nothing different from their belief in reference to a future state; for, if I maintain the doctrine of the resurrection of the dead, it is what themselves allow.

Verse 16. *And herein do I exercise myself*] And this very tenet is a pledge for my good behaviour.

Toward God] In entertaining no opinion contrary to his truth; and in offering no worship contrary to his dignity, purity, and excellence.

Verse 17. *Now after many years, &c.*] Far from coming to disturb the peace of society, or to injure any person, I have brought ALMS to my nation, the fruits of my own earning and influence among a foreign people, and OFFERINGS to my God and his temple, proving hereby my attachment to my country, and my reverence for the worship of my country's God.

Verse 18. *Found me purified in the temple*] Regularly performing the religious vow into which I had entered.

Verse 22. *And when Felix heard these things*] There is considerable difficulty in this verse. Calmet's translation is: *Felix, having heard these things, put them off to another time, saying, When I shall have acquired a more accurate knowledge of this sect, and when the tribune Lysias shall have come from Jerusalem, I will judge of your business.*

This mode of interpretation is rendered the more likely from the circumstance, that, previously to the coming down of Lysias, Felix had sent for Paul, concerning the faith of Christ; and this he appears to have done, that he might be the better qualified to judge of the business, when it should come again before him. [The real reason of delay is given in verse 26.]

Verse 23. *He commanded a centurion to keep Paul*] He gave him into the custody of a captain, by whom he was most likely to be well used: and to let him have liberty, he freed him from the chains with which he was bound to the soldiers, his keepers, see on chap. xxi. 33. And that he should forbid none of his acquaintance, of his own people, to furnish him with any of the conveniences and comforts of life, and visit him as often as they pleased. This was an ample proof that Felix found no evil in him; and he would certainly have dismissed him but for selfish reasons.

standing among them, *Touching the resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When ^bLysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let him have liberty, and ^cthat he should forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for

* Ch. xxiii. 6, xxviii. 20. — ^b Ver. 7. — ^c Ch. xxvii. 8, xxviii. 16.

Verse 24. *His wife Drusilla*] The daughter of Herod Agrippa the Great. She appears, on the whole, to have been a person of indifferent character; though one of the finest women of that age. It is said that she, and a son she had by Felix, were consumed in an eruption of Mount Vesuvius.

Heard him concerning the faith in Christ.] That he might be the more accurately instructed in the doctrines, views, &c., of the Christians.

Verse 25. *As he reasoned of righteousness*] The principles and requisitions of justice and right, between God and man; and between man and his fellows, in all relations and connexions of life

Temperance] Chastity; self-government or moderation with regard to man's appetites, passions, and propensities of all kinds.

And judgment to come] The day of retribution, in which the unjust, intemperate, and incontinent, must give account of all the deeds done in the body. The discourse of St. Paul was most solemnly and pointedly adapted to the state of the person to whom it was addressed.

Felix trembled] We may hope that Felix felt regret for the iniquities of his life; and that his conscience was neither so seared, nor so hardened, as not to receive and retain some gracious impressions from such a discourse, delivered

Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that ^dmoney should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years, Porcius Festus came into Felix' room: and Felix, ^ewilling to shew the Jews a pleasure, left Paul bound.

^d Exod. xxiii. 8. — ^e Exod. xxiii. 2. Ch. xli. 3. xxv. 9, 14.

by the authority, and accompanied with the influence of, the Spirit of God.

Verse 26. *He hoped also that money should have been given him*] We may see here the most unprincipled avarice in Felix, united to injustice. Paul had proved before him his innocence of the charges brought against him by the Jews. They had retired in confusion when he had finished his defence. Had Felix been influenced by the common principles of justice, Paul had been immediately discharged; but he detained him in the hope of a ransom. He saw that Paul was a respectable character; that he had opulent friends; that he was at the head of very numerous sect, to whom he was deservedly dear; and he took it, therefore, for granted that a considerable sum of money would be given for his enlargement.

Verse 27. *After two years*] That is, from the time that Paul came prisoner to Cæsarea.

Porcius Festus] This man was put into the government of Judea about A.D. 60, the sixth or seventh year of Nero.

Willing to shew the Jews a pleasure] As he had not got the money which he expected, he hoped to be able to prevent the complaints of the Jews against his government, by leaving Paul, in some measure, in their hands. But Felix gained nothing by this: the Jews pursued him with their complaints against his administration, even to the throne of the emperor.

CHAPTER XXV.

Porcius Festus being appointed governor of Judea, instead of Felix, the Jews beseech him to have Paul brought up to Jerusalem, that he might be tried there; they lying in wait to kill him on the way, 1-3. Festus refuses, and desires those who could prove any thing against him, to go with him to Cæsarea, 4, 5. Festus, having tarried at Jerusalem about ten days, returns to Cæsarea, and the next day Paul is brought to his trial, and the Jews of Jerusalem bring many groundless charges against him, against which he defends himself, 6-8. In order to please the Jews, Festus asks Paul if he be willing to go up to Jerusalem, and be tried there, 9. Paul refuses, and appeals to Cæsar, and Festus admits the appeal, 10-13. King Agrippa, and Bernice his wife, come to Cæsarea to visit Festus, and are informed by him of the accusations against Paul, his late trial, and his appeal from them to Cæsar, 14-21. Agrippa desires to hear Paul, and a hearing is appointed for the following day, 22. Agrippa, Bernice, the principal officers, and chief men of the city being assembled, Paul is brought forth, 23. Festus opens the business with generally stating the accusations against Paul, his trial on these accusations, the groundless and frivolous nature of the charges, his own conviction of his innocence, and his desire that the matter might be heard by the king himself, that he might have something specifically to write to the emperor, to whom he was about to send Paul, agreeably to his appeal, 24-27.

NOW when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

2 *Then the high-priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, ^b laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, ^c if there be any wickedness in him.

6 And when he had tarried among them ^d more than ten days, he went down unto Cæsarea; and the next day, sitting on the judgment-seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, ^e and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, 'Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

9 But Festus, ^f willing to do the Jews a pleasure,

*Ch. xxiv. 1. Ver. 15.—^bCh. xxiii. 12, 15.—^cCh. xviii. 14. Ver. 18.—^dOr, as some copies read, *no more than eight or ten days*.—^eMark xv. 8. Luke xxiii. 2, 10. Ch. xxiv. 5, 13.—^fCh. vi. 13.

Verse 1. *Now when Festus was come into the province*] Felix being removed, Porcius Festus is sent in his place; and having come to Cæsarea, where the Roman governor generally had his residence, after he had tarried three days, he went up to Jerusalem, to acquaint himself with the nature and complexion of the ecclesiastical government of the Jews; no doubt, for the purpose of the better administration of justice among them.

Verse 2. *The high-priest informed him against Paul*] Their motive is mentioned in the succeeding verse.

Verse 4. *Festus answered, that Paul should be kept at Cæsarea*] He could have no interest in denying their request. But God had told Paul that he should testify of him at Rome; and he disposed the heart of Festus to act as he did; and thus disappointed the malice of the Jews, and fulfilled his own gracious design.

Verse 5. *Let them—which among you are able*] Those who have authority; for so is this word often used by good Greek authors, and by Josephus.

Verse 6. *When he had tarried—more than ten days*] Not more than EIGHT or ten days, is the reading of several MSS. of great respectability with the *Coptic*, *Armenian*, and *Vulgate*. This is doubtless the genuine reading.

Verse 7. *The Jews—laid many and grievous complaints against Paul*] They no doubt invented some new charges, such as *sedition*, *treason*, &c., in order to render the mind of the governor evil affected towards Paul.

Verse 9. *Willing to do the Jews a pleasure*] This was merely to please them, and conciliate their esteem; for he knew that, as Paul was a Roman citizen, he could not oblige him to take a new trial at Jerusalem.

Verse 10. *I stand at Cæsar's judgment seat*] Every procurator represented the person of the emperor in the province over which he presided.

As thou very well knowest.] The record of this trial before Felix was undoubtedly left for the inspection of Festus; for, as he left the prisoner to his successor, he must also leave the charges against him, and the trial which he had undergone.

Verse 11. *For if I be an offender*] I do not wish to save my life by subtleties; I am before the only competent tribunal; here my business should be ultimately decided.

No man may deliver me unto them.] The words of the apostle are very strong and appropriate. Much of the beauty, however, is lost by not attending to the original words.

answered Paul, and said, ^a Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cæsar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 ^bFor if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of those things whereof these accuse me, no man may deliver me unto them. ^cI appeal unto Cæsar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar thou shalt go.

13 And after certain days king Agrippa and Bernice came unto Cæsarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, ^dThere is a certain man left in bonds by Felix:

15 ^eAbout whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

16 ^fTo whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself, concerning the crime laid against him.

17 Therefore, when they were come hither, ^g with-

xxiv. 12. xxviii. 17.—^hCh. xxiv. 27.—ⁱVer. 20.—^jVer. 25. Ch. xviii. 14. xxiii. 29. xxvi. 31.—^kCh. xvi. 32. xviii. 19.—^lCh. xxiv. 27.—^mVer. 2, 3.—ⁿVer. 4, 5.—^oVer. 6.

I appeal unto Cæsar.] A freeman of Rome, who had been tried for a crime, and sentence passed on him, had a right to appeal to the emperor, if he conceived the sentence to be unjust; but, even before the sentence was pronounced, he had the privilege of an appeal, in criminal cases, if he conceived that the judge was doing anything contrary to the laws. An appeal to the emperor was highly respected.

Verse 12. *Conferred with the council*] From this circumstance, we may learn that the appeal of Paul to Cæsar was conditional; else Festus could not have deliberated with his council whether it should be granted; for he had no power to refuse to admit such an appeal.

Hast thou appealed unto Cæsar, &c.] Rather, *Thou hast appealed unto Cæsar, and to Cæsar thou shalt go*.

Verse 13. *King Agrippa*] This was the son of Herod Agrippa, who is mentioned, chap. xii. 1. Upon the death of his father's youngest brother, Herod, he succeeded him in the kingdom of Chalcis, by the favour of the emperor Claudius. Afterwards, Claudius removed him from that kingdom to a larger one, giving him the tetrarchy of Philip, which contained Trachonitis, Batanea, Gaulonitis. He gave him, likewise, the tetrarchy of Lysanias, and the province which Varus had governed. Nero made a further addition, and gave him four cities, *Abila*, *Julias* in *Peræa*, *Taricheæ*, and *Tiberias* in *Galilee*. This king was strongly attached to the Romans, and did everything in his power to prevent the Jews from rebelling against them; and, when he could not prevail, he united his troops to those of Titus, and assisted in the siege of Jerusalem: he survived the ruin of his country several years.

Bernice, or, as she is sometimes called, *Berenice*, was sister of this Agrippa, and of the *Drusilla* mentioned, chap. xxiv. She went to Chalcis, and, on his death, went to live with her brother Agrippa, with whom she was strongly suspected to lead an incestuous life.

Verse 14. *Declared Paul's cause unto the king*] Festus knew that Agrippa was better acquainted with such matters than he was; and he wished, in some sort, to make him a party in this business.

Verse 15. *Desiring to have judgment against him.*] Instead of judgment, a word signifying sentence of death is the reading of several MSS. This is evidently the meaning of the place, whichever reading we may prefer.

Verse 16. *It is not the manner of the Romans to deliver any man to die*] TO MAKE A PRESENT OF any man; gratuit-

out any delay, on the morrow I sat on the judgment-seat, and commanded the man to be brought forth.

18 Against whom, when the accusers stood up, they brought none accusation of such things as I supposed:

• 19 • But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because ^b I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the ^c hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

22 Then ^d Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and

* Ch. xviii. 15. xxiii. 29.—^b Or, I was doubtful how to inquire hereof.—^c Or, judgment.—^d See ch. ix. 15.

tously to give up the life of any man, through favour or caprice.

Before that he which is accused have the accusers face to face, &c.] For this righteous procedure the Roman laws were celebrated over the civilised world.

Verse 18. *They brought none accusation of such things as I supposed*] It was natural for Festus, at the first view of things, to suppose that Paul must be guilty of some very atrocious crime.

Verse 19. *Questions—of their own superstition*] Questions concerning their own religion. Superstition meant something as bad among the Romans as it does among us; and is it likely that Festus, only a procurator, should thus speak to Agrippa, a KING, concerning his own religion? He could not have done so without offering the highest insult.

And of one Jesus, which was dead, &c.] In this way does this poor heathen speak of the death and resurrection of Christ!

Verse 20. *I doubted of such manner of questions*] Such as, whether he had broken their law, defiled their temple; or whether this Jesus, who was dead, was again raised to life.

Verse 21. *Unto the hearing of Augustus*] To the discrimination of the emperor. For, although the original is usually translated Augustus, and the Roman emperors

principal men of the city, at Festus' commandment, Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom ^a all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying, that he ought ^b not to live any longer.

25 But when I found that ^c he had committed nothing worthy of death, ^d and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore, I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

* Ver. 2, 3, 7.—^c Ch. xxi. 22.—^d Ch. xxiii. 9, 29. xxvi. 31.—^b Ver. 11, 12.

generally assumed this epithet, which signifies no more than the venerable, the august, yet here it seems to be used merely to express the emperor, without any reference to any of his attributes or titles.

Verse 22. *I would also hear the man myself*] A spirit of curiosity, similar to that of Herod, Luke xxiii. 8.

Verse 23. *With great pomp*] *With much phantasy*, great splendour, great parade, superb attendance, or splendid retinue: in this sense the Greek word is used by the best writers.

The place of hearing] A sort of audience-chamber, in the palace of Festus.

Verse 26. *I have no certain thing to write*] Nothing alleged against him has been substantiated.

Unto my lord] The title *Dominus*, Lord, both Augustus and Tiberius had absolutely refused; and forbade, even by public edicts, the application of it to themselves. The succeeding emperors were not so modest; they affected the title. Nero, the then emperor, would have it; and Pliny the younger is continually giving it to Trajan in his letters.

Verse 27. *For it seemeth to me unreasonable, &c.*] He hoped therefore that Agrippa, who was of the Jewish religion, would be able to discern more particularly the merits of this case; and might, after hearing Paul, direct him how to draw up those letters, which, on sending the prisoner, must be transmitted to the emperor.

CHAPTER XXVI.

Paul answers for himself before Agrippa, to whom he pays a true compliment, in order to secure a favourable hearing, 1-3; gives an account of his education from his youth up, 4, 5; shows that the Jews persecuted him for his maintaining the hope of the resurrection, 6-8; states his persecution of the Christians, 9-11; gives an account of his miraculous conversion, 12-15; and of his call to the ministry, 16-18. His obedience to that call, and his success in preaching the doctrine of Christ crucified, 19-23. While he is thus speaking, Festus interrupts him, and declares him to be mad through his abundant learning, 24; which charge he modestly refutes with inimitable address, and appeals to king Agrippa for the truth and correctness of his speech, 25-27. On which, Agrippa confesses himself almost converted to Christianity, 28. Paul's affectionate and elegant address to him on this declaration, 29. The council breaks up, and they all pronounce him innocent, 30-32.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. * Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee * touching all the things whereof I am accused of the Jews:

3 Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after * the most straitest sect of our religion I lived a Pharisee.

6 * And now I stand and am judged for the hope of * the promise made of God unto our fathers:

7 Unto which promise * our twelve tribes, instantly serving God * day * and night, * hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 * I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 * Which thing I also did in Jerusalem: and

* Ch. xxiv. 10. Prov. xviii. 13. John vii. 51.—* Ch. xxv. 10.—* Ch. xxii. 3. xxiii. 6. xxiv. 15. 22. Phil. iii. 5.—* Ch. xxiii. 6.—* Gen. iii. 15. xxii. 18. xxvi. 4. xlix. 10. Deut. xviii. 15. 2 Sam. vii. 12. Ps. cxxiii. 11. Isa. iv. 2. vii. 14. ix. 8. xl. 10. Jer. xxiii. 5. xxxiii. 14, 15, 16. Ezek. xxxiv. 23. xxxvii. 24. Dan. ix. 24. Mic. vii. 20. Ch. xiii. 32. Rom. xv. 8. Tit. ii. 13.—James

Verse 1. *Then Paul stretched forth the hand*] This act, as we have already seen on chap. xxi. 40, was merely to gain attention; it was no rhetorical flourish, nor designed for one.

Verse 2. *I think myself happy*] As if he had said, This is a peculiarly fortunate circumstance in my favour, that I am called to make my defence before a judge so intelligent, and so well acquainted with the law and customs of our country.

Verse 4. *My manner of life, &c.*] The apostle means to state that, though born in Tarsus, he had a regular Jewish education, having been sent up to Jerusalem for that purpose.

Verse 5. *After the most straitest sect*] That is, the Pharisees; who were reputed the strictest in their doctrines, and in their moral practices, of all the sects then among the Jews.

Verse 6. *For the hope of the promise*] It was the resurrection of all men from the dead which Paul's words signified; and this the Jews had been taught to hope for, by many passages in the Old Testament.

Verse 8. *That God should raise the dead?*] As Agrippa believed in the true God, and knew that one of his attributes was *Omnipotence*, he could not believe that the resurrection of the dead was an impossible thing; and to this belief of his the apostle appeals; and the more especially, because the Sadducees denied the doctrine of the resurrection, though they professed to believe in the same God.

Some of the best critics think this verse should be read thus: *What! should it be thought a thing incredible with you, if God should raise the dead?*

Verse 10. *Many of the saints*] Paul, before his conversion, was invested with much power: he imprisoned the Christians; punished many in various synagogues; compelled them to blaspheme—to renounce, and, perhaps, to execrate Christ, in order to save their lives; and gave his voice, and exerted all his influence and authority, against them, in order that they might be put to death. [The giving of his voice is regarded by many as the giving of his vote, as a member of the Sanhedrin; it being assumed that Paul belonged to that body.]

Verse 11. *Being exceedingly mad against them*] Only a madman will persecute another because of his differing from him in religious opinion; and the fiercest persecutor is he who should be deemed the most furious madman.

Unto strange cities.] Places out of the jurisdiction of the

many of the saints did I shut up in prison, having received authority * from the chief priests; and when they were put to death, I gave my voice against them.

11 * And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

12 * Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At mid day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying, in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is hard for thee to kick against the pricks.*

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, * to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and from the Gentiles, * unto whom now I send thee,

18 * To open their eyes, and * to turn them from

i. 1.—* Gr. *night and day*.—* Luke ii. 37. 1 Tim. v. 5. 1 Thess. iii. 10.—Phil. iii. 11.—John xvi. 2. 1 Tim. i. 13.—* Ch. viii. 3. Gal. i. 17.—Ch. ix. 14, 21. xxii. 5.—* Ch. xxii. 19.—* Ch. ix. 3. xxi. 6.—* Ch. xxii. 15.—* Ch. xxii. 21.—* Isa. xxxv. 5. xlii. 7. Luke i. 79. John viii. 12. 2 Cor. iv. 4. Eph. i. 18. 1 Thess. v. 5.—2 Cor. vi. 14. Eph. iv. 18. v. 8. Col. i. 13. 1 Pet. ii. 9, 25.

Jews, such as Damascus, which he immediately mentions.

Verse 12. *Whereupon as I went to Damascus*] See the whole account of the conversion of Saul of Tarsus explained at large, in the notes on chap. ix. 2, &c.

Verse 16. *But rise, &c.*] The particulars mentioned here, and in the two following verses, are not given in chap. ix., nor in chap. xxii., where he gives an account of his conversion.

To make thee a minister] An under-rower; that is, one who is under the guidance and authority of another; an assistant or servant. So Paul was to act solely under the authority of Jesus Christ; and *tug hard at the oar*, in order to bring the vessel, through the tempestuous ocean, to the safe harbour.

And a witness] A martyr. Though this word literally means a witness, yet we apply it only to such persons as have borne testimony to the truth of God at the hazard and expense of their lives.

In the which I will appear] Here Christ gives him to understand that he should have farther communications from himself; and this may refer either to those interpositions of Divine Providence by which he was so often rescued from destruction, or to those encouragements which he received in dreams, visions, trances, &c., or to that general inspiration under which he was enabled to apprehend and reveal the secret things of God for the edification of the church.

Verse 18. *To open their eyes*] To be the instrument of improving their understanding in the things of God.

To turn them from darkness to light] From heathenism and superstition to the knowledge and worship of the true God.

From the power of Satan unto God] From the authority and domination of Satan; for, as the kingdom of darkness is his kingdom, so those who live in this darkness are under his dominion; and he has authority and right over them.

And inheritance] By remission of sins, i. e., the removal of the guilt and pollution of sin, they become children of God; and, if children, then heirs; for the children of the heavenly family shall alone possess the heavenly estate.

By faith that is in me.] Thus we see that not only this salvation comes through Christ, but that it is to be received by faith; and, consequently, neither by the merit of works, nor by that of suffering.

darkness to light, and from the power of Satan unto God, *that they may receive forgiveness of sins, and ^b inheritance among them which are ^c sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision :

20 But ^d shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do ^e works meet for repentance.

21 For these causes ^f the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great ; saying none other things than those ^g which the prophets and ^h Moses did say should come :

23 ⁱ That Christ should suffer, and ^j that he should be the first that should rise from the dead, and ^k should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, ^l thou art beside thyself ; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus ; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely : for I am persuaded that ^m none of these things are hidden from him ; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets ? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, ⁿ I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them :

31 And when they were gone aside, they talked between themselves, saying, ^o This man doeth nothing worthy of death, or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, ^p if he had not appealed unto Cæsar.

* Luke i. 77.—^b Eph. i. 11. Col. i. 12.—^c Ch. xx. 32.—^d Ch. ix. 20, 22, xi. 26. xlii. xiv. xvi. xvii. xviii. xix. xx. xxi.—^e Matt. iii. 8.—^f Ch. xxi. 30, 31.—^g Luke xxiv. 27, 44. Ch. xxiv. 14, xxviii. 23. Rom. iii. 21.—^h John v. 46.—ⁱ Luke xxiv. 26, 46.—^j 1 Cor. xv.

Verse 19. *I was not disobedient unto the heavenly vision*] The vision was from heaven ; I received it as such, and began to preach the faith which I had before persecuted.

Verse 20. *But shewed first unto them of Damascus*] He appears to have preached at Damascus, and in the neighbouring parts of Arabia Deserta, for about three years ; and afterwards he went up to Jerusalem. See Gal. i. 17, 18 ; and see the note on chap. ix. 23.

That they should repent] For the meaning of the word *repentance*, see the note on Matt. iii. 2.

Verse 21. *For these causes the Jews went about to kill me*] He does not mention the accusation of having defiled the temple, nor of disloyalty to the Roman government ; probably, because his adversaries had abandoned these charges at his preceding trial before Festus.

Verse 22. *Having—obtained help of God*] According to the gracious promise made to him, see ver. 17.

Verse 23. *That Christ should suffer*] That the Christ, or Messiah, should suffer. This, though fully revealed in the prophets, the prejudices of the Jews would not permit them to receive : they expected their Messiah to be a glorious secular prince.

That he should be the first that should rise from the dead] That is, that he should be the first who should rise from the dead so as to die no more ; and to give, in his own person, the proof of the resurrection of the human body, no more to return under the empire of death.

And should shew light unto the people] That the Messiah should be the light both of the Jews and Gentiles, the prophets had clearly foretold, see Isa. ix. 1 ; Isa. xlix. 6. With such sayings as these Agrippa was well acquainted, from his education as a Jew.

Verse 24. *Paul, thou art beside thyself*] “Thou art mad, Paul !” “Thy great learning hath turned thee into a madman.” By the *much learning* it is likely that Festus meant no more than this, that Paul had got such a vast variety of knowledge, that his brain was overcharged with it : for in this speech, Paul makes no particular show of what we call learning ; for he quotes none of their celebrated authors, as he did on other occasions, see chap. xvii. 28.

Verse 25. *I am not mad, most noble Festus*] This most sensible, appropriate, and modest answer, was the fullest proof he could give of his sound sense and discretion. ‘The title, most noble, or most excellent, which he gives to Festus, and which belonged simply to his office, shows at once that he was far above indulging any sentiment of anger or displeasure, at Festus, though he had called him a madman ; and it shows farther that, with the strictest conscientiousness, even an apostle may give titles of respect to men in

20. Col. i. 18. Rev. i. 5.—* Luke ii. 32.—² Kings ix. 11. John x. 20. 1 Cor. i. 23. ii. 13, 14. iv. 10.—³ Luke xxiv. 19. John vii. 4. xviii. 20.—⁴ 1 Cor. vii. 7.—⁵ Ch. xxiii. 9, 29. xxv. 25.—⁶ Ch. xxv. 11.

power, which, taken literally, imply much more than the persons *deserve* to whom they are applied.

Speak forth the words of truth and soberness.] Words of truth and of mental soundness. The very terms used by the apostle would at once convince Festus that he was mistaken.

Verse 26. *Before whom also I speak freely*] This is a farther judicious apology for himself and his discourse.

This thing was not done in a corner.] The preaching, miracles, passion, death, and resurrection of Jesus Christ, were most public and notorious.

Verse 27. *Believest thou the prophets ?*] The inference from this belief necessarily was : “As thou believest the prophets, and I have proved that the prophets have spoken about Christ, as suffering and triumphing over death, and that all they say of the Messiah has been fulfilled in Jesus of Nazareth, then thou must acknowledge that my doctrine is true.”

Verse 28. *Almost thou persuadest me to be a Christian.*] This declaration was almost the necessary consequence of the apostle’s and Agrippa’s faith. How it could have entered into the mind of any man, who carefully considered the circumstances of the case, to suppose that these words of Agrippa are spoken ironically, is to me unaccountable. Every circumstance in the case proves them to have been the genuine effusion of a heart persuaded of the truth ; and only prevented from fully acknowledging it by secular considerations.

Verse 29. *I would to God, &c.*] So fully am I persuaded of the infinite excellence of Christianity, and so truly happy am I in possession of it, that I most ardently wish that not only thou, but this whole council, were not only almost, but altogether, such as I am, these CHAINS excepted. His holding up his chain, which was probably now detached from the soldier’s arm, and wrapped about his own, must have made a powerful impression on the minds of his audience.

Indeed, it appears they could bear the scene no longer ; the king was overwhelmed, and rose up instantly, and so did the rest of the council, and went immediately aside : and, after a very short conference among themselves, they unanimously pronounced him innocent ; and his last word, BONDS ! and the action with which it is accompanied, had made such a deep impression upon their hearts that they conclude their judgment, with that very identical word.

Verse 32. *Then said Agrippa, &c.*] The king himself, who had participated in the strongest emotions on the occasion, feels himself prompted to wish the apostle’s immediate liberation ; but this was now rendered impracticable, because he had appealed to Cæsar ; the appeal was no doubt registered, and the business must now proceed to a full hearing.

CHAPTER XXVII.

It being determined that Paul should be sent to Rome, he is delivered to Julius, a centurion, 1. They embark in a ship of Adramyttium, and come the next day to Sidon, 2, 3. They sail thence, and pass Cyprus, Cilicia, and Pamphylia, and come to Myra, 4, 5. They are transferred there to a ship of Alexandria going to Italy; sail past Cnidus, Crete, Salmone, and come to the Fair Havens, 6-8. Paul predicts a disastrous voyage, 9-11. They sail from the Fair Havens, in order to reach Crete, and winter there; but, having a comparatively favourable wind, they sail past Crete, meet with a tempest, and are brought into extreme peril and distress, 12-20. Paul's exhortation and prediction of the loss of the ships, 21-26. After having been tossed about in the Adriatic Sea, for many days, they are at last shipwrecked on the island of Melita; and the whole crew, consisting of two hundred and seventy-six persons, escape safe to land, on broken fragments of the ship, 27-44.

AND when 'it was determined that we should sail into Italy, they delivered Paul, and certain other prisoners unto one named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next day we touched at Sidon. And Julius 'courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under 'Crete, over against Salmone;

8 And, hardly passing it, came unto a place which is called The Fair Havens; nigh whereunto was the city of Lasea.

* Ch. xiv. 12, 25.—b Ch. xix. 29.—c Ch. xiv. 23. xxviii. 16.—d Or, Candy.—e The fast was on the tenth day of the seventh month,

Verse 1. *We should sail*] By this it is evident that St. Luke was with Paul; and it is on this account that he was enabled to give such a circumstantial account of the voyage.

Verse 2. *A ship of Adramyttium*] There were several places of this name; and in different MSS. the name is variously written. The port in question appears to have been a place in Mysia, in Asia Minor.

Aristarchus, a Macedonian] Luke and Aristarchus were certainly not prisoners at this time, and seem to have gone with St. Paul merely as his companions, through affection to him, and love for the cause of Christianity. How Aristarchus became his fellow-prisoner, as is stated Col. iv. 10, we cannot tell. [Probably the expression in Colossians is only figurative.]

Verse 3. *Touched at Sidon.*] For some account of this place, see the notes on Matt. xi. 21; and Acts xii. 20.

Julius courteously entreated Paul] It appears that Julius permitted him to go ashore, and visit the Christians which were then at Sidon, without using any extraordinary precautions to prevent his escape. He was probably accompanied with the soldier to whose arm he was chained.

Verse 5. *Myra, a city of Lycia.*] The name of this city is written variously in the MSS., *Myra, Murrha, Smyra*, and *Smyrna*.

Verse 6. *A ship of Alexandria*] This ship was laden with wheat, which she was carrying from Alexandria to Rome. The Romans imported much corn from Egypt.

Verse 7. *Sailed slowly many days*] Partly because the wind was contrary, and partly because the vessel was heavy-laden.

Over against Cnidus] This was a city or promontory of Asia, opposite to Crete, at one corner of the peninsula of

9 Now when much time was spent, and when sailing was now dangerous, 'because the fast was now already past, Paul admonished them,

10 And said unto them, Sirs, I perceive that this voyage will be with 'hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phoenice, and there to winter; which is an haven of Crete, and lieth toward the south-west and north-west.

13 And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

14 But not long after there 'arose against it a tempestuous wind, called Euroclydon.

15 And 'when the ship was caught, and could not bear up into the wind, 'we let her drive.

16 And running under a certain island which is called Claudia, we had much work to come by the boat:

17 Which 'when they had taken up, they used

Lev. xxiii. 27, 29.—f Or, injury.—g Or, beat. Ps. lv. 8.—h Ps. cxxvii. 1, 2.—i Jonah i. 13.—j Jonah i. 15.

Caria. Some think that this was an island between Crete and a promontory of the same name. [coast of Crete.

Over against Salmone] A promontory on the eastern coast of Crete. [The Fair Havens] This port still remains, and is known by the same name; it was situated towards the northern extremity of the island.

Was the city of Lasea.] Probably *Lysia*, near the port of Gortyna, to the eastward.

Verse 9. *Sailing was now dangerous, because the fast was now already past*] It is generally allowed that the fast mentioned here was that of the great day of atonement which was always celebrated on the tenth day of the seventh month, which would answer to the latter end of our September. As this was about the time of the autumnal equinox, when the Mediterranean Sea was sufficiently tempestuous, we may suppose this feast alone to be intended. To sail after this feast was proverbially dangerous among the ancient Jews.

Verse 10. *I perceive that this voyage will be with hurt, &c.*] Paul might either have had this intimation from the Spirit of God, or from his own knowledge of the state of this sea after the autumnal equinox, and therefore gave them this prudent warning.

Verse 11. *The centurion believed the master*] The pilot and owner of the ship, the captain and proprietor. This latter had the command of the ship and the crew; the pilot had the guidance of the vessel along those dangerous coasts, under the direction of the captain; and the centurion had the power to cause them to proceed on their voyage, or to go into port, as he pleased; as he had other state-prisoners on board; and probably the ship itself was freighted for government.

helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next day they lightened the ship;

19 And the third day we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.

23 For there stood by me this night, the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

*Jonah. i. 5.—Ch. xxiii. 11.—Dan. vi. 16. Rom. i. 9.
2 Tim. i. 3.

Verse 12. *Might attain to Phenice*] It appears that the Fair Havens were at the eastern end of the island, and they wished to reach Phenice, which lay further towards the west.

Verse 13. *When the south wind blew softly*] Though this wind was not very favourable, yet, because it blew softly, they supposed they that might be able to make their passage.

Verse 14. *A tempestuous wind, called Euroclydon.*] These winds, called now *Levanter*s, and formerly it appears *euroclydon*, were no determinate winds, blowing always from one point of the compass: *euroclydon* was probably then, what *Levanter* is now, the name of any tempestuous winds in that sea, blowing from the north-east round by east to the south-east; and therefore St. Luke says, there arose against it (i. e., the vessel) a tempestuous wind called *euroclydon*; (which manner of speaking shows that he no more considered it to be confined to any one particular point of the compass, than our sailors do their *Levanter*).

Verse 15. *And when the ship was caught*] The ship was violently hurried away from this strong *Levanter*; so that it was impossible for her to face the wind, to turn her prow to it, so as to shake it out, as sailors say.

Verse 16. *A certain island—called Clanda*] Called also *Gaudos*; situated at the south-western extremity of the island of Crete.

Verse 17. *Undergirding the ship*] This method has been used even in modern times. A stout cable is slipped under the vessel at the prow, which they can conduct to any part of the ship's keel; and then fasten the two ends on the deck, to keep the planks from starting: as many rounds as they please may be thus taken about the vessel.

The quicksands] Into the *syrtis*. There are two famous *syrtis*, or quicksands, on the African coast; one called the *syrtis major*, lying near the coast of Cyrene; and the other, the *syrtis minor*, not far from Tripoli. From the direction in which this vessel was driven, it is not at all likely that they were in danger of drifting on any of these *syrtis*, as the vessel does not appear to have been driven near the African coast through the whole of her voyage. The apprehension, expressed in ver. 17, is to be taken generally: they were afraid of falling into some shoals, not knowing in what part of the sea they were; for they had seen neither sun nor stars for many days; and they had no compass, and consequently could not tell in what direction they were now driving.

Strake sail] What this means is difficult to say. As to striking or slackening sail, that is entirely out of the question, in such circumstances as they were; when it is evident they could carry no sail at all, and must have gone under

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.

29 Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take some meat: for this is for your health: for there shall not a hair fall from the head of any of you.

35 And when he had thus spoken, he took bread,

* Luke i. 45. Rom. iv. 20, 21. 2 Tim. i. 12.—Ch. xxviii. 1.—1 Kings i. 52. Matt. x. 30. Luke xii. 7. xxi. 19.

bare poles. Passing by a variety of meanings, I suppose cutting away, or by some means letting down the mast, is the action intended to be expressed here; and this would be the most likely means of saving the vessel from foundering.

Verse 18. *Lightened the ship*] Of what, we know not; but it was probably cumbrous wares, by which the deck was thronged, and which were prejudicial to the due trim of the vessel.

Verse 19. *The tackling of the ship.*] All superannuated anchors, cables, baggage, &c.

Verse 20. *Neither sun nor stars in many days appeared*] And consequently they could make no observations; and, having no magnetic needle, could not tell in what direction they were going.

Verse 21. *After long abstinence*] They had food sufficient to eat, but were discouraged, and so utterly hopeless of life that they had no appetite for food; besides, the storm was so great that it is not likely they could dress any thing.

Have gained this harm and loss.] It seems strange to talk of gaining a loss, but it is a correct rendering of the original, which expresses the idea of acquisition, whether of good or evil.

Verse 23. *The—God, whose I am, and whom I serve*] This divine communication was intended to give credit to the apostle and to his doctrine; and, in such perilous circumstances, to speak so confidently, when every appearance was against him, argued the fullest persuasion of the truth of what he spoke.

Verse 24. *God hath given thee all them that sail with thee.*] Two hundred and seventy-six souls, saved for the sake of one man!

Verse 26. *We must be cast upon a certain island.*] The angel which gave him this information did not tell him the name of the island.

Verse 27. *Deemed that they drew near to some country*] They judged so, either by the smell of land, which those used to the sea can perceive at a considerable distance, or by the agitation of the sea, rippling of the tide, flight of seabirds, &c.

Verse 28. *And sounded*] Heaving the lead. Twenty fathoms] About forty yards in depth.

Verse 29. *Cast four anchors out of the stern.*] The anchors were cast out of the stern to prevent the vessel from drifting ashore, as they found that, the farther they stood in, the shallower the water grew; therefore they dropped the anchor astern, as even one ship's length might be of much consequence.

Verse 30. *The shipmen*] The sailors—let down the boat.

and ^a gave thanks to God in presence of them all : and when he had broken it, he began to eat.

36 Then were they all of good cheer, and they also took some meat.

37 And we were in all in the ship two hundred threescore and sixteen ^b souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land : but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had ^c taken up the anchors, they committed *themselves* unto the sea, and loosed

the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, ^d they ran the ship aground ; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose ; and commanded that they which could swim should cast *themselves* first into the sea, and get to land :

44 And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, ^e that they escaped all safe to land.

^a 1 Sam. ix. 13. Matt. xv. 36. Mark viii. 6. John vi. 11. 1 Tim. iv. 3, 4.—^b Ch. ii. 41. vii. 14. Rom. xiii. 1. 1 Pet. iii. 20.

But with the real design to make for shore, and so leave the prisoners and the passengers to their fate.

Verse 31. *Except these abide in the ship, ye cannot be saved.* God, who has promised to save your lives, promises this on the condition that ye make use of every means he has put in your power to help yourselves.

Verse 32. *The soldiers cut off the ropes* These were probably the only persons who dared to have opposed the will of the sailors.

Verse 33. *This day is the fourteenth day that ye have—continued fasting* Ye have not had one regular meal for these fourteen days past.

Verse 34. *A hair fall from the head* A proverbial expression for, ye shall neither lose your lives nor suffer any hurt in your bodies.

Verse 35. *Gave thanks to God* Who had provided the food, and preserved their lives and health to partake of it.

Verse 39. *They knew not the land* And therefore knew neither the nature of the coast, nor where the proper port lay.

A—creek with a shore A bay, with a shore ; a neck of land perhaps on either side, running out into the sea, and this little bay or gulf between them. [The word *shore* should rather be a *sandy beach*.]

Verse 40. *Taken up the anchors* Some think the meaning of the word is, they slipped their cables ; and so left the anchors in the sea.

Loosed the rudder bands The *bands* were some kind of fastenings, by which the rudders were hoisted some way out of the water ; for, as they could be of no use in a storm, and, should there come fair weather, the vessel could not do without them, this was a prudent way of securing them

—^c Or, cut the anchors, they left them in the sea, &c.—^d 2 Cor. xi. 25. —^e Ver. 22.

from being broken to pieces by the agitation of the waves. These bands being loosed, the rudders would fall down into their proper places, and serve to steer the vessel into the creek which they now had in view.

Hoised up the mainsail Not the *mainsail* (which would have been quite improper on such an occasion) but the *jib*, or triangular sail which is suspended from the foremast to the bowsprit ; with this they might hope both to steer and carry in the ship.

Verse 41. *Where two seas met* The tide running down from each side of the tongue of land, mentioned in ver. 39, and meeting at the point.

The forepart stuck fast Got into the sands ; and perhaps the shore here was very bold or steep, so that the stem of the vessel might be immersed in the quicksands, which would soon close round it, while the stern, violently agitated with the surge, would soon be broken to pieces.

Verse 42. *The soldiers' counsel was to kill the prisoners* We have not many traits in the histories of the most barbarous nations that can be a proper counterpart to this quintessence of humano-demonic cruelty.

Verse 43. *Willing to save Paul, &c.* The centurion saw that Paul was not only an innocent, but an extraordinary and divine man ; and therefore, for his sake, he prevented the massacre ; and, unloosing every man's bonds, he commanded those that could to swim ashore and escape.

Verse 44. *And the rest* That could not swim : *some on boards, planks, spars, &c., got safe to land* ; manifestly by an especial providence of God ; for how otherwise could the sick, the aged, the terrified, besides the women and children (of which, we may naturally suppose, there were some), though on planks, get safe to shore ?

CHAPTER XXVIII.

St. Paul, and the rest of the crew, getting safely ashore, find that the island on which they were shipwrecked is called Melita, 1. They are received with great hospitality by the inhabitants, 2. A viper comes out of the bundle of sticks, laid on the fire, and seizes on Paul's hand, 3. The people, seeing this, suppose him to be a murderer, and thus pursued by divine vengeance, 4. Having shook it off his hand, without receiving any damage, they change their minds, and suppose him to be a god, 5, 6. Publius, the governor of the island, receives them courteously, and Paul miraculously heals his father, who was ill of a fever, &c. 7, 8. He heals several others also, who honour them much, and give them presents, 9, 10. After three months' stay, they embark in a ship of Alexandria, land at Syracuse, stay there three days, sail thence, pass the straits of Rhegium, and land at Puteoli ; find some Christians there, tarry seven days, and set forward for Rome, 11-14. They are met at Appii Forum by some Christians, and Paul is greatly encouraged, 15. They come to Rome, and Julius delivers his prisoners to the captain of the guard, who permits Paul to dwell by himself, only attended by the soldier, that kept him, 16. Paul calls the chief Jews together, and states his case to them, 17-20. They desire to hear him concerning the faith of Christ, 21, 22 ; and, having appointed unto him a day, he expounds to them

the kingdom of Christ, 23. Some believe, and some disbelieve; and Paul informs them that, because of their unbelief and disobedience, the salvation of God is sent to the Gentiles, 24-29. Paul dwells two years in his own hired house, preaching the kingdom of God, 30, 31.

AND when they were escaped, then they knew that * the island was called Melita.

2 And the * barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, * and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, ⁴ yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and * felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and * said that he was a god.

* Ch. xxvii. 28.—† Rom. i. 14. 1 Cor. xiv. 11. Col. iii. 11.—2 Cor. xi. 28.—‡ Gen. ix. 6.—§ Mark xvi. 18. Luke x. 19.—¶ Ch. xiv. 11.—‡ James v. 14, 15.—‡ Mark vi. 5. vii. 32. xvi. 18. Luke iv. 40.

Verse 1. *They knew that the island was called Melita.*] There were two islands of this name: one in the Adriatic Gulf, or Gulf of Venice, on the coast of Illyricum, and near to Epidaurus; the other in the Mediterranean Sea, between Sicily and Africa, and now called *Malta*. It is about fifty miles from the coast of Sicily; twenty miles long, and twelve miles in its greatest breadth; and about sixty miles in circumference.

Everything considered, there can be little doubt that this is the *Melita*, at which St. Paul was wrecked, and not at that other island in the *Adriatic*, or *Venetian Gulf*, as high up northward as Illyricum.

Verse 2. *The barbarous people*] This island was peopled by the Phœnicians, or Carthaginians; and their ancient language was no doubt in use among them at that time, though mingled with some Greek and Latin terms; and this language must have been unintelligible to the Romans and the Greeks. With these, as well as with other nations, it was customary to call those *barbarians*, whose language they did not understand.

Because of the present rain and—of the cold.] This must have been some time in *October*; and, when we consider the time of the year, the tempestuousness of the weather, and their escaping to shore on planks, spars, &c., wet of course to the skin, they must have been very cold, and have needed all the kindness that those well-disposed people showed them.

Verse 3. *There came a viper out of the heat*] We may suppose that there had been fuel laid before on the fire, and that the viper was in this fuel, and that it had been revived by the heat; and, when St. Paul laid his bundle on the fire, the viper was then in a state to lay hold on his hand.

Verse 4. *The venomous beast*] Though the viper fastened on Paul's hand, it does not appear that it really bit him; but the Maltese supposed that it had, because they saw it fasten on his hand.

Vengeance suffereth not to live.] These heathens had a general knowledge of retributive justice; and they thought that the stinging of the serpent was a proof that Paul was a murderer.

Verse 5. *Shook off the beast into the fire, and felt no harm.*] This is a presumptive evidence that the viper did not bite St. Paul: it fastened on his hand, but had no power to injure him.

Verse 6. *When he should have swollen*] When he should have been inflamed: by means of an acrid poison introduced into the blood, it is soon coagulated; and, in consequence, the extremities of the vessels become obstructed, strong inflammation takes place, and all the parts become most painfully swollen.

7 In the same quarters were possessions of the chief man of the Island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and * prayed, and ¹ laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many ¹ honours; and when we departed they laded us with such things as were necessary.

11 And after three months we departed in ¹ a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried there three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

Ch. xix. 11, 12. 1 Cor. xii. 9, 28.—† Matt. xv. 6. 1 Tim. v. 17.—‡ Ch. xxvii. 6. 1 Cor. viii. 4.

Verse 6. *Said that he was a god.*] As Hercules was one of the gods of the Phœnicians, and was worshipped under the epithet of the *dispeller of evil*, they probably thought that Paul was *Hercules*; and the more so, because Hercules was famous for having destroyed, in his youth, two serpents that attacked him in his cradle.

Verse 7. *The chief man of the island*] The term, *CHIEF*, used here by St. Luke, was the ancient title of the governor of this island, as is evident from an inscription found in Malta, which runs thus:

Lucius Caius, son of Quirinus, a Roman knight, CHIEF of the Melitese.

Verse 8. *The father of Publius lay sick*] Of a fever and dysentery; perhaps a *cholera morbus*.

Paul—prayed] That God would exert his power; and laid his hands on him, as the means which God ordinarily used to convey the energy of the Holy Spirit, and healed him; God having conveyed the healing power by this means. Nothing less than a miracle could have made an instantaneous cure in such a case; even the heathens saw that it was the hand of God.

Verse 9. *Others—which had diseases*] Luke was a physician; yet we do not find him engaging in these cures.

Verse 10. *Honoured us with many honours*] The original word is often used to signify a pecuniary recompence, or present. It seems to be thus used in 1 Tim. v. 17.

Such things as were necessary.] They had before given them many presents, and now they gave them a good sea-stock; all that was necessary for their passage.

Verse 11. *After three months*] Supposing that they had reached Malta about the end of *October*, as we have already seen, then it appears that they left it about the end of *January*, or the beginning of *February*; and, though in the depth of winter, not the worst time for sailing, even in those seas, the wind being then generally more steady; and, on the whole, the passage more safe.

Whose sign was Castor and Pollux.] This constellation, the same as *Gemini*, was deemed propitious to mariners; and, as it was customary to have the images of their gods on the head and stern of their ships, we may suppose that this Alexandrian ship had either these on her prow or stern, and that these gave name to the ship.

Verse 12. *Landing at Syracuse*] In order to go to Rome from Malta, their readiest course was to keep pretty close to the eastern coast of Sicily, in order to pass through the Straits of Rhegium and get into the Tyrrhenian sea.

Syracuse is one of the most famous cities of antiquity: it is the capital of the island of Sicily, and was built about 730 years before the Christian era. It lies 72 miles S. by E. of Messina, and about 112 of Palermo. Long. 15°. 30' W.

14 Where we found brethren, * and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, ^b they came to meet us as far as Appii Forum and The Three Taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but ^c Paul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, ^d that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, ^e though I have committed nothing against the people, or customs of our fathers, yet ^f was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, ^g when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, ^h I was constrained to appeal unto Cæsar: not that I had aught to accuse my nation of.

20 For this cause, therefore, have I called for you,

* Ch. x. 23. xvi. 15.—^b Ch. xv. 3. Rom. i. 10.—^c Ch. xxiv. 25. xxvii. 3.—^d Ch. xxv. 8, 10. Pa. cxli. 5.—^e Ch. xxiv. 12, 13. xxv. 8.—^f Ch. xxi. 33.—^g Ch. xxii. 24. xxiv. 10. xxv. 8. xxvi. 31.—^h Ch. xxv. 11.—ⁱ Ch. xxvi. 6, 7.—^j Ch. xxvi. 29. Eph. iii. i. iv. i. vi. 20. 2 Tim. i. 16. ii. 9. Philm. 10, 13.—^k Luke ii. 34. Ch. xxiv. 5, 14.

Lat. 87° 17'. N. It was the birth-place of the illustrious *Archimedes*; who, when the city was besieged by the Romans, under Marcellus, about 212 years before Christ, defended the place with his powerful engines against all the valour and power of the assailants.

The city was almost totally destroyed by an earthquake in 1693: its present population amounts to but about 18,000. Christianity, in some form or other, has existed here ever since St. Paul spent the *three days* in it, mentioned in the text.

Verse 13. *We fetched a compass*] *Whence we coasted about.* This will appear evident, when the coast of Sicily is viewed on any correct map, of a tolerably large scale.

Rhegium] A city and promontory in Calabria, in Italy, opposite to Sicily.

The south wind blew] This was the fairest wind they could have from Syracuse, to reach the straits of Rhegium.

The next day to Puteoli] This place, now commonly called *Poszuoli*, is an ancient town of Naples in the *Terra di Lavoro*; and is supposed to have been founded by the *Samians*, about 470 years before Christ.

Verse 14. *Where we found brethren*] That is, *Christians*; for there had been many in Italy converted to the faith of Christ, some considerable time before this, as appears from St. Paul's Epistle to the Romans, written some years before this voyage.

We went toward Rome] One of the most celebrated cities in the universe, the capital of Italy, and once of the whole world; situated on the river Tiber. This famous city was founded by *Romulus*, at the end of the seventh Olympiad, A. M. 8251; of the Flood, 1595; and 753 year, before the Christian *Æra*. The history of this city must be sought for in works written expressly on the subject, of which there are many.

Verse 15. *When the brethren heard of us*] By whom the gospel was planted at Rome is not known: it does not appear that any apostle was employed in this work. It was probably carried thither by some of those who were converted to God at the day of Pentecost; for there were then at Jerusalem, not only devout men, proselytes to the Jewish religion, from every nation under heaven, Acts ii. 5, but there were strangers of Rome also, ver. 10. And it is most reasonable to believe, as we know of no other origin, that it was by these Christianity was planted at Rome.

As far as Appii Forum] About 52 miles from Rome; a long way to come on purpose to meet the apostle! The *Appii Forum*, or *Market of Appius* was a town on the

to see you, and to speak with you: because that ^a for the hope of Israel I am bound with ^b this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where ^c it is spoken against.

23 And when they had appointed him a day, there came many to him into his lodging; ^d to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, ^e both out of the law of Moses, and out of the prophets, from morning till evening.

24 And some ^f believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, ^g Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross,

1 Pet. ii. 12. iv. 14.—^a Luke xxiv. 27. Ch. xvii. 3. xix. 8.—^b See on Ch. xxvi. 6, 22.—^c Ch. xiv. 4. xvii. 4. xix. 9.—^d Isa. vi. 9. Jer. v. 21. Ezek. xii. 2. Matt. xiii. 14, 15. Mark iv. 12. Luke viii. 10. John xii. 40. Rom. xi. 8.

Appian way, a road paved from Rome to Campania, by the consul *Appius Claudius*. It was near the sea, and was a famous resort for sailors, pedlars, &c.

And the Three Taverns] This was another place on the same road, and about 33 miles from Rome.

This place, at first, was probably a place for booths or sheds, *tabernæ*, three of which were remarkable; other houses became associated with them in process of time, and the whole place denominated *Tres Tabernæ*, from the three first remarkable booths set up there. It appears to have been a large town in the fourth century, as *Optatus* mentions *Felix a Tribus Tabernis*, Felix of the Three Taverns, as one of the Christian bishops.

Thanked God, and took courage] He had longed to see Rome, (See Rom. i. 9-15); and, finding himself brought through so many calamities, and now so near the place that he was met by a part of that church to which, some years before, he had written an epistle, he gave thanks to God, who had preserved him; and took fresh courage in the prospect of bearing there a testimony for his Lord and Master.

Verse 16. *The captain of the guard*] This word properly means the commander of a camp; but it signifies the prefect, or commander of the pretorian cohorts, or emperor's guards.

With a soldier that kept him] That is, the soldier to whom he was chained, as has been related before, chap. xii. 6.

Verse 17. *Paul called the chief of the Jews together*] We have already seen, in chap. xvii. 2, that *Claudius* had commanded all Jews to depart from Rome; see the note there: but it seems they were permitted to return very soon; and, from this verse, it appears that there were then chiefs, probably of synagogues, dwelling at Rome.

I have committed nothing] Lest they should have heard and received malicious reports against him, he thought it best to state his own case.

Verse 20. *For the hope of Israel I am bound, &c.*] Both the *Messiah* and the resurrection might be said to be the hope of Israel; and it is hard to tell which of them is here meant, see chap. xxiii. 6, xxiv. 15, 21, and xxvi. 8.

Verse 21. *We neither received letters, &c.*] This is very strange, and shows us that the Jews knew their cause to be hopeless, and therefore did not send it forward to Rome. They wished for an opportunity to kill Paul; and, when they were frustrated by his appeal to the emperor, they permitted the business to drop.

Verse 23. *To whom he expounded—the kingdom of God*]

and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent ^a unto the Gentiles, and *that* they will hear it.

^a Matt. xxi. 41, 43. Ch. xiii. 46, 47. xviii. 6. xxi. 21. xxvi. 17, 18. Rom. xi. 11.

To whom he showed that the reign of the Messiah was to be a spiritual reign; and that *Jesus*, whom the Jewish rulers had lately crucified, was the *true Messiah*, who should rule in this spiritual kingdom.

Verse 25. *Agreed not among themselves*] It seems that a controversy arose between the *Jews* themselves, in consequence of some *believing*, and others *disbelieving*; and the two parties contested together; and, in respect to the *unbelieving* party, the apostle quoted the following passage from Isa. vi. 9.

Verse 28. *The salvation of God is sent unto the Gentiles*] St. Paul had spoken to this effect twice before, chap. xiii. 46, and chap. xviii. 6, where see the notes; but here he uses a firmer tone, being out of the Jewish territories, and under the protection of the emperor.

They will hear it.] That is, they will obey it.

Verse 29. *And had great reasoning among themselves.*] The believers contending with the unbelievers; and thus we may suppose that the cause of truth gained ground.

Verse 30. *Paul dwelt two whole years in his own hired house*] As a state-prisoner he might have had an apartment in the common prison, but peculiar favour was showed him, and he was permitted to dwell alone with the soldier that guarded him, ver. 16. Finding now an opportunity of

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 ^b Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, ^c no man forbidding him.

^b Ch. iv. 31. Eph. vi. 19.—^c Ch. xvi. 18. 2 Tim. ii. 8, 9.

preaching the gospel, he hired a house for the purpose, and paid for it, St. Chrysostom observes, by the fruits of his own labour. Here he received all that came unto him, and preached the gospel with glorious success; so that his *bonds* became the means of spreading the truth, and he became celebrated even in the palace of Nero, Phil. i. 12, 13; and we find that there were several *saints*, even in *Cæsar's household*, Phil. iv. 22, which were, no doubt, the fruits of the apostle's ministry.

Verse 31. *Preaching the kingdom of God*] Showing the spiritual nature of the true church, under the reign of the *Messiah*.

Those things which concern the Lord] These necessarily include the whole account of his *incarnation, preaching* in Judea, *miracles, persecutions, passion, death, burial, resurrection, ascension, intercession*, and his sending down the gifts and graces of the Holy Spirit. These were the *subjects* on which the apostle preached for *two whole years*, during his imprisonment at Rome.

With all confidence] *Liberty of speech*; perfect freedom to say *all* he pleased, and *when* he pleased. He had the fullest toleration from the Roman government to preach as he pleased, and *what* he pleased; and the unbelieving Jews had no power to prevent him.

PREFACE

TO THE

EPISTLE TO THE ROMANS

THAT PAUL was the author of this Epistle, and that it possesses every evidence of *authenticity* that any work of the kind can possess, or that even the most fastidious scepticism can require, has been most amply proved by Dr. W. Paley, Archdeacon of Carlisle, in his work entitled "*Horæ Paulinæ*; or, the Truth of the Scripture History of St. Paul evinced, by a comparison of the Epistles which bear his name, with the Acts of the Apostles, and with one another."

Saul (afterwards called *Paul*) was born in Tarsus, a city of Cilicia, of Jewish parents, who possessed the right of Roman citizens (see the note on Acts xxii. 28). When young, he was sent to Jerusalem, for the purpose of receiving a Jewish education; he was there put under the tuition of the famous Rabbi *Gamaliel*, and was incorporated with the sect of the Pharisees, of whose system he imbibed all the pride, self-confidence, and intolerance; and distinguished himself as one of the most inveterate enemies of the Christian cause; but, being converted by a most singular interposition of Divine Providence and grace, he became one of the most zealous promoters and successful defenders of the cause which he had before so inveterately persecuted.

Though this Epistle is directed to the *Romans*, yet we are not to suppose that *Romans*, in the proper sense of the word, are meant; but rather those who dwelt at Rome, and composed the Christian Church in that city: that there were among these *Romans*, properly such, that is, heathens who had been converted to the Christian faith, there can be no doubt; but the principal part of the church in that city seems to have been formed from *Jews*, sojourners at Rome, and from such as were *proselytes* to the Jewish religion.

When, or by whom, the gospel was first preached at Rome cannot be ascertained. Those who assert that *St. Peter* was its founder, can produce no solid reason for the support of their opinion. Had this apostle first preached the gospel in that city, it is not likely that such an event would have been unnoticed in the *Acts of the Apostles*, where the labours of *St. Peter* are particularly detailed with those of *St. Paul*, which indeed form the chief subject of this book. Nor is it likely that the author of this epistle should have made no reference to this circumstance, had it been true. Those who say that this Church was founded by these two apostles conjointly, have still less reason on their side; for it is evident, from chap. i. 8, &c., that *St. Paul* had never been at Rome previously to his writing this epistle. It is most likely that no apostle was employed in this important work, and that the gospel was first preached there by some of those persons who were converted at Jerusalem on the day of Pentecost; for we find, from Acts ii. 10, that there were at Jerusalem *strangers of Rome, Jews and proselytes*; and these, on their return, would naturally declare the wonders they had witnessed, and proclaim that truth by which they themselves had received salvation.

The occasion of writing this epistle may be easily collected from the epistle itself. It appears that *St. Paul* had been made acquainted with all the circumstances of the Christians at Rome, by *Aquila* and *Priscilla* (see chap. xvi. 3), and by other Jews who had been expelled from Rome by the

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decree of Claudius (mentioned Acts xviii. 2); and, finding that they consisted partly of *heathens* converted to Christianity, and partly of *Jews* who had, with many remaining prejudices, believed in Jesus as the true Messiah, and that many contentions arose from the claims of the Gentile converts to equal privileges with the Jews, and from the absolute refusal of the Jews to admit these claims unless the Gentile converts became circumcised, he wrote to adjust and settle these differences.

Concerning the *time* in which this epistle was written, there is not much difference of opinion: it is most likely that it was written about A.D. 53, when Paul was at Corinth: see chap. xvi. 23, conferred with 1 Cor. i. 14; and Rom. xvi. 1, conferred with 2 Tim. iv. 20. It appears from chap. xvi. 22, that Paul did not write this epistle with his *own* hand, but used a person called *Tertius* as his amanuensis; and that it was sent by the hands of *Phœbe*, a deaconess of the Church of Cenchrea, which was the eastern port on the Isthmus of Corinth.

Of the fourteen epistles attributed to St. Paul (thirteen only of which bear his name), this has been reckoned the first in importance, though certainly not in order of time; for there is every reason to believe that both the epistles to the *Thessalonians*, that to the *Galatians*, those to the *Corinthians*, the first to *Timothy*, and that to *Titus*, were all written before the Epistle to the Romans.

THE EPISTLE OF PAUL THE APOSTLE

TO

THE ROMANS.

CHAPTER I

St. Paul shows the Romans his divine call to the apostleship, and for what end he was thus called, 1-6. His salutation to the church at Rome, and his commendation of their faith, 7, 8. His earnest desire to see them, that he might impart to them some spiritual gifts, 9-15. His description of the gospel of Christ, 16, 17. The crimes and profligacy of the Gentile world, which called aloud for the judgments of God, 18-32.

PAUL, a servant of Jesus Christ, ^a called to be an apostle, ^b separated unto the gospel of God,

2 (^c Which he had promised afore ^d by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, ^e which was ^f made of the seed of David according to the flesh;

4 And ^g declared ^h to be the Son of God with power, according ⁱ to the spirit of holiness, by the resurrection from the dead:

5 By whom ^j we have received grace and apostleship, ^k for ^l obedience to the faith among all nations, ^m for his name:

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, ⁿ called to be saints: ^o Grace to you, and peace from God our Father, and the Lord Jesus Christ.

^a Acts xxii. 21. 1 Cor. i. 1. Gal. i. 1. 1 Tim. i. 11. ii. 7. 2 Tim. i. 11.—^b Acts ix. 15. xiii. 2. Gal. i. 15.—^c See on Acts xxvi. 6. Tit. i. 2.—^d Ch. iii. 21. xvi. 26. Gal. iii. 8.—^e Matt. i. 6, 16. Luke i. 32. Acts ii. 30. 2 Tim. ii. 8.—^f John i. 14. Gal. iv. 4.—^g Gr. *determined*.—^h Acts xiii. 38.—ⁱ Heb. ix. 14.—^j Ch. xii. 8. xv. 15. 1 Cor. xv. 10. Gal. i. 15. ii. 9. Eph. iii. 8.—^k Or, *to the obedience of faith*.—^l Acts vi. 7. Ch. xvi. 28.—^m Acts ix. 15.—ⁿ Ch. ix. 24. 1 Cor. i. 2. 1 Thess. iv. 7.—^o 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 8.—^p 1 Cor. i. 4.

Verse 1. *Paul, a servant of Jesus Christ*] The word which we translate *servant*, properly means a *slave*, one who is the *entire property* of his master. Paul felt that he was not *his own*, and that his *life and powers belonged to his heavenly owner*, and that he had no right to dispose of, or employ them, but in the strictest suberviency to the will of his Lord. This is, perhaps, the highest character which any soul of man can attain on this side eternity. A *friend* of God is high; a *son* of God is higher; but the *servant* or, in the above sense, the *slave* of God is higher than all—in a word, he is a person who feels he has no property in himself, and that God is all and in all.

Called to be an apostle] The word *apostle* signifies simply a *messenger or envoy*; one sent on a confidential errand: but here it means an *extraordinary messenger*; one sent by God himself to deliver the most important message on behalf of his Maker—in a word, one sent by the *divine authority* to preach the gospel to the nations. The word *called*, signifies here the same as *constituted*, and should be joined with *apostle*, and translated thus: *Paul, a servant of Jesus Christ, constituted an apostle, &c.*

Separated unto the gospel] Set apart and appointed to this work, and to this only; as the Israelites were *separate*

8 First, I ^q thank my God through Jesus Christ for you all, that ^r your faith is spoken of throughout the whole world.

9 For ^s God is my witness, ^t whom I serve ^u with my spirit in the gospel of his Son, that ^v without ceasing I make mention of you always in my prayers;

10 ^w Making request, if by any means now at length I might have a prosperous journey ^x by the will of God to come unto you.

11 For I long to see you, that ^y I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together ^z with you by the ^{aa} mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that ^{ab} oftentimes I purposed to come unto you, (but ^{bb} was let hitherto,) that I might have some ^{ac} fruit ^{ad} among you also, even as among other Gentiles.

Phil. i. 3. Col. i. 3, 4. 1 Thess. i. 2. Philem. 4.—^a Ch. xvi. 19. 1 Thess. i. 8.—^b Ch. ix. 1. 2 Cor. i. 23. Phil. i. 8. 1 Thess. ii. 6.—^c Acts xxvii. 23. 2 Tim. i. 3.—^d Or, *in my spirit*. John iv. 23, 24. Phil. iii. 3.—^e 1 Thess. iii. 10.—^f Ch. xxv. 23, 32. 1 Thess. iii. 10.—^g James iv. 15.—^h Ch. xv. 29.—ⁱ Or, *in you*.—^j Tit. i. 4. 2 Pet. i. 1.—^k Ch. xv. 23.—^l Acts. xvi. 7. 2 Thess. i. 18.—^m Phil. iv. 17.—ⁿ Or, *in you*.

from all the people of the earth, to be the servants of God, see Lev. xx. 26.

Verse 2. *Which he had promised afore*] Both in the *law* and in the *prophets* God shewed his purpose to introduce into the world a *more perfect and glorious* state of things.

Verse 4. *And declared to be the Son of God*] See the note on Acts xiii. 33. The word which we render *declared*, comes from the root of our word *horizon*, the *line that determines the farthest visible part of the earth*, in reference to the heavens. In this place the word signifies such a *manifest and complete exhibition* of the subject as to render it *indubitable*.

With power] With a *miraculous* display of divine energy; for, how could his body be raised again, but by the *miraculous energy* of God?

According to the spirit of holiness] Some suppose that the *spirit of holiness* implies the *divine nature* of Jesus Christ; others his *immaculate sanctity, &c.* To me it seems that the *apostle* simply means that the person called *Jesus* was proved to be the *Son of God*, the promised *Messiah*, by the *Holy Spirit* (called here the *spirit of holiness*), which he sent down upon his apostles, and not on them only, but on all that believed on his name; by whose influence multitudes

14 * I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For ^b I am not ashamed of the gospel of Christ: for ^c it is the power of God unto salvation to every one that believeth; ^d to the Jew first, and also to the Greek.

17 For ^e therein is the righteousness of God revealed from faith to faith: as it is written, 'The just shall live by faith.'

18 ^f For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

19 Because ^g that which may be known of God is manifest ^h in them; for ⁱ God hath shewed ^j it unto them.

20 For ^k the invisible things of him from the

creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; ^l so that they are without excuse:

21 Because that, when they knew God, they glorified ^m him not as God, neither were thankful; but ⁿ became vain in their imaginations, and their foolish heart was darkened.

22 ^o Professing themselves to be wise, they became fools,

23 And changed the glory of the incorruptible ^p God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things,

24 ^q Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, ^r to dishonour their own bodies ^s between themselves:

25 Who changed ^t the truth of God ^u into a lie,

* 1 Cor. ix. 16.—^b Ps. xl. 9, 10. Mark viii. 38. 2 Tim. i. 8.—^c 1 Cor. i. 18. xv. 2.—^d Luke i. 30, 31, 32. xxiv. 47. Acts iii. 26. xiii. 26, 46. Ch. ii. 9.—^e Ch. iii. 21.—^f Hab. i. 4. John iii. 36. Gal. iii. 11. Phil. iii. 9. Heb. x. 38.—^g Acts vii. 30. Eph. v. 6. Col. iii. 6.—^h Acts xiv. 17.—ⁱ Or, to them.—^j John i. 9.—^k Ps. xix. 1, &c. Acts xiv. 17. xvii. 27.—^l Or, that they may be.—^m 2 Kings

were convinced of sin, righteousness, and judgment, and multitudes sanctified unto God; and it was by the peculiar unction of this *spirit of holiness*, that the apostles gave witness of the resurrection of the Lord Jesus, Acts iv. 33. [This interpretation destroys the antithesis between "the flesh" and "the spirit of holiness." The latter is clearly the *divine nature* of Christ, as in contrast with "the flesh" i. e. his *human nature*.]

Verse 5. *Grace and apostleship*] The peculiar influence and the essential qualifications which such an *office* requires.

For *obedience to the faith*] That I might proclaim the *faith*, the gospel of Jesus; and show all nations the necessity of believing in it, in order to their salvation.

Verse 6. *The called*] To be called by the gospel is to be invited to believe in Christ Jesus, and become his disciples.

Verse 7. *Called to be saints*] CONSTITUTED saints, for they had already received the gospel grace, and were formed into a Christian church.

Grace to you] 1. The word translated *grace*, signifies in general *favour* or *benevolence*, but especially that *favour* which is *powerful* and *active*, and loads its objects with *benefits*. Luke i. 30; Luke ii. 40; Acts ii. 47, iv. 33.

2. Hence it is often used for the *blessing* which it *dispen-*ses; John i. 14; 1b. ver. 16; Acts xi. 23; 1 Cor. i. 4; 2 Cor. ix. 8. In this sense the word *grace* or *favour* is now generally understood among religious people.

3. It is sometimes taken for the whole of the *Christian Religion*, as being the grandest possible display of God's *favour* to a lost, ruined world: and in this sense it appears to be used, John i. 17; Acts xiii. 43; Rom. vi. 14; 2 Cor. i. 12, vi. 1; Gal. i. 6; Col. i. 6; 2 Tim. ii. 1; Tit. ii. 11; &c.

4. It signifies all the *blessings* and *benefits* which Christ has *purchased*, and which he gives to true believers, both in *time* and *eternity*. Rom. v. 15 and 17; 1 Cor. xvi. 23; Gal. v. 4.

5. It signifies the *apostolic* and *ministerial office*, or the authority to propagate the Christian religion, and the unction or influence by which that office is executed; so in the 5th verse of this chapter, and Rom. xiii. 8.

6. It signifies a *gift*, salary or money collected for the use of the poor. 1 Cor. xvi. 8; 2 Cor. viii. 4.

7. It sometimes signifies merely *thanks* or *thanksgivings*—see Luke xvii. 9; Rom. vi. 17; 1 Cor. x. 30.

8. It signifies *remuneration*, *wages*, or *reward*. Luke vi. 32, 33, 34. The word is used in this sense by several Greek writers.

9. It signifies whatever is the *means* of *procuring* the *favour* or *kindness* of another. 1 Pet. ii. 19, 20.

10. It signifies *joy*, *pleasure*, and *gratification*, which is the meaning of a similar word with which it is often confounded in the New Testament. Philemon 7. In this sense the word is used by the best Greek writers; and in this sense it appears to be used, Cor. i. 15.

11. It signifies the *performance* of an act which is *pleasing* or *grateful* to others. Acts xxiv. 27.

12. It signifies *whatever* has the *power* or *influence* to *procure* *favour*, &c. Suavity, kindness, benevolence, gentle demeanour. Luke iv. 22; Eph. iv. 29; Col. iv. 6.

And *peace*] The same as *shalom* in Hebrew, generally signifying all kinds of *blessing*, but especially *harmony* and *unity*, and the *bond* of such *unity*. In the New Testament it signifies—1. *Peace*, public or private, in the general acceptance of the word, as implying *reconciliation* and *friendship*; and to the etymology of the word the apostle seems to allude in Eph. iv. 3; Acts xii. 20.

2. It signifies *regularity*, *good order*. 1 Cor. xiv. 33.

3. It signifies the *labour* or *study* of preserving *peace* and *concord*; and this is supposed to be its meaning, Matt. x. 34; Luke xii. 51; Acts vii. 26; Rom. xiv. 17; 1 Cor. vii. 15; Heb. xii. 14.

4. It signifies the *author* or *procurer* of *peace* and *concord*. Eph. ii. 14.

5. It signifies the *gospel* and its *blessings*. Eph. ii. 17.

6. It signifies all kinds of *mental* and *corporeal happiness*, and especially the *happiness* of Christians. Luke i. 79, xix. 42; 1 Thess. v. 23; John xvi. 33.

7. It signifies *good wishes* and *affectionate prayers*. Matt. x. 13; Luke x. 6; John xiv. 27; Acts xv. 33.

8. It signifies *praise*. Luke ix. 38.

9. It signifies *benignity*, *benevolence*, *favour*. Rom. v. 1; Phil. iv. 7.

Verse 8. *Your faith is spoken*] Is celebrated, *throughout the whole world*—through all parts of the *Roman dominions*: for in this sense we should understand the words, *the whole world*.

Verse 9. *Whom I serve with my spirit*] Whom *I worship* with the *profoundest religious reverence*; for so the original certainly means: I not only employ all the powers of my *body* in this service, but all those of my *soul*; being thoroughly convinced of the *absolute truth* of the religion I preach.

Verse 10. *Making request, &c.*] By this we see how earnestly the apostle longed to see Rome.

Verse 11. *Some spiritual gift*] This probably means some of the *extraordinary gifts* of the Holy Spirit, which, being given to them, might tend greatly to establish their faith in the gospel of Christ; and it is very likely that such gifts were only conferred by means of *apostles*. [Probably the expression should be taken in a more general sense.]

Verse 12. *That I may be comforted together with you*] With great address, he intimates that it will require the conjoint action of *their faith* as well as *his own*, to be the means of receiving those blessings from God to which he refers.

Verse 13. *But was let hitherto*] The word *let* signifies *impediment* or *hindrance* of any kind: but it is likely that the original word refers to a *divine prohibition*:—he would

and worshipped and served the creature * more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto ^b vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is un-

* Or, rather, ^a Lev. xviii. 22, 23. Eph. v. 12. Jude 10.
— Wisd. xiv. 22, 23, &c.

have visited them long before, but God did not see right to permit him.

Verse 14. *I am a debtor both to the Greeks and to the Barbarians*] Under obligation to preach the gospel to all people.

Verse 15. *I am ready to preach*] I have a ready mind.

Verse 16. *I am not ashamed of the gospel of Christ*] This text is best illustrated by Isai. xxviii. 16, xlii. 23, quoted by the apostle, chap. x. 11.

It is the power of God unto salvation] The almighty power of God accompanies this preaching to the souls of them that believe; and the consequence is, they are saved; and what but the power of God can save a fallen, sinful soul?

To the Jew first] Not only the Jews have the first offer of this gospel, but they have the greatest need of it; being so deeply fallen, and having sinned against such glorious privileges, they are much more culpable than the Gentiles, who never had the light of a divine revelation.

And also to the Greek] God having put no difference between them; and Jesus Christ having tasted death for EVERY man.

Verse 17. *For therein*] In the gospel of Christ.

Revealed from faith to faith] Shown to be by faith, and not by the works of any law: for Abraham, the father and founder of the Jewish people, was justified by faith, before even the law was given. And thus the faith of the old covenant led on to the faith of the new covenant, which shows that salvation has been by faith from the call of Abraham to the present time. [Perhaps this difficult expression receives some light from Heb. xii. 2.]

That the word which we translate *righteousness* in this verse signifies *God's method of saving mankind by faith in Christ*, in opposition to the ways and means invented by the fancies or prejudices of men, is fully evident from the use of the term in chap. ix. 30, 31.

There are few words in the sacred writings which are taken in a greater variety of acceptations than the word which we generally translate *righteousness*. Our English word was originally *rightwiseness*; the *righteous* man was a person who was allowed to understand the claims of justice and right, and who, knowing them, acted according to their dictates. The Hebrew *tsadak*, in its ideal meaning, contains the notion of a beam or scales in equipoise, what we call *even balance*. The Greek word has been derived from a verb signifying to divide; and hence justice, because it is the property of this virtue to divide to each his due. Both the noun and the verb have a great variety of meaning in the New Testament; but they are all reducible to this original idea, acting according to the requisitions of justice or right. It may not be improper to notice some of the chief of these acceptations in this place.

1. The act of distributing to each man his due is the sense of the word, Acts xvii. 31; Rev. xii. 2.

2. It signifies a holy life, as proceeding from piety towards God. Luke i. 75.

3. It signifies benignity, liberality, and particularly almsgiving, as justice and righteousness require us, being only stewards of God's bounty, to share it with the necessitous. Matt. vi. 1; Rom. iii. 5; 2 Cor. ix. 10.

4. It signifies God's method of saving sinners; the way which is agreeable to his righteousness and liberality.

5. It signifies the reward or issue of liberality. 2. Cor. ix. 9.

6. It signifies the whole collection of graces which constitute the complete Christian character. Matt. v. 6; v. 10, 20, vi. 33.

7. It signifies the result of faith in God and submission to his will, exemplified in a holy and useful life. Heb. xi. 7.

8. It signifies an exact observance of religious ordinances and precepts. Phil. iii. 6; Matt. iii. 15.

9. It signifies the favour or pardoning mercy of God. Rom. iv. 6.

seemly, and receiving in themselves that recompence of their error which was meet.

28 ^c And even as they did not like ^d to retain God in their knowledge, God gave them over to ^e a reprobate mind, to do those things ^f which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full

^a Or, to acknowledge. — ^b Or, a mind void of judgment. —
^c Eph. v. 4.

10. In 2 Cor. v. 21, it is put for *righteous*: *That we might become the righteousness of God.*

A few of the leading acceptations of the verb which we translate to justify, may be here properly subjoined, as this verb is so repeatedly used in this epistle.

1. It signifies to declare or pronounce one just or righteous; or, in other words, to declare him to be what he really is. 1 Tim. iii. 16.

2. To esteem a thing properly. Matt. xi. 19.

3. It signifies to approve, praise, and commend. Luke vii. 29; xvi. 15.

4. It is used to clear from all sin. 1 Cor. iv. 4.

5. A judge is said to justify, not only when he condemns and punishes, but also when he defends the cause of the innocent: Matt. xii. 37; Rom. iii. 4.

6. It signifies to set free, to escape from. Acts xiii. 39; Rom. vi. 7.

7. If signifies also to receive one into favour, to pardon sin. Rom. viii. 30; Luke xviii. 14; Rom. iii. 20, iv. 2; 1 Cor. vi. 11; see Jam. ii. 21-25; Rom. iii. 24, 28; v. 1, 9; Gal. ii. 16, 17; iii. 11, 24; v. 4; Tit. iii. 7. [Mr. Wesley's explanation of the term righteousness in this verse is: "The whole benefit of God through Christ for the salvation of a sinner." He also says that the expression sometimes means "God's eternal, essential righteousness and mercy." This meaning Dr. Clarke has not given.]

The just shall live by faith.] This has been understood two ways: 1, that the just or righteous man cannot live a holy and useful life without exercising continual faith in our Lord Jesus. 2. It is contended by some that the words of the original text should be pointed thus: *The just by faith, shall live*; that is, he alone that is justified by faith shall be saved. This last meaning is probably the true one, as the original text in Hab. ii. 4, speaks of those who believed the declarations of God when the Chaldeans besieged Jerusalem, and, having acted conformably to them, escaped with their lives. [The two senses are substantially identical.]

Verse 18. *For the wrath of God is revealed*] By the wrath of God, we are not to understand any uneasy passion in the Divine Being; but the displeasure of his righteousness, which is expressed by the punishments inflicted on the ungodly, those who retain not God in their knowledge; and the unrighteous, those whose lives are profligate.

As in the Gospel, the righteousness of God is revealed for the salvation of the ungodly, so is the wrath of God revealed against the workers of iniquity. Those who refuse to be saved in the way revealed by his mercy must be consumed in the way revealed by his justice.

Ungodliness] Probably intended here to express atheism, polytheism, and idolatry of every kind.

Unrighteousness] Every thing contrary to strict morality; all viciousness and profligacy of conduct. [Impiety towards God, injustice towards man. This is the sense of the two expressions.]

Who hold the truth in unrighteousness] Rosenmüller and some others contend that the word does not signify to hold, but to hinder; and that the place should be translated, *who through maliciousness hinder the truth*; i. e., prevent it from taking hold of their hearts, and from governing their conduct. This is certainly a very usual acceptance of the verb.

Verse 20. *The invisible things of him*] His invisible perfections are manifested by his visible works.

His eternal power] That all-powerful energy that ever was, and ever will exist.

And Godhead] His acting as God in the government and support of the universe. [Or rather, His Divinity.]

Verse 21. *Because that, when they knew God*] When they thus acquired a general knowledge of the unity and perfections of the Divine nature, they glorified him not as God—they did not proclaim him to the people, but shut up

of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant-breakers,

* Or, unsociable.—Ch. ii. 2.—Ch. vi. 21.

his glory in their mysteries, and gave the people, in exchange for an incorruptible God, an image made like to corruptible man.

They glorified him not] They did not give him that worship which his perfections required.

Neither were thankful] They manifested no gratitude for the blessings they received from his providence, but became vain in their imaginations, in their reasonings. This certainly refers to the foolish manner in which even the wisest of their philosophers discoursed about the Divine nature, not excepting Socrates, Plato, or Seneca.

Verse 22. Professing themselves to be wise] This is most strikingly true of all the ancient philosophers, whether Greeks or Romans, as their works, which remain, sufficiently testify. The word signifies not merely the professing, but the assumption of the philosophic character.

Verse 23. And changed the glory, &c.] The finest representation of their deities was in the human figure; and on such representative figures, the sculptors spent all their skill; hence the Farnese HERCULES, the VENUS de Medicis, and the APOLLO Belvidere. And when they had formed their gods according to the human shape, they endowed them with human passions.

And to birds] As the eagle of Jupiter among the Romans, and the ibis and hawk among the Egyptians; which were all sacred animals.

Fourfooted beasts] As the apis or white ox among the Egyptians; from which the idolatrous Israelites took their golden calf. The goat, the monkey, and the dog, were also sacred animals among the same people.

Creeping things.] Such as the crocodile and scarabeus, or beetle, among the Egyptians.

Verse 24. God—gave them up, &c.] They had filled up the measure of their iniquities, and God, by permitting them to plunge into all manner of irregularities, thus, by one species of sin, inflicted punishment on another.

Between themselves] Of themselves, of their own free accord; none inciting, none impelling. [This is not critically accurate.]

Verse 25. Changed the truth of God into a lie] In the place of the true worship of God they established idolatry. In various places of Scripture idols are termed lies. Isa. xlv. 20; Jer. x. 14, xiii. 25.

Verse 26. For this cause God gave them up, &c.] Their system of idolatry necessarily produced all kinds of impurity. How could it be otherwise, when the highest objects of their worship were adulterers, fornicators, and prostitutes of the most infamous kind, such as Jupiter, Apollo, Mars, Venus, &c.?

Verse 27. Receiving in themselves that recompence, &c.] Both the women and men, by their unnatural prostitutions, enervated their bodies, so that barrenness prevailed, and those disorders which are necessarily attendant on prostitution and sodomitical practices.

Verse 28. They did not like to retain God] It would, perhaps, be more literal to translate, THEY DID NOT SEARCH to retain God in their knowledge. They did not examine the evidences before them (ver. 19 and 20) of his being and attributes; therefore God gave them over to a REPROBATE mind, to an UNSEARCHING or undiscerning mind; for it is the same word in both places. [The rendering in the text is better.]

Verse 29. Being filled with all unrighteousness] Every vice contrary to justice and righteousness.

Fornication] All commerce between the sexes out of the bounds of lawful marriage.

* without natural affection, implacable, unmerciful.

32 Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

* Or, consent with them.—Hos. vii. 3. Ps. i. 18.

Wickedness] Malignity, that which is oppressive to its possessor and to its objects.

Covetousness] The intense love or lust of gain; the determination to be rich; the principle of a dissatisfied and discontented soul.

Maliciousness] What is radically and essentially vicious.

Full of envy] Pain felt and malignity conceived at the sight of excellence or happiness in another.

Murder] Taking away the life of another by any means; mortal hatred; for he that hates his brother in his heart is a murderer.

Debate] Discord, &c. Of this vile passion the Greeks made a goddess.

Deceit] Lying, falsity, prevarication, imposition, &c.

Malignity] Generally interpreted, a malignity of mind, which leads its possessor to put the worst construction on every action; ascribing to the best deeds the worst motives.

Whisperers] Secret detractors; those who, under pretended secrecy, carry about accusations against their neighbours, whether true or false; blasting their reputation by clandestine tittle-tattle.

Verse 30. Backbiters] Those who speak against others; false accusers, slanderers.

Haters of God] All profligate deists are of this class; and it seems to be the finishing part of a diabolic character.

Despiteful] Treating with injurious insolence.

Proud] They who are continually exalting themselves and depressing others; magnifying themselves at the expense of their neighbours; and wishing all men to receive their sayings as oracles.

Boasters] Self-assuming, vain-glorious, and arrogant men.

Inventors of evil things] Those who have invented destructive customs, rites, fashions, &c.; such as the different religious ceremonies among the Greeks and Romans—the orgies of Bacchus, the mysteries of Ceres, the lupercales, feasts of the Bona Dea, &c. &c. [The original involves all kinds of villainy.]

Disobedient to parents] Though filial affection was certainly more recommended and cultivated than many other virtues, yet there are many instances on record of the grossest violation of this great branch of the law of nature.

Verse 31. Without understanding] Persons incapable of comprehending what was spoken; destitute of capacity for spiritual things.

Covenant-breakers] Persons who could be bound by no oath, because, properly speaking, they had no God to witness or avenge their misconduct.

Without natural affection] Without that attachment which nature teaches the young of all animals to have to their mothers, and the mothers to have for their young.

Implacable] The word shows a deadly enmity; the highest pitch of an unforgiving spirit; in a word, persons who would not make reconciliation either to God or man.

Unmerciful] Those who were incapable of showing mercy to an enemy, or doing any thing for the necessitous, from the principle of benevolence or commiseration.

Verse 32. Who, knowing the judgment of God] The grand rule of right which God has revealed to every man, the knowledge of which he has, less or more, given to every nation of the world, relative to honouring parents, taking care of their own offspring, keeping their engagements, &c. &c. Through the prevalence of corruption in the heart, this law, though acknowledged, was not obeyed; and the corruption increased so that those were highest in repute who had cast off all restraints of this kind; which argues the very highest pitch of moral depravity.

CHAPTER II.

The apostle shows that the Jew, who condemns the Gentiles, and considers them utterly unworthy of the blessings of the gospel, is inexcusable, because he is guilty of the same crimes; and therefore shall not escape the righteous judgment of God, 1-3. It is an awful thing to despise the goodness and long-suffering of God, which lead to repentance, 4, 5. God, the impartial judge, will render to every man according to his works, 6-11. The Jews and the Gentiles will be judged according to their respective advantages, and disadvantages, 12, 13. In some cases, the Gentiles, who had no law, have shown a better disposition than the Jews, 14-16. The Jews, by their unfaithfulness, have been a stumbling-block to the Gentiles, 17-24. Jewish rites and ceremonies of no advantage, unless productive of change of heart and conduct, 25. The Gentiles, who attend to the small light which they have received from God, are in a better state than the unfaithful Jews, with all their superior religious privileges, 26, 27. What constitutes a real Jew in the sight of God, 28-29.

THEREFORE thou art ^a inexcusable, O man, whosoever thou art that judgest; ^b for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou ^c the riches of his goodness and ^d forbearance and ^e long-suffering; ^f not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart ^g treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

^a Ch. i. 20.—^b 2 Sam. xii. 5, 6, 7. Matt. vii. 1, 2. John viii. 9.—^c Ch. ix. 23. Eph. i. 7, ii. 4, 7.—^d Ch. iii. 25.—^e Exod. xxxiv. 6.—^f Isa. xxx. 18. 2 Pet. iii. 9, 15.—^g Duet. xxxii. 34. James v. 3.—^h Job xxxiv. 11. Ps. lxxii. 12. Prov. xxiv. 12. Jer. xvii. 10. xxxiii. 19. Matt. xvi. 27. Ch. xiv. 12. 1 Cor. hi. 8. 2 Cor. v. 10. Rev. ii. 23. xx. 12. xxii.

Verse 1. *That judgest*] Thou assumest the character of a judge, and in that character condemnest others who are less guilty than thyself.

Verse 2. *We are sure that the judgment of God, &c.*] God is impartial, and will punish sin whosoever he finds it.

Verse 4. *Or despisest thou the riches of his goodness?*] Wilt thou render of none effect that marked benevolence of God towards thee which has given so many superior advantages, and that forbearance which has tolerated thy many miscarriages, and that long-suffering which, after repeated provocations, still continues to bear with thee?

Not knowing] Not acknowledging that this goodness of God, leadeth thee to repentance—was designed to accomplish this blessed end; which thy want of consideration and acknowledgment has rendered, hitherto, ineffectual.

Verse 5. *But after thy hardness*] Occasioned by thy long course of iniquity. *And impenitent heart*—produced by thy hardness, through which thou art callous to the calls and exhortations of conscience. *Treasurest up*—continuest to increase thy debt to the divine justice, which will infallibly inflict wrath—punishment, in the day of wrath—the judgment-day, in which he will render to every man according to his works. The word *treasure* the Hebrew uses to express any kind of store or collection.

The *treasure of wrath*, in this verse, is opposed to the *riches of goodness*, in the preceding. As surely as thou despisest, or neglectest to improve, the *RICHES of God's goodness*, so surely thou shalt share in the *TREASURES of his WRATH*. The *punishment* shall be proportioned to the *mercy* thou hast abused.

Verse 7. *To them, &c.*] He will give eternal life to them who, in all the trials and difficulties of the present state, have persevered in well-doing—seeking for and expecting glory, honour, and immortality.

Verse 8. *But unto them, &c.*] He will manifest his indignation, and inflict wrath—punishment, on all who are contentious—who obstinately dispute against the truth, and obey unrighteousness—who act under the influence of the

6 ^h Who will render to every man according to his deeds:

7 To them, who by patient continuance in well doing, seek for glory and honour and immortality, eternal life:

8 But unto them that are contentious, and ⁱ do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew ^j first, and also of the ^k Gentile;

10 ^l But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the ^m Gentile;

11 For ⁿ there is no respect of persons with God.

12 For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law;

12.—^h Job xxiv. 13. Ch. i. 18. 2 Thess. i. 8.—ⁱ Amos iii. 2. Luke xii. 47, 48. 1 Pet. iv. 17.—^j Gr. *Greek*.—^k 1 Pet. i. 7.—^l Gr. *Greek*.—^m Deut. x. 17. 2 Chron. xix. 7. Job xxiv. 19. Acts x. 34. Gal. iii. 6. Eph. vi. 9. Col. iii. 25. 1 Pet. i. 17.

principle of sin, and not under the influence of the Spirit of God.

Verse 9. *Tribulation and anguish*] Misery of all descriptions, without the possibility of escape, will this righteous Judge inflict upon every impenitent sinner. The *Jew first*, as possessing greater privileges, and having abused greater mercies.

Verse 10. *But glory, honour, and peace*] Every man that *worketh good*—that lives in a conscientious obedience to the known will of God, whether he be Jew or Gentile, shall have glory, honour, and peace, i. e., eternal blessedness.

Verse 11. *For there is no respect of persons with God.*] The righteous Judge will not act according to any principle of partiality; the character and conduct alone of the persons shall weigh with him. And as he will judge in that day according to character and conduct, so his judgment will proceed on the ground of the *graces, privileges, and blessings* which they have received, improved or abused. And as there is no respect of persons with God in judgment, so there can be none in the previous administration of his saving blessings. He that will be condemned for his unrighteousness, will be condemned on the ground that he had sufficient grace afforded him for the salvation of his soul; and his condemnation will rest on the simple principle, that he *abused the grace* which was sufficient to save him, by acting in opposition to its dictates and influence.

Verse 12. *For as many as have sinned without law, &c.*] They, viz., the *Gentiles*, who shall be found to have transgressed against the mere light of nature, or rather, that *true light that lighteth every man that cometh into the world*, shall be dealt with according to the inferior dispensation, under which they lived: while those, the *Jews*, who have sinned against the law—the positive divine revelation granted to them, shall be judged by that law, and punished proportionably.

Verse 13. *For not the hearers of the law, &c.*] Where God has given a law—a divine revelation—he requires obedience to that law; and only those who have lived according

13 (For *not the hearers of the law are just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves :

15 Which shew the work of the law written in their hearts, * their conscience also bearing witness, and *their* thoughts, * the mean while, accusing or else excusing one another ;))

16 * In the day when God shall judge the secrets of men * by Jesus Christ, ' according to my gospel.

17 Behold, * thou art called a Jew, and * retest in the law, ' and makest thy boast of God,

18 And ' knowest *his* will, and * approvest ' the things that are more excellent, being instructed out of the law ;

19 And * art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, * which hast the form of knowledge and of the truth in the law.

21 * Thou therefore which teachest another, teach-

* Matt. vii. 21. James i. 22, 23, 25. 1 John iii. 7. — Or, the conscience witnessing with them — Or, between themselves. — Eccles. xii. 14. Matt. xxv. 31. John xii. 48. Ch. iii. 8. 1 Cor. iv. 5. Rev. xx. 12. — * John v. 22. Acts x. 42. xvii. 81. 2 Tim. iv. 1. 8. 1 Pet. iv. 6. — * Ch. xvi. 25. 1 Tim. i. 11. 2 Tim. ii. 8. — * Matt. iii. 9. John viii. 33. Ch. ix. 6, 7. 2 Cor. xi. 22. — Mic. iii. 11. Ch. ix. 4. — Isa. xiv. 25. xlviii. 2. John viii. 41. — Deut. iv. 8. 1 Ps. cxlviii. 19, 20. — Or, *triest the things that differ.* — Phil. i. 10. — Matt. xv. 14. xxiii. 16,

to the light and privileges granted in that revelation, shall be finally acknowledged as fit for the kingdom of God.

Verse 14. *For when the Gentiles, which have not the law, &c.* Nor does it follow that the Gentiles shall either perish, because they had not a divine revelation ; or their unrighteous conduct pass unpunished, because not having this revelation might be considered an excuse for their sins.

Do by nature the things contained in the law Act according to justice, mercy, temperance and truth, the practice of which the revealed law so powerfully enjoins ; *these are a law unto themselves*—they are not accountable to any other law, and are not to be judged by any dispensation different from that under which they live.

Verse 15. *Which shew the work of the law* As if the apostle had said :—And this point, that they have a law and act according to it, is farther proved from their conduct in civil affairs ; and from that correct sense which they have of natural justice in their debates, either in their courts of law, or in their treatises on morality. All these are ample proofs that God has not left them without light ; and that, seeing they have such correct notions of right and wrong, they are accountable to God for their conduct in reference to these notions and principles. [There is probably, also, a reference to the moral processes taking place in the heart.]

Verse 16. *In the day when God shall judge* And all this shall be further exemplified and proved in the day when God shall judge the secrets of men by Jesus Christ ; which judgment shall be according to my gospel—according to what I am now laying down before you, relative to the impartiality of God, and his righteous procedure in judging men, not according to their opinions or prejudices, not according to revelations which they never possessed, but according to the various advantages or disadvantages of their political, religious, or domestic situation in life.

Much stress has been laid on the term *by nature*, in ver. 14, as if the apostle designed to intimate that nature, independently of the influence of divine grace, possessed such principles as were sufficient to guide a man to glory. But certainly the term cannot be so understood here.

Verse 17. *Behold, thou art called a Jew* The apostle openly argues with the Jew in the most plain and nervous manner ; asserting that his superior knowledge, privileges, and profession, served only to aggravate his condemnation.

And retest in the law The word implies the strongest confidence of safety and security.

est thou not thyself ? thou that preachest a man should not steal, dost thou steal ?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery ? thou that abhorrest idols, * dost thou commit sacrilege ?

23 Thou that * makest thy boast of the law, through breaking the law dishonourest thou God ?

24 For the name of God is blasphemed among the Gentiles through you, as it is * written.

25 * For circumcision verily profiteth, if thou keep the law : but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore * if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision ?

27 And shall not uncircumcision which is by nature, if it fulfil the law, * judge thee, who by the letter and circumcision dost transgress the law ?

28 For * he is not a Jew, which is one outwardly ; neither *is that* circumcision, which is outward in the flesh :

29 But he *is a Jew*, * which is one inwardly ; and * circumcision *is that* of the heart, * in the spirit, and not in the letter ; * whose praise is not of men, but of God.

17, 18, 24. John ix. 34, 40, 41. — * Ch. vi. 17. 2 Tim. i. 13. iii. 5. — * Ps. i. 16, &c. Matt. xxiii. 3, &c. — Mal. iii. 8. — * Ver. 17. — 2 Sam. xii. 14. — Isa. xli. 5. Ezek. xxxvi. 20, 23. — * Gal. v. 3. — * Acts x. 34, 35. — * Matt. xii. 41, 42. — * Matt. xli. 9. John viii. 89. Ch. ix. 5, 7. Gal. vi. 15. Rom. ii. 9. — * 1 Pet. iii. 4. — * Col. ii. 11. Phil. iii. 3. — * Ch. vii. 6. 2 Cor. iii. 6. — * 1 Cor. iv. 5. 2 Cor. x. 18. 1 Thess. ii. 4.

And makest thy boast of God That thou knowest his nature and attributes, which are not known to the Gentiles. The word implies the idea of *exulting* in any thing, as being a proper object of hope and dependance. [The reference however is to the bigoted and monopolizing spirit of the Jew, who claimed Jehovah as being peculiarly his.]

Verse 18. *Knowest his will* Hast been favoured with a revelation of his own will, immediately from himself.

The things that are more excellent The things that differ—that revelation which God has given of himself makes the nicest distinction between right and wrong ; between vice and virtue ; showing how ye should walk so as to please God, and, consequently, acquire the most excellent portion that human spirits can have on this side heaven : for all these blessings ye acknowledge to receive from your law, being instructed, being catechised, from your infancy, in the knowledge of divine things.

Verse 19. *And art confident, &c.* Ye believe that ye are able to teach others, and to be guides and lights to the bewildered, darkened Gentiles, who may become proselytes to your religion.

Verse 20. *An instructor of the foolish, &c.* Ye believe the Gentiles to be babes and fools when compared with yourselves ; that ye alone possess the only true knowledge ; that ye are the only favourites of heaven ; and that all nations must look up to you as possessing the only form of knowledge, the grand scheme and draught of all true science, of every thing that is worthy to be learned : the system of eternal truth, derived from the law.

Verse 21. *Thou therefore* That the Jewish priesthood was exceedingly corrupt in the time of the apostle, and long before, is fully evident from the sacred writings and from Josephus.

Verse 25. *For circumcision verily profiteth* It is a blessing to belong to the church of God and wear the sign of the covenant, provided the terms of the covenant are complied with.

But if thou be a breaker of the law If thou do not observe the conditions of the covenant, the outward sign is both without meaning and without effect.

Verse 26. *Therefore if the uncircumcision, &c.* If the Gentile be found to act according to the spirit and design of the law, his acting thus uprightly, according to the light which God had afforded him, will be reckoned to him as if he were circumcised, and walked agreeably to the law.

Verse 27. *And shall not uncircumcision which is by nature*] And shall not the Gentile, who is according to the custom of his country—who is, by birth, not obliged to be circumcised.

If it fulfil the law] If such a person act according to the spirit and design of the law; judge, condemn thee, who, whilst thou dost enjoy the letter, the written law, and bearest in thy body the proof of the circumcision, which it requires, dost transgress that law?

Verse 28. *For he is not a Jew*] A genuine member of the church of God, who has only an outward profession.

Neither is that circumcision] Circumcision is a rite which represents a spiritual thing, viz., the change and purification

of the heart, as may be seen, Jer. iv. 4, 6, 10, ix. 26; Ezek. xlv. 7, 9.

Verse 29. *But he is a Jew*] A true member of the church of God.

Which is one inwardly] Who has his heart purified, according to what God has uniformly prescribed by his prophets; for *circumcision is of the heart, in the spirit, by the Spirit of God*, who is the author of all spiritual affections, and holy purposes.

Whose praise is not of men] It has, with great probability, been conjectured that the apostle may here refer to the signification of the name Jew, or Judah, Yehudah, PRAISE, from Yadah, he PRAISED.

CHAPTER III.

The apostle points out the peculiar privileges of the Jews, 1-8. But shows that they, also, as well as the Gentiles, had sinned, and forfeited all right and title to God's especial favour, 9. The corrupt state of all mankind, 10-18. All the world is guilty before God, and none can be justified by the works of the law, 19, 20. God's MERCY in providing redemption for a lost world, by Jesus Christ, 21-26. This excludes boasting on the part both of Jew and Gentile; provides salvation through faith for both; and does not set aside, but establishes, the law, 27-31.

WHAT advantage then hath the Jew? or what profit is there of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man.)

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?

8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better than they? No, in no wise: for we have before proved, both Jews and Gentiles, that they are all under sin;

10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their throat is an open sepulchre; with their

* Ch. ii. 25, 26, 28, 29. Ps. xxx. 9.—^b Dent. iv. 7, 8. Ps. cxlvii. 19, 20. Ch. ii. 18. ix. 4.—^c Ch. x. 16. Heb. iv. 2.—^d Num. xxiii. 19. Ch. ix. 6. xi. 29. 2 Tim. ii. 13.—^e Job xl. 8.—^f John xiii. 33.—^g Ps. lxxii. 9. cxvi. 11.—^h Ps. ii. 4.—ⁱ Ch. vi. 19. Gal. iii. 15.—^j Gen. xviii.

25. Job viii. 3. xxiv. 17.—^k Ch. v. 20. vi. 1. 15.—^l Gr. charged. Ch. i. 21, &c. ii. 1, &c.—^m Ver. 23. Gal. iii. 22.—ⁿ Ps. xiv. 1, 2, 3. liii. 1.—^o Ps. v. 9. Jer. v. 16.

As the nine first verses are a dialogue between the apostle and a Jew, I shall prefix the speakers to their respective questions and answers, to make the whole the more intelligible to the reader.

Verse 1. JEW. *What advantage then hath the Jew?*] As if he had said: You lately allowed (chap. ii. 25) that *circumcision verily profited*; but if circumcision, or our being in covenant with God, raises us no higher in the divine favour than the Gentiles; wherein lies the superior honour of the Jew?

Verse 2. APOSTLE. *Much every way*] The Jews, in reference to the means and motives of obedience, enjoy many advantages beyond the Gentiles; and principally, because to them were committed the oracles.

Verse 3. JEW. *For what*] *What then, if some did not believe, &c.* If some of the Jewish nations have abused their privileges, shall their wickedness annul the PROMISE which God made to Abraham, that he would, by an everlasting covenant, be a God to him and to his seed after him? Gen. xvii. 7.

Verse 4. APOSTLE. *God forbid*] *Let it not be, far from it,*

by no means. We must ever maintain that God is true, and that if, in any case, his promise appear to fail, it is because the condition on which it is given has not been complied with.

Verse 5. JEW. *But if our unrighteousness commend the righteousness of God*] May we not suppose that our unrighteousness may serve to commend and illustrate the mercy of God in keeping and fulfilling to us the promise which he made to our forefathers?

Verse 6. APOSTLE. *God forbid*] By no means. God cannot be unjust; were he unjust, he could not be qualified to judge the world, nor inflict that punishment on the unfaithful Jews, to which I refer.

Verse 7. JEW. *For if the truth of God, &c.*] But to resume my reasoning (see verse 5): If the faithfulness of God in keeping his promise made to our fathers is, through our unfaithfulness, made far more glorious than it otherwise would have been, why should we then be blamed for that which must redound so much to the honour of God.

Verse 8. APOSTLE. *And not rather, &c.*] And why do you not say, seeing you assume this ground, that in all cases

tongues they have used deceit; * the poison of asps is under their lips:

14 * Whose mouth is full of cursing and bitterness:

15 * Their feet are swift to shed blood:

16 Destruction and misery are in their ways:

17 And the way of peace have they not known:

18 * There is no fear of God before their eyes.

19 Now we know that what things soever * the law saith, it saith to them who are under the law: that * every mouth may be stopped, and * all the world may become * guilty before God.

20 Therefore, * by the deeds of the law there shall no flesh be justified in his sight: for * by the law is the knowledge of sin.

* Ps. cxi. 8.—* Ps. x. 7.—* Prov. i. 16. Isa. lix. 7, 8.—* Ps. xxxvi. 1.—* John x. 34. xv. 26.—* Job v. 16. Ps. cvii. 42. Ezek. xvi. 63. Ch. i. 20. ii. 1.—* Ver. 9, 23. Ch. ii. 2.—* Or, subject to the judgment of God.—* Ps. cxliii. 2. Acts xiii. 39. Gal. ii. 16. iii. 11. Eph. ii. 8, 9. Tit. iii. 6.—* Ch. vii. 7.—* Acts xv. 11. Ch. i. 17. Phil. iii. 9. Heb. xi. 4, &c.—* John v. 46. Acts xxvi. 22.

we should do wickedly, because God, by freely pardoning, can so glorify his own grace? This is a most impious sentiment, but it follows from your reasoning.

Verse 9. *Jew. What then?* After all, have not we Jews a better claim to the privileges of the kingdom of God than the Gentiles have.

Apostle. No, in no wise. For I have already proved that both Jews and Gentiles are under the guilt of sin; that they are equally unworthy of the blessings of the Messiah's kingdom; and that they must both equally owe their salvation to the mere mercy of God.

Verse 10. *As it is written.* See Ps. xiv. 1, 2, 3; from which this and the two following verses are taken.

There is none righteous. This is true, not only of the Jews, but of the Gentiles; of every soul of man, considered in his natural and practical state, previously to his receiving the mercy of our Lord Jesus Christ. There is no righteous principle in them, and consequently, no righteous act can be expected from them, see on ver. 12.

Verse 12. *They are all gone out of the way.* They have all diverged from the right way; they have either abandoned or corrupted the worship of God: the Jews, in forsaking the law and the prophets; and the Gentiles, in acting contrary to the law which God had written on their hearts.

They are together become unprofitable. They are useless, good for nothing; or, as the Hebrew has it, they are putrid: he views the whole mass of mankind as slain and thrown together, to putrify in heaps.

There is none that doeth good. If there be no righteousness within, there will be no acts of goodness without.

Verse 13. *Their throat is an open sepulchre.* This and all the following verses to the end of the 18th are found in the Septuagint, but not in the Hebrew text.

Their throat is an open sepulchre.—By their malicious and wicked words they bury, as it were, the reputation of all men. The whole of this verse appears to belong to their habit of lying, defamation, slandering, &c., by which they wounded, blasted, and poisoned the reputation of others.

Verse 14. *Whose mouth is full of cursing, &c.* They never speak but in profane oaths, blasphemies, and malice.

Verse 15. *Their feet are swift to shed blood.* They make use of every means in their power to destroy the reputation and lives of the innocent.

Verse 16. *Destruction and misery are in their ways.* DESTRUCTION is their work, and MISERY to themselves and to the objects of their malice is the consequence of their impious and murderous conduct.

Verse 17. *And the way of peace have they not known.* They neither have peace in themselves, nor do they suffer others to live in quiet: they are brooders and fomenters of discord.

Verse 18. *There is no fear of God before their eyes.* This completes their bad character; they are downright atheists, at least practically such. They fear not God's judgments, although his eye is upon them in their evil ways. There is not one article of what is charged against the Jews and Gentiles here that may not be found justified by the histories of both, in the most ample manner.

Verse 19. *What things soever the law saith.* Either the

21 But * now the righteousness of God without the law is manifested, * being witnessed by the law * and the prophets;

22 Even the righteousness of God which is * by faith of Jesus Christ unto all and upon all them that believe: * for there is no difference:

23 For * all have sinned, and come short of the glory of God;

24 Being justified freely * by his grace, * through the redemption that is in Christ Jesus.

25 Whom God hath * set forth * to be a propitiation, through faith * in his blood, to declare his righteousness * for the * remission of * sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteous-

* Ch. i. 2. 1 Pet. i. 10.—* Ch. iv. throughout.—* Ch. x. 12. Gal. iii. 28. Col. iii. 11.—* Ver. 9. Ch. xi. 32. Gal. iii. 22.—* Ch. iv. 16. Eph. ii. 8. Tit. iii. 5, 7.—* Matt. xx. 28. Eph. i. 7. Col. i. 14. 1 Tim. ii. 6. Heb. ix. 12. 1 Pet. i. 18, 19.—* Or, fore ordained.—* Lev. xvi. 15. 1 John ii. 2. iv. 10.—* Col. i. 20.—* Acts xiii. 38, 39. 1 Tim. i. 15.—* Or, passing over.—* Acts xvii. 30. Heb. ix. 15.

term law must here mean the Jewish writings in general, or that rule of moral conduct which God had given to both Jews and Gentiles: to the former in their own scriptures; to the latter in that law written in their hearts by his own Spirit, and acknowledged in their written codes, and in their pleadings in every civil case.

Verse 20. *Therefore by the deeds of the law.* On the score of obedience to this moral law, there shall no flesh, no human being, be justified; none can be accepted in the sight of God. And why? Because by the law is the knowledge of sin: it is that which ascertains what sin is; shows how men have deviated from its righteous demands; and sentences them to death because they have broken it.

Verse 21. *But now the righteousness of God.* God's method of saving sinners is now shown, by the Gospel, to be through his own mere mercy, by Christ Jesus; without the law—without any right or claim which might result from obedience to the law.

Verse 22. *Even the righteousness of God.* That method of saving sinners which is not of works, but by faith in Christ Jesus; and it is not restrained to any particular people, as the law and its privileges were, but is unto all mankind in its intention and offer, and becomes effectual to them that believe.

Verse 23. *For all have sinned.* And consequently are equally helpless and guilty.

And come short of the glory of God. These words have been variously translated. The simple meaning seems to be this: that all have sinned, and none can enjoy God's glory but they that are holy; consequently both Jews and Gentiles have failed in their endeavours to attain it, as, by the works of any law, no human being can be justified.

Verse 24. *Through the redemption.* The ransom price, which is in the sacrifice of Christ Jesus. The original properly means the price laid down for the redemption of a captive. It here means the liberation purchased by the blood-shedding of Christ. Eph. i. 17, see also Col. i. 4.

Verse 25. *Whom God hath set forth.* Appointed and published to be a propitiation, the mercy-seat, or place of atonement; because the blood of the sacrifice was sprinkled on and before that, in order to obtain remission of sin, punishment, &c.

Through faith in his blood. This shows what we are to understand both by the redemption, and the propitiation; viz. that they refer to the sacrificial death of Jesus Christ, as the atonement made, and the price paid down, for the redemption of the souls of men.

To declare his righteousness. For the manifestation of his righteousness; his mercy in saving sinners, by sending Jesus Christ to make an atonement for them.

Verse 26. *To declare, I say, at this time.* To manifest now, by the dispensation of the gospel, his righteousness, his infinite mercy; and to manifest it in such a way that he might still appear to be the just God, and yet the justifier, the pardoner, of him who believeth in Jesus.

Hitherto, from the ninth verse, the apostle had gone on without interruption, proving that Jew and Gentile were in a state of guilt and condemnation, and that they could be saved only by the redemption that is in Christ Jesus. The

ness : that he might be just, and the justifier of him which believeth in Jesus.

27 * Where is boasting then ? It is excluded. By what law ? of works ? Nay, but by the law of faith.

28 Therefore we conclude ^b that a man is justified by faith, without the deeds of the law.

29 *Is he the God of the Jews only ? is he not also*

* Ch. ii. 17, 23. iv. 2. 1 Cor. i. 29, 31. Eph. ii. 9.—^a Acts xiii. 38, 39. Ver. 20, 21, 22. Ch. viii. 5. Gal. ii. 16.

Jew, finding his boasted privileges all at stake; interrupts him and asks :

Verse 27. *Jew. Where is boasting then ?* This glorying of ours. Have we nothing in which we can trust for our acceptance with God ?

APOSTLE. *It is excluded* It is shut out ; the door of heaven is shut against every thing of this kind.

Jew. By what law ? By what rule, doctrine, or reason is it shut out ? by the law of works ?

APOSTLE. *Nay* Not by the law of works ; glorying is not cut off or shut out by that ; it stands in full force as the rule of life ; but you have sinned and need pardon. The law of works grants no pardon, it requires obedience, and threatens the disobedient with death. But all glorying in the expectation of salvation, through your own obedience, is excluded by the law : the doctrine of faith, faith alone, in the mercy of God, through the propitiation made by the blood of Jesus (ver. 25), is that by which you can be justified, pardoned, and taken into the divine favour.

Verse 28. *Therefore we conclude, &c.* We prove by fair, rational consequence that a man—any man is justified—has his sins blotted out, and is received into the divine favour, by faith in Christ's blood, without the deeds of the law, which never could afford, either to Jew or Gentile, a ground for justification ; because both have sinned against the law which God has given them ; and, consequently forfeited all right

of the Gentiles ? Yes, of the Gentiles also :

30 Seeing ^c it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then ^d make void the law through faith ? God forbid : yea, we establish the law.

* Ch. x. 12, 13. Gal. iii. 8, 20, 28.—^a Matt. v. 17, 18. Gal. iii. 19, 23, 24.

and title to the blessings which the obedient might claim.

Verse 29. *Is he the God of the Jews only ?* Is not God the maker, preserver, and redeemer, also of the Gentiles ? All have equally sinned ; and there is no reason, if God be disposed to show mercy at all, that he should prefer the one to the other.

Verse 30. *Seeing it is one God* This has been rendered, *Seeing God is one*. It however makes little difference in the sense : the apostle's meaning most evidently is, it is one and the same God who made both Jews and Gentiles, who shall justify. It is fanciful to suppose that the apostle has one meaning when he says, BY faith, and a different meaning when he says, THROUGH faith. Both the prepositions are to be understood in precisely the same sense.

Verse 31. *Do we then make void the law through faith ?* 1. By law here we may understand the whole of the Mosaic law, in its rites and ceremonies ; of which Jesus Christ was the subject and the end. All the law had respect to him, and the doctrine of faith in Christ Jesus established the very claims and demands of that law, by showing that all was accomplished in the passion and death of Christ ; for without shedding of blood, the law would allow of no remission. 2. We may understand, also, the moral law, that which relates to the regulation of the manners or conduct of men. This law also was established by the doctrine of salvation by faith ; because this faith works by love, and love is the principle of obedience.

CHAPTER IV.

Abraham was justified by faith, and not by the works of the law ; for his faith was imputed to him for righteousness, 1-5. David also bears testimony to the same doctrine, 6-8. Abraham, the father of the Jewish race, was justified by faith, even before he was circumcised ; therefore salvation must be of the Gentiles as well as the Jews, 9-12. And the promise that all the nations of the earth should be blessed in him, was made to him while he was in an uncircumcised state ; and, therefore, if salvation were of the Jews alone, the law that was given after the promise, would make the promise of no effect, 13-17. Description of Abraham's faith, and its effects, 18-22. This account is left on record for our salvation, that we might believe on Christ, who was delivered for our offences, and raised again for our justification, 23-25.

WHAT shall we then say that * Abraham, our father as pertaining to the flesh, hath found ?

2 For if Abraham were ^b justified by works, he hath wherewith to glory ; but not before God.

* Isa. li. 2. Matt. iii. 9. John viii. 39, 39. 2 Cor. xi. 22.—^b Ch. iii. 20, 27, 28.

We may still suppose that the dialogue is carried on between the apostle and the Jew, and it will make the subject still more clear to assign to each his respective part.

Verse 1. *Jew. What shall we then say ?* The pertaining to the flesh, must here refer to the sign in Abraham's flesh, viz., his circumcision ; on which the Jew would found his right to peculiar blessings. [It is better to take the expression as antithetical—i. e., as contrasting works with faith.]

Verse 2. *For if Abraham were justified by works* The Jew proceeds :—I conclude, therefore, that Abraham was

3 For, what saith the scripture ? * Abraham believed God, and it was counted unto him for righteousness.

4 Now ^d to him that worketh is the reward not reckoned of grace, but of debt.

* Gen. xv. 6. Gal. iii. 6. James ii. 23.—^a Ch. xi. 6.

justified by works, or by his obedience to this law of circumcision ; and, consequently, he has cause for glorying, to result in something which he has done to entitle him to these blessings.

APOSTLE. *But not before God* These seem to be the apostle's words, and contain the beginning of his answer to the arguments of the Jew, as if he had said :—Allowing that Abraham might glory in being called from heathenish darkness into such marvellous light, and result in the privileges which God had granted to him ; yet this glorying was not

5 But to him that worketh not, but believeth on him that justifieth * the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 *Saying, ^b Blessed are they whose iniquities are forgiven, and whose sins are covered.*

8 Blessed is the man to whom the Lord will not impute sin.

9 *Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also?* for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when ^c he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And ^d he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that ^e he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

* Josh. xiv. 2.—^b Ps. xxxii. 1, 2.—^c Gen. xvii. 10.—^d Luke xix. 9. Ver. 12, 16. Gal. iii. 7.—^e Gen. xvii. 4, &c. Gal. iii. 29.—^f Gal. iii. 18.—^g Ch. iii. 20. v. 13, 20. vii. 8, 10, 11. 1 Cor. xv. 56. ^h 2 Cor. iii.

before God as a reason why those privileges should be granted; the glorying itself being a consequence of these very privileges.

Verse 4. *Now to him that worketh is the reward not reckoned of grace, but of debt.* Therefore, if Abraham had been justified by works, the blessings he received would have been given to him as a reward for those works, and consequently his believing could have had no part in his justification, and his faith would have been useless.

Verse 5. *But to him that worketh not* Which was the case with Abraham, for he was called when he was ungodly, i. e., an idolater; and, on his believing, was freely justified; and, as all men have sinned, none can be justified by works; and, therefore, justification, if it take place at all, must take place in behalf of the ungodly, inasmuch as all mankind are such.

Verse 6. *Even as David also, &c.* David, in Ps. xxxii. 1, 2, gives us also the true notion of this way of justification i. e., by faith, without the merit of works.

Verse 7. *Blessed are they whose iniquities are forgiven.* That is, the man is truly happy whose iniquities, whose transgressions of the law are forgiven; for by these he was exposed to the most grievous punishment. Whose sins, his innumerable deviations from the strict rule of truth and righteousness, are covered—entirely removed out of sight, and thrown into oblivion.

Verse 8. *Blessed is the man to whom the Lord will not impute sin.* That man is truly happy to whose charge God does not reckon sin.

Verse 9. *Cometh this blessedness—upon the circumcision only.* The word only, is very properly supplied by our translators, and indeed is found in some excellent MSS., and is here quite necessary to complete the sense.

Verse 10. *How was it then reckoned?* In what circumstances was Abraham when this blessing was bestowed upon him. When he was circumcised or before?

Not in circumcision but in uncircumcision. Faith was reckoned to Abraham for justification, as we read Gen. xv. 6, (where see the note); but circumcision was not instituted till about fourteen or fifteen years after, Gen. xvii. 1, &c.

Verse 11. *And he received the sign of circumcision, a seal, &c.* So far was obedience to the law of circumcision from being the reason of his justification, that he not only received this justification, before he was circumcised, but he received the sign of circumcision, as a seal of the pardon which he had before actually received. And thus he became the father, the great head and representative, of all them that believe; particularly the Gentiles, who are now in precisely the same state in which Abraham was when he received the mercy of God.

Verse 12. *And the father of circumcision.* He is also the head and representative of all the circumcision, of all

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being yet uncircumcised.

13 For the promise, that he should be the ^a heir of the world, was not to Abraham, or to his seed, through the law; but through the righteousness of faith.

14 For, ^b if they which are of the law be heirs, faith is made void, and the promise made of none effect:

15 Because ^c the law worketh wrath: for where no law is, *there is no transgression.*

16 Therefore *it is* of faith, that *it might be* ^d by grace; ^e to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, ^f who is the father of us all.

17 (As it is written, ^g I have made thee a father of many nations,) ^h before him whom he believed, even God, ⁱ who quickeneth the dead, and calleth those ^j things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations, accord-

7, 9. Gal. iii. 10, 19. 1 John iii. 4.—^a Ch. iii. 24.—^b Gal. iii. 22.—^c Isa. li. 2. Ch. ix. 8.—^d Gen. xvii. 5.—^e Or, like unto him.—^f Ch. viii. 11. Eph. ii. 1, 5.—^g Ch. ix. 26. 1 Cor. i. 28. 1 Pet. ii. 10.

Jews who walk in the steps of that faith; who seek for justification by faith only, and not by the works of the law; for this was the faith that Abraham had before he received circumcision.

Verse 13. *For the promise, that he should be the heir of the world* Abraham is here represented as having all the world given to him as his inheritance; because in him all nations of the earth are blessed: this must therefore relate to their being all interested in the Abrahamic covenant; and every person, now that the covenant is fully explained, has the privilege of claiming justification through faith, by the blood of the Lamb, in virtue of this original grant.

Verse 14. *For, if they which are of the law be heirs* If the Jews only be heirs of the promise made to Abraham, and that on the ground of prior obedience to the law, then faith is made void—is entirely useless; and the promise, which was made to faith, is made of none effect.

Verse 15. *Because the law worketh wrath* Law necessarily subjects the transgressor to punishment; for where no law is—where no rule of duty is enacted and acknowledged, there is no transgression; and where there is no transgression there can be no punishment, for there is no law to enforce it. But the Jews have a law, which they have broken; and now they are exposed to the penal sanctions of that law; and, if the promises of pardon, without the works of the law, do not extend to them, they must be finally miserable, because they have all broken the law, and the law exacts punishment.

Verse 16. *Therefore it is of faith, that it might be by grace* On this account the promise is mercifully grounded, not on obedience to a law, but on the infinite goodness of God: and thus the promise is sure to all the seed—to all, both Jews and Gentiles, who, believing in Christ Jesus, have a right to all the blessings contained in the Abrahamic covenant. All the seed necessarily comprehends all mankind.

Verse 17. *As it is written, I have made thee a father* That Abraham's being a father of many nations has relation to the covenant of God made with him, may be seen, Gen. xvii. 4, 5.

God, who quickeneth the dead, &c. God is the most proper object of trust and dependance; for being almighty, eternal, and unchangeable, he can even raise the dead to life, and call those things which be not as though they were.

Verse 18. *Who against hope believed in hope* Though, in the ordinary course of things, he had not the best foundation of hope, yet he believed that he should be the father of many nations, according to that which was spoken; namely, that his posterity should be like the stars of heaven for multitude, and like the dust of the earth.

Verse 19. *He considered not his own body now dead* He showed at once the correctness and energy of his faith: God cannot lie; Abraham can believe. It is true that, according to the course of nature, he and Sarah are so old that they

ing to that which was spoken, * So shall thy seed be.
19 And being not weak in faith, ^b he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God.

21 And being fully persuaded that, what he had promised, ^c he was able also to perform.

* Gen. xv. 6.—^b Gen. xvii. 17. xviii. 11. Heb. xi. 11, 12.—^c Ps. cxv. 3. Luke i. 37, 45. Heb. xi. 19.—^d Ch. xv. 4. 1 Cor. x. 8, 11.—^e Acts ii. 24. xiii. 30.—^f Isa. liii. 5, 6. Ch. iii. 25. v. 6. viii. 32.

cannot have children; but God is almighty, and can do whatsoever he will, and will fulfil his promise.

Verse 21. *And being fully persuaded*] His soul was full of confidence that the truth of God bound him to fulfil his promise, and his power enabled him to do it.

Verse 22. *And therefore it was imputed to him for righteousness.*] Abraham's strong faith in the promise of the coming Saviour, for this was essential to his faith, was reckoned to him for justification: for it is not said that any righteousness, either his own, or that of another, was imputed or reckoned to him for justification; but it, i. e., his faith in God.

Verse 24. *But for us also*] The mention of this circumstance has a much more extensive design than merely to honour Abraham. It is recorded as the model, according to which God will save both Jews and Gentiles: indeed there

22 And therefore it was imputed to him for righteousness.

23 Now ^d it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe ^e on him that raised up Jesus our Lord from the dead;

25 ^f Who was delivered for our offences, and ^g was raised again for our justification.

2 Cor. v. 21. Gal. i. 4. 1 Pet. ii. 24. iii. 18. Heb. ix. 28.—^h Cor. xv. 17. 1 Pet. i. 21.

can be no other way of salvation; as all have sinned, all must either be saved by faith through Christ Jesus, or finally perish.

Verse 25. *Who was delivered for our offences*] Who was delivered up to death as a sacrifice for our sins; for in what other way, or for what other purpose, could He, who is innocence itself, be delivered for our offences?

And was raised again for our justification.] He was raised that we might have the fullest assurance that the death of Christ had accomplished the end for which it took place; viz., our reconciliation to God, and giving us a title to that eternal life, into which he has entered, and taken with him our human nature, as the first-fruits of the resurrection of mankind.

CHAPTER V.

The effects of justification by faith, peace with God, 1. The joyous hope of eternal glory, 2. Glorifying in tribulation, 3. And gaining thereby patience, experience, and hope, 4. And having the love of God shed abroad in the heart by the Holy Spirit, 5. The state of the world when Christ died for it, 6-10. Jesus Christ is an atonement, 11. Sin and death entered into the world by Adam's transgression, and all became guilty before God, 12-14. God's grace in sending Christ into the world to save fallen man, 15-19. The law is brought in to show the exceeding sinfulness of sin, 20. The grace of Christ is to be as extensive in its influences and reign, as sin has been in its enslaving and destructive nature, 21.

THEREFORE ^a being justified by faith, we have ^b peace with God through our Lord Jesus Christ:

2 ^c By whom also we have access by faith into this grace ^d wherein we stand, and ^e rejoice in hope of the glory of God.

3 And not only so, but ^f we glory in tribulations also: ^g knowing that tribulation worketh patience;

* Isa. xxxii. 17. John xvi. 33. Ch. iii. 28, 30.—^b Eph. ii. 14. Col. i. 20.—^c John x. 9. xiv. 6. Eph. ii. 18. iii. 12. Heb. x. 19.—^d 1 Cor. xv. 1.—^e Heb. iii. 6.—^f Matt. v. 11, 12. Acts v. 41. 2 Cor.

Verse 1. *Therefore being justified by faith*] We are justified—have all our sins pardoned by faith, as the instrumental cause; for, being sinners, we have no works of righteousness that we can plead.

We have peace with God] Before, while sinners, we were in a state of enmity with God, which was sufficiently proved by our rebellion against his authority, and our transgression of his laws; but now, being reconciled, we have peace with God. Peace is generally the first fruits of our justification.

Through our Lord Jesus Christ] His passion and death being the sole cause of our reconciliation to God.

Verse 2. *By whom also*] We are not only indebted to our

4 ^h And patience, experience; and experience, hope:

5 ⁱ And hope maketh not ashamed; ^j because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, ^k in due time ^l Christ died for the ungodly.

7 For scarcely for a righteous man will one die:

xii. 10. Phil. ii. 17. James i. 2, 12. 1 Pet. iii. 14.—^s James i. 8.—^t James i. 12.—^u Phil. i. 20.—^v 2 Cor. i. 22. Gal. iv. 6. Eph. i. 13, 14.—^w Or, according to the time. Gal. iv. 4.—^x Ver. 8. Ch. iv. 25.

Lord Jesus Christ, for the free and full pardon which we have received, but our continuance in a justified state depends upon his gracious influence in our hearts, and his intercession before the throne of God.

We have access] We have received this access. It was only through Christ that we could at first approach God; and it is only through him that the privilege is continued to us. And this access to God, or introduction to the divine presence, is to be considered as a lasting privilege. We are not brought to God for the purpose of an interview, but to remain with him; to be his household; and, by faith, to behold his face, and walk in the light of his countenance.

* yet peradventure for a good man some would even dare to die.

8 But ^b God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified ^c by his blood, we shall be saved ^d from wrath through him.

10 For ^e if, when we were enemies, ^f we were reconciled to God by the death of his Son, much more, being reconciled we shall be saved ^g by his life.

11 And not only so, but we also ^h joy in God through our Lord Jesus Christ, by whom we have now received the ⁱ atonement.

12 Wherefore, as ^j by one man sin entered into the world, and ^k death by sin; and so death passed upon all men, ^l for that all have sinned :

* Luke vi. 33. Col. i. 13, 14.—^b John iii. 16. xv. 13. 1 Pet. iii. 18. 1 John iii. 16. iv. 9, 10.—^c Ch. iii. 25. Eph. ii. 13. Heb. ix. 14. 1 John i. 7.—^d Ch. i. 18. 1 Thess. i. 10.—^e Ch. viii. 32.—^f 2 Cor. v. 18, 19. Eph. ii. 16. Col. i. 20, 21.—^g John v. 26. xiv. 19. 2 Cor. iv. 10, 11.—^h Ch. ii. 17. iii. 29, 30. Gal. iv. 9.—ⁱ Or, reconciliation, ver. 10. 2 Cor. v. 18, 19.—^j Gen. iii. 6. 1 Cor. xv. 21.—

Into this grace] This state of favour and acceptance. *Wherein we stand*] Having firm footing, and a just title through the blood of the Lamb to the full salvation of God. *And rejoice*] Have solid happiness, from the evidence we have of our acceptance with Him.

In hope of the glory of God.] Having our sins remitted, and our souls adopted into the heavenly family, we are become heirs; for if children, then heirs, Gal. iv. 7; and that glory of God is now become our endless inheritance.

Verse 8. *But we glory in tribulations also*] All the sufferings we endure for the testimony of our Lord are so sanctified to us by his grace, that they become powerful instruments of increasing our happiness.

Tribulation worketh patience] Endurance under trials, without sustaining loss or deterioration. It is a metaphor taken from refining metals.

Verse 4. *And patience, experience*] Full proof, by trial, of the truth of our religion, the solidity of our Christian state, and the faithfulness of our God. In such cases we have the opportunity of putting our religion to the test; and, by every such test, it receives the deeper sterling stamp. The apostle uses here also a metaphor taken from the purifying, refining, and testing of silver and gold.

Experience, hope] For we thus calculate, that he who has supported us in the past will support us in those which may yet come.

Verse 5. *And hope maketh not ashamed*] A hope that is not rationally founded will have its expectation cut off; and then shame and confusion will be the portion of its possessor.

Because the love of God is shed abroad in our hearts] We have the most solid and convincing testimony of God's love to us, by that measure of it which he has communicated to our hearts. There it is poured out, and diffused abroad; filling, quickening, and invigorating all our powers and faculties. This love is the spring of all our actions; it is the motive of our obedience; the principle through which we love God, we love him because he first loved us; and we love him with a love worthy of himself, because it springs from him: it is his own; and every flame that rises from this pure and vigorous fire must be pleasing in his sight; it consumes what is unholy; refines every passion and appetite; sublimates the whole, and assimilates all to itself.

Verse 6. *For when we were yet without strength*] Their former state he points out in four particulars; which may be applied to men in general.

I. They were *without strength*; in a weak, dying state: neither able to resist sin, nor do any good: utterly devoid of power to extricate themselves from the misery of their situation.

II. They were *ungodly*; without either the worship or knowledge of the true God; they had not God in them; and, consequently, were not partakers of the divine nature: Satan lived in, ruled, and enslaved their hearts.

III. They were *sinners, aiming at happiness*, but constantly missing the mark, which is the ideal meaning of the Hebrew and the Greek.

IV. They were *enemies*, ver. 10, persons who hated God

13 (For until the law sin was in the world: but ^a sin is not imputed when there is no law.

14 Nevertheless, death reigned from ^b Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, ^c who is the figure of him that was to come.

15 But not as the offence, so also ^d is the free gift. ^e For if, through the offence of one, many be dead; much ^f more the grace of God, and the gift by grace, ^g which ^h is by one man, Jesus Christ, hath abounded ⁱ unto many.

16 And not as ^j it was by one that sinned, so ^k is the gift: for the judgment was by one to condemnation; but the free gift ^l is of many offences unto justification.

17 For, if ^m by one man's offence death reigned

* Gen. ii. 17. Ch. vi. 23. 1 Cor. xv. 21.—^a Or, in whom.—^b Ch. iv. 15. 1 John iii. 4.—^c Ch. iv. 15.—^d Hos. vi. 7. Wisd. i. 14.—^e 1 Cor. xv. 21, 22, 45. Col. ii. 17.—^f Isa. liii. 11. Dan. xii. 2. John i. 16.—^g Ch. viii. 29. John iii. 16.—^h Isa. liii. 11. Matt. xx. 28. xxvi. 28.—ⁱ Or, by one offence.

and holiness; and acted in continual hostility to both. What a gradation is here!

These four particulars point out the natural and practical state of every human being, previously to his regeneration by the grace and Spirit of God.

In due time Christ died for the ungodly.] This due or proper time will appear in the following particulars:—1. Christ was manifested in the flesh when the world needed him most. 2. When the powers of the human mind had been cultivated to the utmost, both in Greece and Rome, and had made every possible effort, but all in vain, to find out some efficient scheme of happiness. 3. When the Jews were in the lowest state of corruption, and had the greatest need of the promised deliverer. 4. When the fullness of the time came, foretold by the prophets. 5. When both Jews and Gentiles, the one from their jealousy, the other from their learning, were best qualified to detect imposture and to ascertain fact. 6. In a word, Christ came when his advent was most likely to promote its great object—glory to God in the highest, and peace and good will among men.

Died for the ungodly.] He died INSTEAD of the ungodly, see also ver. 8, so Luke xxii. 19. In this way the proposition is used by the best Greek writers.

Verse 7. *For scarcely for a righteous man will one die*] There is nothing in the life or conduct of a merely just man that would so endear him to any one, as to induce him to risk his life to save such a person.

Peradventure for a good man some would even dare to die.] This is the truly benevolent man, whose life is devoted to the public good: for such a person, peradventure, some who have had their lives preserved perhaps by his bounty, would even dare to die: but such cases may be considered merely as possible: they exist, it is true, in romance; and we find a few rare instances of friends exposing themselves to death for their friends.

Verse 8. *But God commendeth his love, &c.*] God hath set this act of infinite mercy in the most conspicuous light, so as to recommend it to the notice and admiration of all.

While we were yet sinners] We were neither righteous nor good; but impious and wicked.

Verse 9. *Much more then, being now justified*] If Jesus Christ, in his endless compassion towards us, gave his life for ours, while we were yet enemies; being now justified by his blood—by his death on the cross, and thus reconciled to God we shall be saved from wrath—from punishment for past transgression, through him—by what he has thus suffered for us.

Verse 10. *We were reconciled*] The enmity existing before rendered the reconciliation necessary. In every human heart there is a measure of enmity to holiness, and, consequently, to the author of it.

We shall be saved by his life.] For, as he died for our sins, so he rose again for our justification; and his resurrection to life is the grand proof that he has accomplished whatever he had purposed in reference to the salvation of man. This may be also understood of his life of intercession; for it is written, he ever LIVETH to make INTERCESSION for us, Heb. vii. 25. Through this life of intercession at the

by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore, as^a by the offence of one, judgment came upon all men to condemnation; even so^b by the righteousness of one, the free gift came^c upon all men unto justification of life.

19 For, as by one man's^d disobedience, many

^aOr, by one offence.—^bOr, by one righteousness.—^cJohn xii. 31. Heb. ii. 9.—^d1 Kings i. 21. Isa. liii. 4, 5, 6, 10. 2 Cor. v. 21.—

right hand of God we are spared and blessed. And it will not be amiss to consider that, as our salvation implies the renovation of our nature, and our being restored to the image of God, so, we shall be saved in his life: for, I suppose, it is pretty generally agreed, that the life of God in the soul of man is essential to its salvation. The example also of the life of Christ is a means of salvation.

Verse 11. *We also joy in God, &c.*] We now feel that God is reconciled to us, and we are reconciled to him: the enmity is removed from our souls; and He, for Christ's sake, through whom we have received the atonement, the reconciliation, has remitted the wrath, the punishment, which we deserved: and now, through this reconciliation, we expect an eternal glory.

It was certainly improper to translate the Greek here by atonement, instead of reconciliation. It does not mean the atonement here, as we generally understand that word, viz., the sacrificial death of Christ; but rather the effect of that atonement, the removal of the enmity, and by this, the thorough change of our state from enmity to friendship.

Verse 12. *Wherefore, as by one man sin entered into the world*] From this verse, to the conclusion of the chapter, the apostle produces a strong argument to prove that, as all mankind stood in need of the grace of God in Christ to redeem them from their sins, so this grace has been afforded equally to all, both Jews and Gentiles.

Sin entered into the world] There was neither sin nor death before the offence of Adam; after that there were both; Adam's transgression was therefore the cause of both.

And death by sin] Natural evil is evidently the effect of moral evil; if man had never sinned, he had never suffered. *Dust thou art, and unto dust shalt thou return*, was never spoken till after Adam had eaten the forbidden fruit.

Death passed upon all men] Hence we see that all human beings partook in the consequences of Adam's sin. He propagated his like; and, with the rudiments of his own nature, propagated those of his moral likeness.

For that all have sinned] All are born with a sinful nature; and the seeds of this evil soon vegetate, and bring forth corresponding fruits. There has never been one instance of an immaculate human soul since the fall of Adam. Every man sins, and sins too after the similitude of Adam's transgression.

Verse 13. *For until the law sin was in the world*] As death reigned from Adam to Moses, so also did sin. Now, as there was no written law from Adam to that given to Moses, the death that prevailed could not be the breach of that law; for sin, so as to be punished with temporal death, is not imputed where there is no law, which shows the penalty of sin to be death. Therefore, men are not subjected to death for their own personal transgressions, but for the sin of Adam; as, through his transgression, all come into the world with the seeds of death and corruption in their own nature, superadded to their moral depravity. All are sinful—all are mortal—and all must die.

Who is the figure of him that was to come] Adam was the figure, the type, pattern, or resemblance of him who was to come; i. e., of the Messiah. The correspondence between them appears in the following particulars:—1. Through him, as its spring and fountain, sin became diffused through the world, so that every man comes into the world with sinful propensities: for by one man sin entered into the world, and death by sin; and so death passed upon all men, ver. 12. Through Christ, as its spring and fountain, righteousness becomes diffused through the earth; so that every man is made partaker of a principle of grace and truth: for he is the true light that lighteth every man that cometh into the world, John i. 9, 2. As in Adam all die; so in Christ shall all be made alive, 1 Cor. xv. 22. For, since by man, came death, by man came also the resurrection of the dead, ver. 21. 3. As in or through Adam guilt came upon all men, so,

were made sinners; so, by the obedience of one, shall many be made righteous.

20 Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

^aJohn xv. 22. Ch. iii. 20. iv. 15. vii. 8. Gal. iii. 19, 23.—^bLuke vii. 47. 1 Tim. i. 14.—^c1 Cor. xv. 56, 57. Ch. vi. 18, 21, 23.

through Christ, the free gift comes upon all men unto justification of life, ver. 18. These alone seem to be the instances in which a similitude exists between Adam and Christ.

Verse 15. *For if, through the offence of one, many be dead*] That the many of the apostle here means all mankind, needs no proof to any but that person who finds himself qualified to deny that all men are mortal. And if the many, that is, all mankind, have died through the offence of one; certainly the gift by grace, which abounds unto the many, by Christ Jesus, must have reference to every human being. For it is most evident that the same persons are referred to in both clauses of the verse. If the apostle had believed that the benefits of the death of Christ had extended only to a select number of mankind, he never could have used the language he has done here.

Hath abounded unto many] That is, Christ Jesus died for every man; salvation is free for all; saving grace is tendered to every soul; and a measure of the divine light is actually communicated to every heart. John i. 9.

Verse 16. *And not as it was by one that sinned*] That is, the judicial act that followed Adam's sin took its rise from his one offence alone, and terminated in condemnation; but the free gift of God in Christ takes its rise also from the many offences which men, in a long course of life, have personally committed; and the object of this grace is to justify them freely, and bring them to eternal life.

Verse 17. *Death reigned by one*] Death is here personified, and is represented as reigning over the human race; and death, of course, reigns unto death; he is known as reigning, by the destruction of his subjects.

Shall reign in life] Those who receive, retain, and improve the abundant grace offered by Jesus Christ, shall be redeemed from the empire of death, and exalted to the throne of God, to live and reign with him ever, world without end, See Rev. i. 5, 6; ii. 7, 10, 11; iii. 21.

Verse 18. *Therefore, as by the offence of one, &c.*] The Greek text of this verse, literally rendered, stands thus: *Therefore, as by one offence unto all men, unto condemnation; so likewise, by one righteousness unto all men, to justification of life.* This is evidently an elliptical sentence, and its full meaning can be gathered only from the context. He who had no particular purpose to serve would, most probably, understand it, from the context, thus: *Therefore, as by one sin all men came into condemnation; so also by one righteous act all men came unto justification of life*; which is more fully expressed in the following verse. Now, leaving all particular creeds out of the question, and taking in the scope of the apostle's reasoning in this and the preceding chapter, is not the sense evidently this? Through the disobedience of Adam, a sentence of condemnation to death, without any promise or hope of a resurrection, passed upon all men; so, by the obedience of Christ unto death, this one grand righteous act, the sentence was so far reversed, that death shall not finally triumph, for all shall again be restored to life. Justice must have its due; and therefore all must die. The mercy of God, in Christ Jesus, shall have its due also; and therefore all shall be put into a salvable state here, and the whole human race shall be raised to life at the great day. Thus both justice and mercy are magnified; and neither is exalted at the expense of the other.

Verse 19. *For, as by one man's disobedience, &c.*] The explanation of this verse has been anticipated in the foregoing.

Verse 20. *The law entered that the offence might abound*] By law I understand the Mosaic law. By entering in, or rather, coming in privately, see Gal. ii. 4 (the only place where it occurs besides), I understand the temporary or limited use of that law, which was, as far as its rites and ceremonies are considered, confined to the Jewish people, and to them only till the Messiah should come; but considered as the moral law, or rule of conscience and life, it has in its spirit and power been slipped in—introduced into every conscience

that sin might abound—that the true nature, deformity, and extent of sin might appear; for by the law is the knowledge of sin. [Instead of "the law entered," we should read "the law came between." The abounding of sin is something more than the discovery of its deformity. It involves the idea of increase. The particle *that*, Mr. Wesley explains as implying consequence, and not design. This, however, is open to doubt.]

But where sin abounded] The grace of the gospel not only redeems from death, and restores to life, but brings the soul into such a relationship with God, and into such a participation of eternal glory, as we have no authority to believe ever would have been the portion even of Adam himself, had he even eternally retained his innocence.

Verse 21. That as sin hath reigned unto death] As extensively, as deeply, as universally, as sin, whether implying the act of transgression or the impure principle, from which the act proceeds, or both. Hath reigned, subjected the whole earth and all its inhabitants: the whole soul, and all its

powers and faculties, unto death, temporal of the body, spiritual of the soul, and eternal of both; even so, as extensively, deeply, universally might grace reign—filling the whole earth, pervading, purifying the whole soul: through righteousness—through this doctrine of free salvation by the blood of the Lamb, and by the principle of holiness transfused through the soul by the Holy Ghost; unto eternal life—the proper object of an immortal spirit's hope, the only sphere where the human intellect can rest, and be happy in the place and state where God is; where he is seen as HE IS; and where he can be enjoyed without interruption in an eternal progression of knowledge and beatitude: by Jesus Christ our Lord—as the cause of our salvation, the means by which it is communicated, and the source whence it springs. Thus we find, that the salvation from sin here is as extensive and complete as the guilt and contamination of sin; death is conquered, hell disappointed, the devil confounded, and sin totally destroyed.

CHAPTER VI.

We must not abuse the boundless goodness of God by continuing in sin, under the wicked persuasion that the more we sin the more the grace of God will abound, 1. For, having been baptized into Christ, we have professed thereby to be dead to sin, 2-4. And to be planted in the likeness of his resurrection, 5. For we profess to be crucified with him, to die and rise again from the dead, 6-11. We should not, therefore, let sin reign in our bodies, but live to the glory of God, 12-14. The gospel makes no provision for living in sin, any more than the law did; and those who commit sin are the slaves of sin, 15-19. The degrading and afflictive service of sin and its wages, eternal death; the blessed affects of the grace of God in the heart, of which eternal life is the fruit, 20-23.

WHAT shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are

dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?

4 Therefore, we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

* Ch. iii. 8. Ver. 15.—† Ver. 11. Ch. vii. 4. Gal. ii. 19. vi. 14. —‡ Col. iii. 3. 1 Pet. ii. 24.—§ Or, are.—|| 1 Cor. xv. 29.—¶ Col. ii. 12.—‡ Ch. viii. 11. 1 Cor. vi. 14. 2 Cor. xiii. 4.—* John ii. 11. xi. 40.—Gal. vi. 15. Eph. iv. 22, 23, 24. Col. iii. 10.—† Phil. iii. 10,

Verse 1. Shall we continue in sin] It is very likely that these were the words of a believing Gentile, who might imagine, from the manner in which God had magnified his mercy, in blotting out his sin on his simply believing on Christ, that, supposing he even gave way to the evil propensities of his own heart, his transgressions could do him no hurt now that he was in the favour of God.

Verse 2. God forbid.] Let it not be; by no means; far from it; let not such a thing be mentioned!—Any of these is the meaning of the Greek phrase, which is a strong expression of surprise and disapprobation: and is not properly rendered by our God forbid! for, though this may express the same thing, yet it is not proper to make the sacred NAME so familiar on such occasions.

How shall we, that are dead to sin] The phraseology of this verse is common among Hebrews, Greeks, and Latins. To DIE to a thing or person is to have nothing to do with it

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For, in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

11.—† Gal. ii. 20. v. 24. vi. 14. Eph. iv. 22. Col. iii. 5, 9.—|| Col. ii. 11.—‡ 1 Pet. iv. 1.—§ Gr. justified.—¶ 2 Tim. ii. 11.—† Rev. i. 18.—‡ Heb. ix. 27, 28.—|| Luke xx. 38.—¶ Ver. 2.—† Gal. ii. 19.

or him: to be totally separated from them: and to live to a thing or person is to be wholly given up to them; to have the most intimate connexion with them.

Verse 3. Know ye not, &c.] To be baptized into Christ, is to receive the doctrine of Christ crucified, and to receive baptism as a proof of the genuineness of that faith, and the obligation to live according to its precepts.

Baptized into his death?] That, as Jesus Christ in his crucifixion died completely, so that no spark of the natural or animal life remained in his body, so those who profess his religion should be so completely separated and saved from sin, that they have no more connexion with it, nor any more influence from it, than a dead man has with or from his departed spirit.

Verse 4. We are buried with him by baptism into death] It is probable that the apostle here alludes to the mode of administering baptism by immersion: the whole body being

12 * Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your ^b members as ^c instruments of unrighteousness unto sin: but ^d yield yourselves unto God, as those that are alive from the dead; and your members as instruments of righteousness unto God.

14 For ^e sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, ^f because we are not under the law, but under grace? God forbid.

16 Know ye not, that ^g to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the ^h heart that form of ⁱ doctrine which was delivered you.

* Ps. xix. 13. exix. 133.—^b Ch. vii. 5. Col. iii. 5. James iv. 1.—^c Gr. arms, or weapons.—^d 1 Th. xii. 1. 1 Pet. ii. 24. iv. 2.—^e Ch. vii. 4, 5. viii. 2. Gal. v. 18.—^f 1 Cor. ix. 21.—^g Matt. vi. 24. John viii. 34, 2 Pet. ii. 19.—^h Tim. i. 13.—ⁱ Gr. *whereinto ye were delivered*.—

put under the water, which seemed to say, the man is drowned, is dead; and, when he came up out of the water, he seemed to have a resurrection to life; the man is risen again; he is alive! I say it is probable that the apostle alludes to this mode of immersion: but it is not absolutely certain that he does so, as some do imagine.

Raised up from the dead by the glory of the Father] From this we learn, that as it required the glory of the Father, that is, his glorious energy, to raise up from the grave the dead body of Christ, so it requires the same glorious energy to quicken the dead soul of a sinner, and enable him to walk in newness of life.

Verse 5. For if we have been planted together] If we take the word *planted* in its usual sense, we shall find it to be a metaphor both beautiful and expressive. When the seed, or plant, is inserted in the ground, it derives from that ground all its nourishment, and all those juices by which it becomes developed; by which it increases in size, grows firm, strong, and vigorous; and puts forth its leaves, blossoms, and fruit. The death of Jesus Christ is represented as the cause whence his fruitfulness, as the author of eternal salvation to mankind, is derived; and genuine believers in him are represented as being planted in his death, and growing out of it; deriving their growth, vigour, firmness, beauty, and fruitfulness from it. His sacrificial death is the soil in which they are planted; and from which they derive their life, fruitfulness, and their final glory.

Verse 6. Our old man is crucified with him] This seems to be a farther extension of the same metaphor. When a seed is planted in the earth, it appears as if the whole body of it perished. All seeds, as they are commonly termed, are composed of two parts; the germ, which contains the rudiments of the future plant; and the lobes, or body of the seed. The body dies that the germ may live. To apply this to the purpose in hand: how is the principle of life, which Jesus Christ has implanted in us, to be brought into full effect, vigour, and usefulness? By the destruction of the body of sin, our old man, our wicked, corrupt, and fleshly self is to be crucified; to be as truly slain as Christ was crucified; that our souls may as truly be raised from a death of sin to a life of righteousness, as the body of Christ was raised from the grave, and afterwards ascended to the right hand of God. But how does this part of the metaphor apply to Jesus Christ? Plainly and forcibly. Jesus Christ took on him a body; a body in the likeness of sinful flesh, chap. viii. 3; and gave up that body to death; through which death alone an atonement was made for sin, and the way laid open for the vivifying Spirit to have the fullest access to, and the most powerful operation in, the human heart. Here, the body of Christ dies that he may be a quickening Spirit to mankind. Our body of sin is destroyed by this quickening Spirit, that henceforth we should live unto Him who died and rose again. Thus the metaphor, in all its leading senses, is complete, and applies most forcibly to the subject in question.

Verse 7. He that is dead is freed from sin.] Literally, is justified from sin; or, is freed or delivered from it. Does not this simply mean that the man who has received Christ

18 Being then, made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were ^k the servants of sin, ye were free ^l from righteousness.

21 * What fruit had ye then in those things whereof ye are now ashamed? for ^m the end of those things is death.

22 But now ⁿ being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For ^o the wages of sin is death; but ^p the gift of God is eternal life through Jesus Christ our Lord.

† John viii. 32. 1 Cor. vii. 22. Gal. v. 1. 1. Pet. ii. 16.—^q John viii. 34.—^r Gr. *to righteousness*.—^s Ch. vii. 5.—^t Ch. i. 32.—^u John vii. 32.—^v Gen. ii. 17. Ch. v. 12. James i. 15.—^w Ch. ii. 7. v. 17, 21. 1 Pet. i. 4.

Jesus by faith, and has been, through believing, made a partaker of the Holy Spirit, has had his old man, all his evil propensities destroyed; so that he is not only justified freely from all sin, but wholly sanctified unto God? The context shows that this is the meaning. Every instance of violence is done to the whole scope and design of the apostle, by the opinion, that "this text is a proof that believers are not fully saved from sin in this life, because only he that is dead is freed from sin." Then death is his justifier and deliverer! The divinity and philosophy of this sentiment are equally absurd. It is the blood of Christ alone that cleanses from all unrighteousness; and the sanctification of a believer is no more dependent on death than his justification. If it be said "that believers do not cease from sin till they die," I have only to say, they are such believers as do not make a proper use of their faith; and what can be said more of the whole herd of transgressors and infidels? They cease to sin, when they cease to breathe.

Verse 8. Now if we be dead with Christ] According to what is stated in the preceding verses. See particularly on the 5th verse.

Verse 9. Christ being raised from the dead dieth no more] So we, believing in Christ Jesus, and having a death unto sin, and a life unto righteousness, should sin no more. If we be risen indeed with Christ, we should seek the things above, and set our affections on things above, and not on the earth. The man who walks in humble, loving obedience, to an indwelling Christ, sin has no more dominion over his soul than death has over the immortal and glorified body of his Redeemer.

Verse 10. He died unto sin once] From the whole scope of the apostle's discourse it is plain that he considers the death of Christ as a death or sacrifice for sin; a sin-offering: in this sense no man has ever died for sin, or ever can die.

Verse 11. Reckon ye also yourselves to be dead] Die as truly unto sin, as he died for sin. Live as truly unto God, as he lives with God.

Verse 12. Let not sin therefore reign.] This is a prosopopœia, or personification. Sin is represented as a king, ruler, or tyrant, who has the desires of the mind and the members of the body under his control; so that by influencing the passions he governs the body. Do not let sin reign, do not let him work; that is, let him have no place, no being in your souls; because, wherever he is he governs, less or more: and indeed sin is not sin without this. Sin cannot be a quiescent thing: if it do not work it does not exist.

That ye should obey it in the lusts thereof.] The latter clause is wanting in the most ancient and reputable MSS. and in the principal Versions. [The ablest critics retain all the words in the text with the exception of "it in."]

Verse 13. Neither yield ye your members] Do not yield to temptation. It is no sin to be tempted; the sin lies in yielding. While the sin exists only in Satan's solicitation, it is the devil's sin, and not ours: when we yield, we make the devil's sin our own: then we ENTER INTO temptation. Satan himself cannot force you to sin: till he wins over your will, he cannot bring you into subjection.

Yield yourselves unto God.] Let God have your wills; keep them ever on his side; there they are *safe*, and there they will be *active*. Satan cannot force the will, and God will not. Indeed it would cease to be *will* were it forced by either: it is essential to its being that it be *free*.

And your members as instruments, &c.] Let soul and body be employed in the service of your Maker; let him have your *heart*; and, with them, your *heads*, your *hands*, your *feet*. Think and devise what is pure; speak what is true, and to the use of edifying; work that which is just and good; and walk steadily in the way that leads to everlasting felicity. Be holy *within* and holy *without*.

Verse 14. *Sin shall not have dominion over you.]* God delivers you from it: and if you again become subject to it, it will be the effect of your own choice or negligence.

Ye are not under the law.] That law which exacts obedience, without giving power to obey.

But under grace.] Which, although it requires the strictest conformity to the will of God, affords sufficient power to be thus conformed.

Verse 15. *Shall we sin, because we are not under the law.]* Shall we sin because grace abounds? Shall we do evil that good may come of it? This be far from us!

Verse 16. *To whom ye yield yourselves.]* Can you suppose that you should continue to be the servants of Christ if ye give way to sin? Is he not the master who exacts the service, and to whom the service is performed? Sin is the service of Satan; righteousness the service of Christ. If ye sin ye are the servants of Satan, and not the servants of God.

Verse 17. *But God be thanked, that ye were the servants of sin.]* The apostle does not thank God that they were sinners; but that, although they were such, they had now received and obeyed the gospel.

That form of doctrine.] Christianity is here represented under the notion of a mould, or die, into which they were cast, and from which they took the impression of its excellence. The figure upon this die is the image of God, righteousness and true holiness, which was stamped on their souls in believing the gospel, and receiving the Holy Ghost.

Verse 18. *Being then made free from sin.]* A term that refers to the manumission of a slave. They were redeemed from the slavery of sin, and became the servants of righteousness. Here is another *prosopopœia*; both sin and righteousness are personified: sin can enjoin no good and profitable work; righteousness can require none that is unjust or injurious.

Verse 19. *I speak after the manner of men.]* This phrase is often used by the Greek writers to signify what was easy

to be comprehended; what was level with common understandings, delivered in a popular style.

Because of the infirmity of your flesh.] Your inexperience in heavenly things, of which ye are only just beginning to know the nature and the names.

Servants to uncleanness, &c.] These different expressions show how deeply immersed in and enslaved by sin these Gentiles were before their conversion to Christianity.

Verse 20. *Ye were free from righteousness.]* I know not whether it be possible to paint the utter prevalence of sin in stronger colours than the apostle does here, by saying they were *FREE* from righteousness.

Verse 21. *What fruit had ye then in those things.]* God designs that every man shall reap benefit by his service. What benefit have ye derived from the service of sin?

Whereof ye are now ashamed?] Ye blush to remember your former life. It was scandalous to yourselves, injurious to others, and highly provoking to God.

The end of those things is death.] Whatever sin may promise of pleasure or advantage, the end to which it necessarily tends is the destruction of body and soul.

Verse 22. *But now being made free from sin.]* As being free from righteousness is the finished character of a sinner, so being made free from sin is the finished character of a genuine Christian.

And become servants to God.] They were transferred from the service of one master to that of another: they were freed from the slavery of sin, and engaged in the service of God.

Fruit unto holiness.] Holiness of heart was the principle; and righteousness of life the fruit.

Verse 23. *For the wages of sin is death.]* The second death, everlasting perdition. Every sinner earns this by long, sore, and painful service.

But the gift of God is eternal life.] A man may MERIT hell, but he cannot MERIT heaven. The apostle does not say that the wages of righteousness is eternal life: no, but that this eternal life, even to the righteous, is THE gracious GIFT of God. And even this gracious gift comes through Jesus Christ our Lord. A sinner goes to hell because he deserves it; a righteous man goes to heaven because Christ has died for him, and communicated that grace by which his sin is pardoned, and his soul made holy. The word which we here render wages, signified the daily pay of a Roman soldier. So every sinner has a daily pay, and this pay is death; he has misery because he sins. If men were as much in earnest to get their souls saved as they are to prepare them for perdition, heaven would be highly peopled, and devils would be their own companions.

CHAPTER VII

The law has power over a man as long as he lives, 1. And a wife is bound to her husband only as long as he lives, 2, 3. Christian believers are delivered from the Mosaic law by Christ Jesus, and united to God, 5-7. By the law is the knowledge of sin, 8. But it gives no power over it, 9-11. Yet it is holy, just, and good, 12. How it convinces of sin, and brings into bondage, 13-24. No deliverance from its curse but by Jesus Christ, 25.

KNOW ye not, brethren, (for I speak to them that know the law,) how ^a that the law hath dominion over a man as long as he liveth?

2 For ^b the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then, ^c if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but, if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become ^d dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should ^e bring forth fruit unto God.

5 For, when we were in the flesh, the ^f motions of sins, which were by the law, ^g did work in our members ^h to bring forth fruit unto death.

^a Ch. vi. 14. Num. v. 11-31.—^b 1 Cor. vii. 39.—^c Matt. v. 32.—^d Ch. vii. 2. Gal. ii. 19. Eph. ii. 15. Col. ii. 14.—^e Gal. v. 22.—^f Gr. *passions*.—^g Ch. vi. 13.—^h Ch. vi. 21. Gal. v. 19. James i. 15.—ⁱ Or, *being dead to that*. Ch. vi. 2. Ver. 4.—^j Ch. ii. 29. 2 Cor. iii. 6.—^k Ch. iii. 20.—^l Or, *concupiscence*.—^m Exod. xx. 17. Deut. v.

Verse 1. *For I speak to them that know the law*] This is a proof that the apostle directs this part of his discourse to the Jews.

As long as he liveth?] Or, *as long as it liveth*; law does not extend its influence to the dead, nor do *abrogated* laws bind.

Verse 2. *For the woman which hath an husband*] A married woman is bound to her husband while he lives; but when her husband is dead, she is discharged from the law by which she was bound to him *alone*.

Verse 3. *So then, if, while her husband liveth*] Each party is equally bound to the other: but the death of either dissolves the engagement.

Verse 4. *Wherefore, my brethren*] This is a parallel case. You were once under the law of Moses, and were bound by its injunctions: but now ye are become dead to that law; for, *The law, which was once your husband, is dead*; God has determined that it shall be no longer in force; so that now, as a woman whose husband is dead is freed from her conjugal vow, and may legally be married to another, so God, who gave the law under which ye have hitherto lived, designed that it should be in force only till the advent of the Messiah: that advent has taken place, the law has consequently ceased, and now ye are called to take on you the yoke of the *gospel*, and lay down the yoke of the law; and it is the design of God that you should do so.

That ye should be married to another—who is raised from the dead] The object of God in giving the law was to unite you to Christ; and, as he has died, he has not only abolished that law which condemns every transgressor to death, without any hope of a revival, but he has also made that atonement for sin, by his own death, which is represented in the sacrifices prescribed by the law. And as Jesus Christ is *risen again from the dead*, he has thereby given the fullest proof that by his death he has procured the resurrection of mankind, and made that atonement required by the law.

Verse 5. *For, when we were in the flesh*] When we were without the gospel, in our carnal and unregenerated state, though believing in the law of Moses, and performing the *rites and offices* of our religion.

The motions of sins, which were by the law] The *passions of sins, the evil propensities to sins*; to every particular sin there is a *propensity*: one propensity does not excite to all kinds of sinful acts; hence the apostle uses the plural number, the *PASSIONS or propensities of sins*; sins being not more various than their *propensities* in the unregenerate heart, which excite to them.

Did work in our members] The evil propensity acts in the whole nervous and muscular system, applying that stimulus to every part which is necessary to excite them to action.

To bring forth fruit unto death.] To produce those acts

6 But now we are delivered from the law, ⁱ that being dead wherein we were held; that we should serve ^j in newness of spirit, and not *in* the oldness of the letter.

7 What shall we say then? *Is the law sin?* God forbid. Nay, ^k I had not known sin, but by the law: for I had not known ^l lust, except the law had said, ^m Thou shalt not covet.

8 But ⁿ sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For ^o without the law, sin was dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, ^p which was ordained to life, I found to be unto death.

11 For sin, ^q taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore ^r the law is holy, and the commandment holy, and just, and good.

13 Was then that ^s which is good made death unto me? God forbid. But ^t sin, that it might

21. Acts xx. 33. Ch. xiii. 9.—^a Ch. iv. 15. v. 20.—^b 1 Cor. xv. 56.—^c Lev. xviii. 5. Ezek. xx. 11, 13, 21. 2 Cor. iii. 6.—^d Matt. v. 20. Heb. iii. 13. James i. 14.—^e Ps. xix. 8. cxix. 39, 137. 1 Tim. i. 8.—^f Ch. i. 20. v. 20.—^g Ch. iii. 20. 2 Cor. xiii. 7. Gal. i. 13.

of transgression which subject the sinner to death, temporal and eternal.

Verse 6. *But now we are delivered from the law*] We, who have believed in Christ Jesus, are delivered from that yoke by which we were bound, which sentenced every transgressor to *perdition*, but provided no *pardon* even for the *penitent*, and no *sanctification* for those who are weary of their inbred corruptions.

That being dead wherein we were held] To us believers in Christ this commandment is *abrogated*; we are transferred to another constitution; that law which kills ceases to bind us; it is dead to us who have believed in Christ Jesus, who is the end of the law for justification and salvation to every one that believes.

That we should serve in newness of spirit] We are now brought under a more spiritual dispensation; now we know the *spiritual import* of all the Mosaic precepts. We see that the law referred to the gospel, and can only be fulfilled by the gospel.

The oldness of the letter.] The merely literal rites, ceremonies, and sacrifices are now done away; and the *newness of the spirit*, the true intent and meaning of all are now fully disclosed; so that we are got from an imperfect state into a state of perfection and excellence.

Verse 7. *Is the law sin?*] Law is only the means of *disclosing* this sinful propensity, not of *producing* it; as a bright beam of the sun introduced into a room shows millions of motes which appear to be dancing in it in all directions; but these were not introduced by the light, they were there before, only there was not light enough to make them manifest; so the evil propensity was there before, but there was not light sufficient to discover it.

I had not known sin, but by the law] It is not likely that a dark corrupt human heart can discern the will of God. His law is his will; it recommends what is just, and right, and good; and forbids what is improper, unjust, and injurious. If God had not revealed himself by this law, we should have done precisely what many nations of the earth have done, who have not had this revelation—put darkness for light, and sin for acts of holiness. While the human heart is its own measure it will rate its workings according to its own propensities; for itself is its highest rule. But when God gives a true insight of his own perfections, to be applied as a rule both of *passion and practice*, then sin is discovered, and discovered too to be *exceedingly sinful*. So strong propensities, because they appear to be inherent in our nature, would have passed for *natural and necessary operations*; and their *sinfulness* would not have been discovered, if the law had not said, *Thou shalt not covet*; and thus determined that the *propensity itself*, as well as its outward operation, is sinful.

Verse 8. *Sin, taking occasion by the commandment*] I think

appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For, we know that the law is spiritual: but I am carnal, ^a sold under sin.

15 For, that which I do, I ^b allow not: for, ^c what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it* is good.

17 Now then, it is no more I that do it, ^d but sin that dwelleth in me.

18 For I know that ^e in me (that is, in my flesh)

^a 1 Kings xxi. 20, 25. 2 Kings xvii. 17. 1 Mac. i. 15.—^b Gr. know, Ps. i. 6.—^c Gal. v. 17.—^d Ch. viii. 9. Acts xxvi. 18.—^e Gen. vi. 5. vii. 21.—^f Ver. 15.—^g Ver. 23.—^h Ch. viii. 2. Gal. v. 17.—

the pointing, both in this and in the 11th verse, to be wrong: the comma should be after *occasion*, and not after *commandment*. There are different opinions concerning the meaning of the word which we here translate *occasion*. The word appears to signify, in general, whatsoever is necessary for the completion or accomplishment of any particular purpose. The very *prohibition*, as we have already seen in the preceding verse, becomes the instrument of exciting the evil propensity; for, although a sinner has the general propensity to what is evil, yet he seems to feel most delight in transgressing *known* law.

For without the law, sin was dead.] Where there is no law there is no transgression; for sin is the transgression of the law, and no fault can be imputed unto death, where there is no statute by which such a fault is made a capital offence.

All manner of concupiscence.] It showed what was evil, and forbade it; and then the principle of rebellion, which seems essential to the very nature of sin, rose up against the prohibition; and he was the more strongly incited to disobedience in proportion as obedience was enjoined.

The word which we render *concupiscence*, signifies simply strong desire of any kind; but, in the New Testament, it is generally taken to signify irregular and unholy desires. Sin in the mind is the desire to do, or to be, what is contrary to the holiness and authority of GOD.

For without the law, sin was dead.] It seems consistent with the apostle's meaning, to interpret the place as implying the time in which Paul, in his unconverted Jewish state, had not the proper knowledge of the law—while he was unacquainted with its spirituality. He felt evil desire, but he did not know the evil of it; he did not consider that the law tried the heart and its workings, as well as outward actions.

Verse 10. And the commandment.] Meaning the law in general, which was ordained to life: the rule of righteousness teaching those statutes which if a man do he shall live in them, Lev. xviii. 5, I found, by transgressing it, to be unto death; for it only presented the duty and laid down the penalty, without affording any strength to resist sin or subdue evil propensities.

Verse 11. Sin, taking occasion.] Sin, deriving strength from the law, threatening death to the transgressor, deceived me, drew me aside to disobedience, promising me gratification, honour, independence, &c., as it promised to Eve; for to her history the apostle evidently alludes, and uses the very same expression, deceived me, Gen. iii. 13.

And by it slew me.] Subjected me to that death which the law denounced against transgressors; and rendered me miserable during the course of life itself. It is well known to scholars that the original verb signifies not only to slay or kill, but also to make wretched. The sinner lives a dying life, or a living death.

Verse 12. Wherefore the law is holy.] As if he had said, to soothe his countrymen, to whom he had been showing the absolute insufficiency of the law either to justify or save from sin: I do not intimate that there is anything improper or imperfect in the law as a rule of life: it prescribes what is holy, just, and good; for it comes from a holy, just, and good God. But it neither pardons sin nor purifies the heart; and it is because it is holy, just, and good, that it condemns transgressors to death.

Verse 13. Was then that which is good made death unto me?] It is not the law that is the cause of death, but sin; it was sin which subjected us to death by the law, justly

dwelleth no good thing: for to will is present with me; but how to perform that which is good, I find not.

19 For, the 'good that I would, I do not: but the evil which I would not, that I do.

20 Now, if I do that I would not, ^a it is no more I that do it, but sin that dwelleth in me.

21 I find then ^b a law, that, when I would do good, evil is present with me.

22 For I ^c delight in the law of God, after ^d the inward man:

23 But ^e I see another law in ^f my members, warring against the law of my mind, and bringing me

^a Ps. i. 2.—^b 2 Cor. iv. 16. Eph. iii. 16. Col. iii. 9, 10.—^c Gal. v. 17.—^d Ch. vi. 13, 19.

threatening sin with death: which law was given that sin might appear—might be set forth in its own colours; when we saw it subjected us to death by a law perfectly holy, just, and good; that sin, by the law, might be represented as it really is; an EXCEEDING GREAT and deadly evil.

Verse 14. For, we know that the law is spiritual.] This is a general proposition, and probably, in the apostle's autograph, concluded the above sentence. The law is not to be considered as a system of external rites and ceremonies; nor even as a rule of moral action: it is a spiritual system; it reaches to the most hidden purposes, thoughts, dispositions, and desires of the heart and soul; and it reproves and condemns everything, without hope of reprieve or pardon, that is contrary to eternal truth and rectitude.

But I am carnal, sold under sin.] This was probably, in the apostle's letter, the beginning of a new paragraph. I believe it is agreed, on all hands, that the apostle is here demonstrating the insufficiency of the law in opposition to the gospel. That by the former, is the knowledge, by the latter, the cure of sin. Therefore by I here he cannot mean himself, nor any Christian believer: if the contrary could be proved, the argument of the apostle would go to demonstrate the insufficiency of the gospel as well as the law.

In this and the following verses he states the contrariety between himself, or any Jew while without Christ, and the law of God. Of the latter he says, it is spiritual; of the former, I am carnal, sold under sin. Of the carnal man, in opposition to the spiritual, never was a more complete or accurate description given. The expressions, in the flesh, and after the flesh, in ver. 5, and in chap. viii. 5, 8, 9, &c., are of the same import with the word carnal in this verse. To be in the flesh, or to be carnally minded, solely respects the unregenerate. While unregenerate, a man is in a state of death and enmity against God, chap. viii. 6-9. This is St. Paul's own account of a carnal man.

Those who are of another opinion maintain that by the word carnal here the apostle meant that corruption which dwelt in him after his conversion; but this opinion is founded on a very great mistake; for, although there may be, after justification, the remains of the carnal mind, which will be less or more felt till the soul is completely sanctified, yet the man is never denominated from the inferior principle, which is under control, but from the superior principle which habitually prevails.

But the word carnal, though used by the apostle to signify a state of death and enmity against God, is not sufficient to denote all the evil of the state which he is describing; hence he adds, sold under sin. This is one of the strongest expressions which the Spirit of God uses in Scripture, to describe the full depravity of fallen man. Sin is here represented as a person; and the apostle compares the dominion which sin has over the man in question to that of a master over his legal slave. Universally through the scriptures man is said to be in a state of bondage to sin, until the Son of God makes him free: but in no part of the sacred writings is it ever said that the children of God are sold under sin. Christ came to deliver the lawful captive, and take away the prey from the mighty. Whom the Son maketh free, they are free indeed.

Verse 15. For, that which I do, I allow not, &c.] The Greek word, which is here translated I do, means a work which the agent continues to perform till it is finished, and is used by the apostle, Phil. ii. 13, to denote the continued employment of God's saints in his service to the end of their lives. What I am continually labouring at I allow not, I do not acknowledge to be right; just, holy, or profitable.

into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

*Ch. viii. 7. xii. 2. Eph. iv. 23. James iv. 1.

But what I hate, that do I.] I am a slave, and under the absolute control of my tyrannical master: I hate his service, but am obliged to work his will. Who, without blaspheming, can assert that the apostle is speaking this of a man in whom the Spirit of the Lord dwells?

Verse 16. If then I do that which I would not, &c.] Knowing that the law condemns it, and that therefore it must be evil. I consent unto the law; I show by this circumstance that I acknowledge the law to be good.

Verse 17. Now then it is no more I.] It is not that I which constitutes reason and conscience, but sin—corrupt and sensual inclinations, that dwell in me—that has the entire domination over my reason, darkening my understanding, and perverting my judgment; for which there is condemnation in the law, but no cure. So we find here that there is a principle in the unregenerate man stronger than reason itself; a principle which is, properly speaking, not of the essence of the soul, but acts in it, as its lord, or as a tyrant. This is inbred and indwelling sin—the seed of the serpent; by which the whole soul is darkened, confused, perverted, and excited to rebellion against God.

Verse 18. For I know that in me, &c.] I have learned by experience that in an unregenerate man there is no good. There is no principle by which the soul can be brought into the light; no principle by which it can be restored to purity: fleshly appetites alone prevail; and the brute runs away with the man.

For to will is present with me] Though the whole has suffered indescribably by the fall, yet there are some faculties that appear to have suffered less than others: or rather have received larger measures of the supernatural light, because their concurrence with the divine principle is so necessary to the salvation of the soul. Even the most unconcerned about spiritual things have understanding, judgment, reason, and will. Fallen as man is, he yet possesses extraordinary powers, which are capable of very high cultivation and improvement. In short, the soul seems capable of any thing, but knowing, fearing, loving, and serving God. And it is not only incapable of itself, for any truly religious acts; but, what shows its fall in the most indisputable manner, in its enmity to sacred things. Let an unregenerate man pretend what he pleases, his conscience knows that he hates religion; his soul revolts against it; his carnal mind is not subject to the law of God, neither indeed can it be. There is no reducing this fell principle to subjection; it is sin, and sin is rebellion against God; therefore sin must be destroyed, not subjected; if subjected, it would cease to be sin, because sin is in opposition to God; hence, the apostle says, most conclusively, it cannot be subjected; i. e., it must be destroyed, or it will destroy the soul for ever.

Verse 19. For the good that I would I do not.] Here is the most decisive proof that the will is on the side of God and truth.

But the evil which I would not.] And here is equally decisive proof that the will is against, or opposed to, evil. It is not the will that leads men astray; but the corrupt passions which oppose and oppress the will. It is truly astonishing into what endless mistakes men have fallen on this point, and what systems of divinity have been built on these mistakes. The will, this almost only friend to God in the human soul, has been slandered as God's worst enemy, and even by those who had the seventh chapter to the Romans before their eyes! Nay, it has been considered so fell a foe to God and goodness, that it is bound in the adamantine chains of a dire necessity to do evil only; and the doctrine of will (absurdly called free will, as if will did not essentially imply what is free) has been considered one of the most destructive heresies. Let such persons put themselves to school, to their Bibles, and to common sense.

The plain state of the case is this: the soul is so completely fallen, that it has no power to do good till it receive that power from on high. But it has power to see good, to distinguish between that and evil; to acknowledge the excellence of this good, and to will it from a conviction of that excellence; but farther it cannot go. Yet, in various cases, it is solicited and consents to sin; and because it is will,

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

*Or, this body of death.—1 Cor. xv. 57.

that is, because it is a free principle, it must necessarily possess this power: and although it can do no good unless it receive grace from God, yet it is impossible to force it to sin. Even Satan himself cannot do this; and before he can get it to sin, he must gain its consent.

"But does not this arguing destroy the doctrine of free grace?" No! it establishes that doctrine. 1. It is through the grace, the unmerited kindness, of God, that the soul has such a faculty, and that it has not been extinguished by sin. 2. This will, though a free principle, as it respects its nilling of evil and choosing good, yet, properly speaking, has no power by which it can subjugate the evil or perform the good. We know that the eye has a power to discern objects, but without light this power is perfectly useless, and no object can be discerned by it. So, of the person represented here by the apostle, it is said, To will is ever in readiness, it is ever at hand, it lies constantly before me; but how to perform that which is good, I find not; that is, the man is unregenerate, and he is seeking justification and holiness from the law. The law was never designed to give these—it gives the knowledge, not the cure of sin; therefore, though he nills evil and wills good, yet he can neither conquer the one nor perform the other till he receives the grace of Christ, till he seeks and finds redemption in his blood. Here, then, the free agency of man is preserved, without which he could not be in a salvable state; and the honour of the grace of Christ is maintained, without which there can be no actual salvation.

Verse 20. It is no more I.] Two principles are continually contending in me for the mastery: my reason, on which the light of God shines, to show what is evil; and my passions, in which the principle of sin works, to bring forth fruit unto death.

This strange self-contradictory propensity led some of the ancient philosophers to imagine that man has two souls, a good and a bad one.

Verse 21. I find then a law.] The word law, in this verse, must be taken as implying any strong or confirmed habit, under the influence of which the man generally acts; and in this sense the apostle most evidently uses it in ver. 23.

Verse 22. I delight in the law of God after the inward man.] To say that the inward man means the regenerate part of the soul, is supportable by no argument. The expression, frequently occurring among the purest Greek ethic writers, is used to signify the soul or rational part of man, in opposition to the body of flesh. If it be said that it is impossible for an unregenerate man to delight in the law of God, the experience of millions contradicts the assertion. Every true penitent admires the moral law, longs most earnestly for a conformity to it, and feels that he can never be satisfied till he awakes up after this divine likeness; and he hates himself, because he feels that he has broken it, and that his evil passions are still in a state of hostility to it.

Verse 23. But I see another law in my members.] The remonstrances of reason and conscience are rendered of no effect by the prevalence of sinful passions; which, from repeated gratifications, have acquired all the force of habit, and now give law to the whole carnal man.

Warring against the law of my mind.] Carrying on a system of warfare; laying continual siege to the soul; repeating incessantly its attacks; harassing, battering, and storming the spirit; and, by all these assaults, reducing the man to extreme misery.

Bringing me into captivity to the law of sin.] He does not here speak of an occasional advantage gained by sin, it was a complete and final victory gained by corruption; which, having stormed and reduced the city, carried away the inhabitants, with irresistible force, into captivity. When all this is considered, who, in his right mind, can apply it to the holy soul of the apostle of the Gentiles? Is there any thing in it that can belong to his gracious state? Surely nothing.

Verse 24. O wretched man that I am, &c.] This affecting account is finished more impressively by the groans of the wounded captive. Having long maintained a useless conflict against innumerable hosts and irresistible might, he is

at last wounded and taken prisoner; and, to render his state more miserable, is not only encompassed by the slaughtered, but chained to a dead body; for there seems to be here an allusion to an ancient custom of certain tyrants, who bound a dead body to a living man, and obliged him to carry it about, till the contagion from the putrid mass took away his life!

And how well does this apply to the case of the person to whom the apostle refers! A body—a whole mass of sin and corruption, was bound to his soul with chains which he could not break; and the mortal contagion, transfused

through his whole nature, was pressing him down to the bitter pains of an eternal death.

Verse 25. *I thank God through Jesus Christ*] Several excellent MSS., with the Vulgate, some copies of the *Itala*, and several of the *Fathers*, read the *grace of God*, or the *grace of our Lord Jesus Christ*; this is an answer to the almost despairing question in the preceding verse.

So then with the mind I myself serve the law of God] That this clause contains the inference from the preceding train of argumentation, appears evident from the *therefore* with which the apostle introduces it.

CHAPTER VIII.

The happy state of those who believe in Christ and walk under the influence of his Spirit, 1, 2. The design of God in sending his Son into the world was to redeem men from sin, 3, 4. The miserable state of the carnally-minded, 5-8. How Christ lives and works in his followers; their blessedness here, and their happiness hereafter, 9-17. Sufferings are the common lot of all men; and from which Gentiles and Jews have the hope of being finally delivered, 18-23. The use and importance of hope, 24, 25. The Spirit makes intercession for the followers of Christ, 26, 27. All things work together for good to them that love God, and who act according to his gracious purpose in calling them, 28. The means used to bring men to eternal glory, 29, 30. The great blessedness, confidence, and security of all genuine Christians, whom, while they hold fast faith and a good conscience, nothing can separate from the love of God, 31-39.

THERE is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the

things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For to be carnally minded is death; but to be spiritually minded is life and peace.

7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then, they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you, the body is dead be-

* Ver. 4. Gal. v. 16, 19-25. Gal. v. 16, 25.—John viii. 36. Ch. vi. 18, 22. Gal. ii. 19. v. 1.—1 Cor. xv. 45. 2 Cor. iii. 6.—Ch. vii. 24, 25.—Acts xiii. 39. Ch. iii. 20. Heb. vii. 18, 19. x. 1, 2, 10, 14. —Gal. iii. 13. 2 Cor. v. 21.—Or, by a sacrifice for sin.—b Ver. 1. —John iii. 6. 1 Cor. ii. 14.—Gal. v. 22, 25.—Ch. vi. 21. Ver.

13. Gal. vi. 8.—Gr. the minding of the flesh: So ver. 7.—Gr. the minding of the Spirit.—Or the minding of the flesh.—James iv. 4.—1 Cor. ii. 14.—1 Cor. iii. 18. vi. 19.—John iii. 34. Gal. iv. 6. Phil. i. 19. 1 Pet. i. 11.

Verse 1. *There is, therefore, now no condemnation*] Those who restrain the word *now*, so as to indicate by it the *gospel dispensation* only, do not take in the whole of the apostle's meaning. The apostle has not been dealing in general matters only, but also in those which are particular. He has not been pointing out merely the difference between the two dispensations, the Mosaic and the Christian; but he marks out the state of a penitent under the former, and that of a believer under the latter. The *now*, therefore, in the text, must refer more to the happy transition from darkness to light, from condemnation to pardon, which this believer now enjoys, than to the Christian dispensation taking the place of the Jewish economy.

Who walk not after the flesh, &c.] In this one verse we find the power and virtue of the gospel scheme; it pardons and sanctifies; the Jewish law could do neither.

This last clause is wanting in the principal MSS., *Versions*, and *Fathers*.

Verse 2. *For the law of the spirit of life*] The gospel of

the grace of Christ, which is not only a law or rule of life, but affords that sovereign energy by which guilt is removed from the conscience, the power of sin broken, and its polluting influence removed from the heart. The law was a *spirit of death*, by which those who were under it were bound down, because of their sin, to condemnation and death. The gospel proclaims Jesus the Saviour; and what the law bound unto death, it looses unto life eternal.

Verse 3. *For what the law could not do*] The law could not pardon; the law could not sanctify; the law could not dispense with its own requisitions; it is the rule of righteousness, and therefore must condemn unrighteousness. This is its unalterable nature. Had there been perfect obedience to its dictates, instead of condemning, it would have applauded and rewarded; but as the flesh, the carnal and rebellious principle, had prevailed, and transgression had taken place, it was rendered weak, inefficient to undo this work of the flesh, and bring the sinner into a state of pardon and acceptance with God.

cause of sin; but the Spirit *is* life because of righteousness.

11 But if the Spirit of ^a him that raised up Jesus from the dead dwell in you, ^b he that raised up Christ from the dead shall also quicken your mortal bodies ^c by his Spirit that dwelleth in you.

12 ^a Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For ^a if ye live after the flesh, ye shall die: but if ye through the Spirit do ^a mortify the deeds of the body, ye shall live.

14 For ^a as many as are led by the Spirit of God, they are the sons of God.

15 For ^b ye have not received the spirit of bondage again ^a to fear; but ye have received the ^a Spirit of adoption, whereby we cry ^a Abba, Father.

^a Acts ii. 24.—^b Ch. vi. 4, 5. 1 Cor. vi. 14. 2 Cor. iv. 14. Eph. ii. 5.—^c Or, because of his Spirit.—^d Ch. vi. 7, 14.—^e Ver. 6. Gal. vi. 8.—^f Eph. iv. 22. Col. iii. 5.—^g Gal. v. 18.—^h 1 Cor. ii. 12. Heb. ii. 15.—ⁱ 2 Tim. i. 7. 1 John iv. 18.—^j Isa. lvi. 5. Gal. iv.

God sending his own Son in the likeness of sinful flesh] Did that which the law could not do; i. e., purchased pardon for the sinner, and brought every believer into the favour of God.

Condemned sin in the flesh] The design and object of the incarnation and sacrifice of Christ was to condemn sin, to have it *executed and destroyed*: not to *tolerate* it as some think, or to render it *subservient* to the purposes of his *grace*, as others; but to annihilate its power, guilt, and being in the soul of a believer.

Verse 4. *That the righteousness of the law might be fulfilled in us*] That the guilt might be pardoned through the merit of that sacrifice; and that we might be enabled, by the power of his own grace and Spirit, to walk in newness of life; loving God with all our heart, soul, mind, and strength, and our neighbour as ourselves: and thus the righteousness, the spirit, design, and purpose of the law is fulfilled in us, through the *strength of the Spirit of Christ*, which is here put in opposition to the *weakness of the law through the flesh*.

Verse 5. *For they that are after the flesh*] And here is the great distinction between *Jews and genuine Christians*: the former are *after the flesh*—are under the power of the carnal, rebellious principle; and consequently *mind, relish, the things of the flesh*—the things which appertain merely to the *present life*, having no relish for *spiritual and eternal things*.

But they that are after the Spirit] They who are regenerated, who are born of the Spirit, being redeemed from the influence and law of the carnal mind; these *relish the things of the Spirit*—they are spiritually minded, and pass through things *temporal*, so as not to lose the things which are *eternal*.

Verse 6. *For to be carnally minded is death*] To live under the influence of the carnal mind is to live in the state of condemnation, and consequently liable to death eternal: whereas, on the contrary, he who is *spiritually minded* has the life and peace of God in his soul, and is in full prospect of life eternal.

Verse 7. *Because the carnal mind is enmity against God*] Because it is a *carnal mind*, and relishes earthly and sinful things, and lives in opposition to the pure and holy law of God.

It is not subject to the law of God] It will come under no obedience; for it is *sin*, and the very principle of rebellion; and therefore it cannot be *subject*, nor *subdued*.

From this we learn that the design of God, in the economy of the gospel, is not to *weaken, curtail, or lay* the carnal principle in bonds, but to *destroy* it. As it is *not subject*, and cannot be subject, to the law of God, it must be *destroyed*, else it will continue to rebel against God. It cannot be *mended*, or rendered less offensive in its nature, even by the operations of God; it is ever sin, and sin is ever enmity; and enmity, wherever it has power, will invariably show itself in acts of hostility and rebellion.

Verse 9. *But ye are not in the flesh*] Ye who have believed in Christ Jesus as the sin-offering which has condemned sin in the flesh; and, having been justified by faith and made partakers of the Holy Spirit, are enabled to walk in newness of life.

16 ^a The Spirit itself beareth witness with our spirit, that we are the children of God.

17 And if children, then heirs; ^a heirs of God, and joint heirs with Christ; ^a if so be that we suffer with *him*, that we may be also glorified together.

18 For I reckon that ^a the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

19 For ^a the earnest expectation of the creature waiteth for the ^a manifestation of the sons of God.

20 For ^a the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

5, 6.—^a Mark xiv. 36.—^b 2 Cor. i. 22. v. 5. Eph. i. 13. iv. 30.—^c Acts xxvi. 18. Gal. iv. 7.—^d Acts xiv. 22. Phil. i. 29. 2 Tim. ii. 11. 12.—^e 2 Cor. iv. 17. 1 Pet. i. 6, 7. iv. 13.—^f 2 Pet. iii. 13.—^g 1 John iii. 2.—^h Ver. 22. Gen. iii. 19.

If so be that the Spirit of God dwell in you] Or seeing that, the Spirit of God dwelleth in you. God made man in union with himself, and his heart was his temple. Sin being committed, the temple was defiled, and God abandoned it. Jesus Christ is come by his sacrifice and Spirit to cleanse the temple, and make man again a habitation of God through the Spirit. And when this Almighty Spirit again makes the heart his residence, then the soul is delivered from the moral effects of the fall.

Verse 10. *And if Christ be in you, &c.*] This is the criterion by which you may judge of the state of grace in which ye stand. If Christ dwell in your hearts by faith, *the body is dead because of sin*, in reference to sin; the members of your body no more perform the work of sin, than the body of a dead man does the functions of natural life.

Verse 11. *But if the Spirit, &c.*] He who here receives the grace and Spirit of Christ, and continues to live, under its influence, a life of obedience to the divine will, shall have a resurrection to eternal life; and the resurrection of Christ shall be the *pattern* after which they shall be raised.

Verse 12. *Therefore, brethren, &c.*] *Therefore* is the grand inference from all that he has been arguing in relation to sanctity of life, both to the *Gentiles*, chap. vi., and to the *Jews*, chap. vii. and viii. to this verse, where I suppose he begins to address himself to *both*, in a body, to the end of the chapter.

Verse 13. *For if ye live after the flesh, ye shall die*] Though this may mean, *ye shall afterwards die*, and this seems to indicate a *temporal* death, yet not exclusively of an eternal death; for *both*, and especially the latter, are necessarily implied.

But if ye through the Spirit] If ye seek that grace and spiritual help which the gospel of Christ furnishes, resist, and, by resisting, *mortify the deeds of the flesh*, against which the law gave you no assistance, *ye shall live* a life of *faith, love, and holy obedience* here, and a life of *glory* hereafter.

Verse 14. *For as many as are led by the Spirit, &c.*] No man who has not divine assistance can either find the way to heaven, or walk in it when found. The Spirit of God is the great agent here below, to enlighten, quicken, strengthen, and guide the true disciples of Christ; and all that are born of this Spirit are led and guided by it; and none can pretend to be the children of God who are not thus guided.

Verse 15. *Ye have not received the spirit of bondage*] All that were under the law were under bondage to its rites and ceremonies; and as, through the prevalence of that corrupt nature, with which every human being is polluted, and to remove which the law gave no assistance, they were often *transgressing*, consequently they had forfeited their lives, and were continually, through *fear of death*, *subject to bondage*, Heb. ii. 15.

But ye have received the Spirit of adoption] Ye are brought into the family of God by adoption; and the agent that brought you into this family is the Holy Spirit; and this very Spirit continues to witness to you the grace in which ye stand, by enabling you to call God your Father, with the utmost filial confidence and affection.

The Spirit of adoption] Adoption was an act frequent

22 For, we know that ^a the whole creation ^b groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have ^c the first fruits of the Spirit, ^d even we ourselves, groan within ourselves, ^e waiting for the adoption, *to wit*, the ^f redemption of our body.

24 For we are saved by hope: but ^g hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for it.

26 Likewise the Spirit also helpeth our infirmities: for ^h we know not what we should pray for as we ought: but ⁱ the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And ^j he that searcheth the hearts knoweth

^a Or, every creature.—Mark xvi. 15. Col. i. 23.—^b Jer. xii. 11.—^c 2 Cor. v. 5. Eph. i. 14.—^d 2 Cor. v. 2, 4.—^e Luke xx. 36.—^f Luke xxi. 23. Eph. i. 30.—^g 2 Cor. v. 5, 7. Heb. xi. 1.—^h Matt. xx. 22. James iv. 3.—ⁱ Zech. xii. 13. Eph. vi. 18.—^j 1 Chron. xxviii. 9. Ps. vii. 9. Prov. xvii. 3. Jer. xi. 20. xvii. 10. xx. 12. Acts i. 24. 1 Thess. ii. 4. Rev. ii. 23.—^k Or, that.—1 John v. 14.—^l Ch.

among the ancient Hebrews, Greeks, and Romans; by which a person was taken out of one family, and incorporated with another. Persons of property, who had no children of their own, adopted those of another family. The child thus adopted ceased to belong to his own family, and was in every respect bound to the person who had adopted him, as if he were his own child; and in consequence of the death of his adopting father he possessed his estates. If a person after he had adopted a child happened to have children of his own, then the estate was equally divided between the adopted and real children. The Romans had regular forms of law, by which all these matters were settled.

Whereby we cry, *Abba, Father*.] The reason why the Syriac and Greek words are here conjoined, may be seen in the note on Mark xiv. 36, to which the reader is referred. The introduction of the words here shows that the persons in question had the strongest evidence of the excellence of the state in which they stood; they knew that they were thus adopted; and they knew this by the Spirit of God which was given them on their adoption; and let me say, they could know it by no other means. The Father who had adopted them could be seen by no mortal eye; and the transaction being purely of a spiritual nature, and transacted in heaven, can be known only by God's supernatural testimony of it upon earth. It is a matter of such solemn importance to every Christian soul, that God in his mercy has been pleased not to leave it to conjecture, assumption, or inductive reasoning; but attests it by his own Spirit in the soul of the person whom he adopts through Christ Jesus. It is the grand and most observable case in which the intercourse is kept up between heaven and earth; and the genuine believer in Christ Jesus is not left to the quibbles or casuistry of polemic divines or critics, but receives the thing, and the testimony of it, immediately from God himself. And were not the testimony of the state thus given, no man could possibly have any assurance of his salvation which would beget confidence and love. If to any man his acceptance with God be hypothetical, then his confidence must be so too. His love to God must be hypothetical, his gratitude hypothetical, and his obedience also. If God had forgiven me my sins, then I should love him, and I should be grateful, and I should testify this gratitude by obedience. But who does not see that these must necessarily depend on the IF in the first case. All this uncertainty, and the perplexities necessarily resulting from it, God has precluded by sending the Spirit of his Son into our hearts, by which we cry, *Abba, Father*: and thus our adoption into the heavenly family is testified and ascertained to us in the only way in which it can possibly be done, by the direct influence of the Spirit of God. Remove this from Christianity, and it is a dead letter.

Verse 16. *The Spirit itself beareth witness with our spirit*.] That same Spirit, the Spirit of adoption; that is, the Spirit who witnesses this adoption; which can be no other than the Holy Ghost himself, and certainly cannot mean any disposition or affection of mind which the adopted person may feel; for such a disposition must arise from a knowledge of this adoption, and the knowledge of this adoption cannot be

what is the mind of the Spirit; ^a because he maketh intercession for the saints ^b according to the will of God.

28 And we know that all things work together for good to them that love God; to them ^c who are the called according to his purpose.

29 For whom ^d he did foreknow, ^e he also did predestinate ^f to be conformed to the image of his Son, ^g that he might be the first born among many brethren.

30 Moreover whom he did predestinate, them he also ^h called: and whom he called, them he also ⁱ justified: and whom he justified, them he also ^j glorified.

31 What shall we then say to these things? ^k If God be for us, who can be against us?

ix. 11, 23, 24. 2 Tim. i. 9.—^a See Exod. xxxiii. 12, 17. Ps. i. 6. Jer. i. 5. Matt. vii. 23. Ch. xi. 2. 2 Tim. ii. 19. 1 Pet. i. 2.—^b Eph. i. 5, 11.—^c John xvii. 22. 2 Cor. iii. 18. Phil. iii. 21. 1 John iii. 2.—^d Col. i. 15, 18. Heb. i. 6. Rev. i. 5.—^e Ch. i. 6. ix. 24. Eph. iv. 4. Heb. ix. 15. 1 Pet. ii. 9.—^f 1 Cor. vi. 11.—^g John xvii. 22. Eph. ii. 6.—^h Num. xiv. 9. Ps. cxviii. 6.

given by any human or earthly means; it must come from God himself: therefore the reference must be to that Spirit, by whom alone the knowledge of the adoption is witnessed to the soul of the believer.

With our spirit.] In our understanding, the place or recipient of light and information; and the place or faculty to which such information can properly be brought. As the window is the proper medium to let the light of the sun into our apartments, so the understanding is the proper medium of conveying the Spirit's influence to the soul. We, therefore, have the utmost evidence of the fact of our adoption which we can possibly have; we have the word and Spirit of God; and the word sealed on our spirit by the Spirit of God. And this is not a momentary influx: if we take care to walk with God, and not grieve the Holy Spirit, we shall have an abiding testimony; and while we continue faithful to our adopting Father, the Spirit that witnesses that adoption will continue to witness it; and hereby we shall know that we are of God by the Spirit which he giveth us.

Verse 17. *And if children, then heirs*.] For the legitimate children can alone inherit the estate. This is not an estate to which they succeed in consequence of the death of a former possessor; it is like the promised land, given by God himself, and divided among the children of the family.

Heirs of God.] It is neither an earthly portion nor a heavenly portion; but God himself, who is to be their portion. It is not heaven they are to inherit; it is God, who is infinitely greater and more glorious than heaven itself.

Joint heirs with Christ.] Partaking of the same eternal glory with the glorified human nature of Christ.

If so be that we suffer with him.] Observe how prudently the apostle advances to the harsh affair of suffering. He does not mention it till he had raised up their thoughts to the highest object of joy and pleasure—the happiness and glory of a joint inheritance with the ever-blessed Son of God.

Verse 18. *For I reckon that the sufferings, &c.*] If the glory that is to be revealed be the enjoyment of God himself (see above), then the sufferings of this life, which, when compared with eternity, are but as for a moment, are not worthy to be put in competition with this glory which shall be revealed in us.

Verse 19. *For the earnest expectation of the creature*.] There is considerable difficulty in this and the four following verses: and the difficulty lies chiefly in the meaning of the word which we translate the creature, and creation. Some think that by it the brute creation is meant; others apply it to the Jewish people; others to the godly; others to the Gentiles; others to the good angels; and others to the fallen spirits, both angelic and human. Dissertations without end have been written on it; and it does not appear that the Christian world has come to any general agreement on the subject.

The scope and design of Saint Paul in this and the following verses may be thus summed up:—The apostle shows that the whole creation is in a suffering state, into which it has been brought by the disobedience of one man, Adam;

32 * He that spared not his own Son, but ^b delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? ^c *It is* God that justifieth.

34 ^d Who is he that condemneth? *It is* Christ that died, yea rather, that is risen again, ^e who is even at the right hand of God, ^f who also maketh intercession for us.

*Ch. v. 6, 10.—^bCh. iv. 25.—^cIsa. i. 8, 9. Rev. xii. 10, 11.—^dJob xxxiv. 29.—^eMark xvi. 19. Col. iii. 1. Heb. i. 3. viii. 1. xii. 1. 1 Pet. iii. 22.—^fHeb. vii. 25. ix. 24. 1 John ii. 1.—^gPs.

therefore, it was made subject to vanity—pain, sickness, and death; not willingly, for mankind had no part in that transgression which "brought death into the world and all our woe;" but God subjected the whole, purposing to afford them a deliverance, and infusing into every heart a hope that a more auspicious era should take place; and it is through the influence of this hope, which every man possesses, that the present ills are so patiently borne, because all are expecting better days. The great deliverer is the Messiah, and the gospel days the auspicious era which God intended to bring forward. They who believe in Christ with a heart unto righteousness are freed from the bondage of their sinful corruption, and brought into the glorious liberty of the sons of God; and they look forward with joyous expectation, waiting for the general resurrection, when their bodies also shall be redeemed from corruption, and the whole man, body and soul, be adopted into the family of heaven ABOVE, as their souls had been previously adopted into the family of faith BELOW. And although it may be said that the redemption provided by the gospel cannot be an object of hope to those who have never heard of it; yet, as every man has hope, and this hope is inspired by God for this very purpose, that it may be the means of supporting them in the ills of life—and God, in inspiring it, had respect to the glorious state of Christianity—therefore it is this state, in effect, that the whole creation are longing for. So Jesus Christ is said by the prophet Haggai, ii. 7, to be the desire of all nations: and yet not one of the nations of the earth had, at that time, heard of him. And thus, as Dr. Whitby has very properly remarked, "desire and expectation are ascribed to creatures, in reference to things they want, and which tend to their advantage; notwithstanding they explicitly know nothing of them."

Verse 24. *For we are saved by hope*] We are supported and are comfortable in the expectation we have of receiving from the hand of our God all the good we need in the troubles and adversities of this life, and of having our bodies raised from corruption and death at the general resurrection.

Hope that is seen is not hope] As hope signifies the expectation of future good, so it necessarily supposes that the object of it is not seen, i. e., not enjoyed; for to see, in scripture language, sometimes signifies to enjoy. The hope that is seen, that is, enjoyed, is no longer hope, it is fruition; and a man cannot hope for that which he has in his possession.

Verse 25. *But if we hope for that we see not*] If we have a well-grounded expectation of our resurrection and final glorification, knowing that such things are necessarily future, and must for a certain time be delayed; then do we patiently wait for them, continue patiently to endure the common ills of life, and whatever tribulations we may be exposed to in consequence of our Christian profession; for we know, FAITHFUL is he who has promised. Hope is a sort of universal blessing, and one of the greatest which God has granted to man. To mankind, in general, life would be intolerable without it; and it is as necessary as faith is, even to the followers of God.

Verse 26. *The Spirit also helpeth our infirmities*] The same Spirit, mentioned before as bearing witness with ours that we are the children of God; and consequently it is not a disposition or frame of mind, for the disposition of our mind surely cannot help the infirmities of our minds.

The Greek word is very inadequately expressed by *helpeth*. It signifies such assistance as is afforded by persons to each other, who mutually bear the same load, or carry it between them. He who prays receives help from the Spirit of God; but he who prays not receives no such help. Whatever our strength may be, we must put it forth, even while most implicitly depending on the strength of God himself.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, ^a For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 ^b Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor

xliv. 22. 1 Cor. xv. 30, 31. 2 Cor. iv. 11.—^a 1 Cor. xv. 57. 2 Cor. ii. 14. 1 John iv. 4. v. 4, 5. Rev. xii. 11.

For we know not what we should pray for as we ought] And should therefore be liable to endless mistakes in our prayers, if suitable desires were not excited by the Holy Spirit and power received to bring these desires, by prayer, before the throne of grace.

But the Spirit itself] The same Spirit, viz., the Spirit that witnesses of our adoption and sonship, ver. 15, 16, makes intercession for us. Surely if the apostle had designed to teach us that he meant our own sense and understanding by the Spirit, he never could have spoken in a manner in which plain common sense was never likely to comprehend his meaning. Besides, how can it be said that our own spirit, our filial disposition, bears witness with our own spirit; that our own spirit helps the infirmities of our own spirit; that our own spirit teaches our own spirit that of which it is ignorant; and that our own spirit maketh intercession for our own spirit, with groanings unutterable? This would have been both incongruous and absurd. We must therefore understand these places of that help and influence which the followers of God receive from the Holy Ghost; and consequently, of the fulfilment of the various promises relative to this point which our Lord made to his disciples, particularly in John xiv. 16, 17, and 25; xv. 26, 27; xvi. 7; and particularly ver. 15, 14.

Verse 27. *He maketh intercession for the saints*] The word signifies to apply one's self to a person in behalf of another; to intercede or negotiate for. Our Lord makes intercession for us, by negotiating and managing, as our friend and agent, all the affairs pertaining to our salvation. And the Spirit of God makes intercession for the saints, not by the supplication of God on their behalf, but by directing and qualifying their supplications in a proper manner, by his agency and influence upon their hearts; which, according to the gospel scheme, is the peculiar work and office of the Holy Spirit.

According to the will of God.] According to the mind, intention, or design of God. And thus the prayers which we offer up, and the desires which subsist in the unutterable groanings, are all such as are pleasing in the sight of God.

From all this we learn that a fluency in prayer is not essential to praying: a man may pray most powerfully, in the estimation of God, who is not able to utter even one word. The unutterable groan is big with meaning, and God understands it, because it contains the language of his own Spirit.

Verse 28. *And we know that all things work together for good to them that love God*] To understand this verse aright let us observe: 1. That the persons in whose behalf all things work for good are they who love God, and, consequently, who live in the spirit of obedience. 2. It is not said that all things shall work for good, but that they work now in the behalf of him who loveth now; for both verbs are in the present tense. 3. All these things work together; while they are working, God's providence is working, his Spirit is working, and they are working TOGETHER with him. And whatever troubles, or afflictions, or persecutions may arise, God presses them into their service; and they make a part of the general working, and are caused to contribute to the general good of the person who now loves God, and who is working by faith and love under the influence and operation of the Holy Ghost. They who say sin works for good to them that love God speak blasphemous nonsense.

To them who are called according to his purpose.] Dr. Taylor translates, the invited; and observes that it is a metaphor taken from inviting guests, or making them welcome to a feast. Our being called or invited, according to God's purpose, proves that all things work for our good, on the supposition that we love God, and not otherwise.

life, nor angels, nor * principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature,

* Eph. i. 21. vi. 12. Col. 16.

For our *loving God*, or making a due improvement of our calling, is evidently inserted by the apostle to make good his argument. He does not pretend to prove that all things shall concur to the everlasting happiness of all that are called; but only to those of the called who *love God*. But you will say: How is it evident and unquestionable that we are called? I answer: From our being in the visible church, and professing the faith of the gospel. As for what is termed *effectual calling*, as distinguished from the general invitations of the gospel, it is a distinction which divines have invented without any warrant from the sacred writings.

Verse 29. *For whom he did foreknow, &c.* To foreknow, here, signifies to design before, as at the first forming of the scheme; to bestow the favour and privilege of being God's people upon any set of men, chap. xi. 2. This is the foundation or first step of our salvation; namely the purpose and grace of God, which was given us in Christ Jesus, before the world began. 2 Tim. i. 9. Then, he *knew* or favoured us; for in this sense the word to know is taken in a great variety of places, both in the Old and New Testaments. And as he *knew* the GENTILES then, when the scheme was laid, and before any part of it was executed, consequently, in reference to the execution of this scheme, he *foreknew* us. This is the first step of our salvation, and the end or finishing of it is our conformity to the Son of God in eternal glory, ver. 17, which includes and supposes our moral conformity to him. When God *knew* us, at the forming of the gospel scheme; or, when he intended to bestow on us the privilege of being his people; he then *destinated* or designed us to be conformed to the image of his Son; and, as he *destinated* or *determined* us then to this very high honour and happiness, he *pre-destinated*, *fore-ordained*, or *pre-determined* us to it. Thus we are to understand the foundation and finishing of the scheme of our salvation. The foundation is the foreknowledge, or gracious purpose of God; the finishing is our being joint heirs with Christ. For, we must understand his foreknowing, predestinating, calling, and justifying, in relation to his glorifying; and that none are finally glorified, but those who, according to his purpose, are conformed to the image of his Son. Taylor.

The first-born among many brethren.] That he might be the chief or head of all the redeemed: for his human nature is the first fruits of the resurrection from the dead; and He is the first human being that, after having passed through death, was raised to eternal glory.

Verse 30. *Whom he did predestinate, &c.* The Gentiles, whom He determined to call into his church with the Jewish people, He called—He invited by the preaching of the gospel, to believe on his Son Jesus Christ. It is worthy of note, that all that is spoken here refers to what had already taken place; for the calling, justifying, and glorifying, are here represented as having already taken place, as well as the foreknowing and the predestinating. It is therefore reasonable to suppose that the apostle refers to what God had already done among the Jews and Gentiles: though he may also speak of the things that were not, as though they were.

He also justified] Pardoned the sins of all those who with hearty repentance and true faith turned unto him.

He also glorified.] From all this we learn that none will be glorified who have not been sanctified and justified; that the justified are those who have been called or invited by the gospel of Christ; that those who have had this calling are they to whom God determined to grant this privilege—they did not choose this salvation first, but God sent it to them when they knew him not—and therefore the salvation of the Gentile world, as well as that of the Jews, comes through the gratuitous mercy of God himself, was the result of infinite designs, and stands on the same ground as the calling, &c., of the Jewish people. The words which we render glory, and to glorify, both mean to render illustrious, eminent, &c., &c., in various parts of the New Testament; and in this sense the verb is used, John xi. 4; xii. 28, 29; xiii. 31, 32; xiv. 13; xv. 8; xxi. 19; Acts iii. 18; and in chap. xi. 13: in none of which places eternal beatification can be intended. Here it seems to mean that those whom

shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

ii. 15. 1 Pet. iii. 22.

God had called into a state of justification he had rendered illustrious by innumerable gifts, graces, and privileges, in the same manner as he had done to the Israelites of old.

The whole of the preceding discourse will show that every thing here is conditional, as far as it relates to the ultimate salvation of any person professing the gospel of Christ; for the promises are made to character, and not persons, as some have most injudiciously affirmed. The apostle insists upon a character all along from the beginning of the chapter. The absolute necessity of holiness to salvation is the very subject of his discourse; this necessity he positively affirms, and establishes by the most solid arguments. At the very entrance of his argument here, he takes care to settle the connexion between our calling and our love and obedience to God, on purpose to prevent that mistake into which so many have fallen, through their great inattention to the scope of his reasoning. Ver. 28: *All things work together for good*—To whom? To them that LOVE GOD: to them that are called according to his purpose. To them that love God, because they are called according to his purpose; for those only who love God can reap any benefit by this predestination, vocation, or any other instance of God's favour.

Verse 31. *What shall we then say to these things?* As if he had said: What comfort may we derive from these doctrines? Why this: If God be for us, who can be against us? He who is infinitely wise has undertaken to direct us: He who is infinitely powerful has undertaken to protect us: He who is infinitely good has undertaken to save us. What cunning, strength, or malice can prevail against his wisdom, power, and goodness? None. Therefore we are safe who love God; and not only shall sustain no essential damage by the persecutions of ungodly men, but even these things work together for our good.

Verse 32. *He that spared not his own Son* And can we, his sincere followers, doubt of the safety of our state, or the certainty of his protection? No: for if he loved us, Gentiles and Jews, so intensely as to deliver up to death his own Son for us all, can he withhold from us any minor blessing? Nay, will he not, on the contrary, freely give us all things?

Verse 34. *Who is even at the right hand of God*] To which he has exalted our human nature, which he took in conjunction with his divinity; and there he maketh intercession for us—manages all the concerns of his own kingdom in general, and of every member of his church in particular.

Verse 35. *Who shall separate us from the love of Christ?* The question is not, Who shall separate the love of Christ from us? or prevent Christ from loving us? but, Who shall separate us from the love of Christ? Who or what shall be able to remove our affection from him? And the questions that immediately follow show that this is the sense of the passage; for the tribulation, distress, &c., which he enumerates, are things by which they might be affected, but by which Christ could not be affected; and, consequently, the question most evidently refers to their love to him who had first loved them, and, while it affords a strong presumption of their perseverance, furnishes a most powerful argument against apostasy.

Shall tribulation?] Grievous affliction, or, distress of any kind: from a word which signifies to compress, oppress, straiten, &c.; anything by which a man is rendered miserable.

Or distress?] A word of nearly the same import with the former, but more intense in its signification. It signifies straitness, being hemmed in on every side, without the possibility of getting out or escaping.

Or persecution?] Signifies such pursuing as an enemy uses in order to overtake the object of his malice, that he may destroy him.

Or famine?] The total want of bread, and all the necessities of life.

Or nakedness?] Being absolutely without clothing; forcibly expressed by the derivation of the word, having one's limbs only, being totally unclothed.

Or peril?] A state of extreme and continued danger, perplexing and distressing with grievous forebodings and alarms.

Or sword? Slaughter; the total destruction of life, and especially *beheading*, and such like, done by order of the civil magistrate; for the word is used in this Epistle, chap. xiii. 4, to signify the *authority* and *power* which he has of judicially terminating life; i. e., of inflicting *capital punishment*.

Verse 37. *Nay*] We abide faithful in the new covenant of our God; and HE is faithful who has promised to support and make us more than conquerors; i. e., to give us a complete *triumph* over sin, and death, and hell, not leaving one enemy unsubdued.

Verse 38. *For I am persuaded*] After the blessed experience we have had of support by the grace and Spirit of him that loved us, that neither fear of *death*, nor hope of *life*, nor evil *angels*, nor *principalities*, nor *powers*, persecuting us for Christ's sake; nor the *things* we endure at *present*, nor the *things* to *come*, whatever tribulation we may be called to suffer in future;

Verse 39. Nor *height*—of honour, nor *depth*—of ignominy, nor any other creature (nor any other thing whatever), shall be able to separate us, who love God, from the love of God, which he has vouchsafed to us in Christ Jesus. The confidence expressed by the apostle is as rational as it is bold. On the premises laid down by him, in reference to which he has most logically conducted his whole argument, the conclusion to which he arrives is as natural and forcible as it is legitimate. The permanency of the Christian Church, in all the tribulations it has endured from pagans and papists, is a full proof of the correctness of the apostle's reasoning. The true followers of Christ can never be forsaken by him. And His Church, which is founded on the rock, can never be shaken down by the tempests of persecution. And what God does for his church in general (the collective body of those who believe in the Lord Jesus, love, and obey him), he does for every individual in that body: no man that trusts in him can be confounded.

CHAPTER IX.

Paul expresses his great sorrow for the unbelief and obstinacy of the Jews, 1-3. Whose high privileges he enumerates, 4, 5. Points out the manner in which God has chosen to communicate the knowledge of his name to both Jews and Gentiles; and how he deals, whether in judgment or mercy, with individuals; and produces the cases of Abraham, Isaac, Jacob, Esau, and Pharaoh, 6-17. God shows mercy and judgment as he thinks proper, and none have a right to find fault with his proceedings, 18-20. He has the same power over the human race as the potter has over the clay, 21-23. The prophets predicted the calling of the Gentiles, and the rejection of the Jews, 24-29. The Gentiles have attained to the knowledge of God's method of saving sinners; while the Jews have not attained this knowledge, 30, 31. The reason why the Jews have not attained the salvation provided for them in the gospel, 32, 33.

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2^b That I have great heaviness and continual sorrow in my heart.

3 For^c I could wish that myself were^d accursed from Christ for my brethren, my kinsmen according to the flesh:

4^e Who are Israelites; ^fto whom pertaineth the

adoption, and ^gthe glory, and the ^h'covenants, and ⁱthe giving of the law, and ^kthe service of God, and ^lthe promises;

5^m Whose are the fathers, and ⁿof whom, as concerning the flesh, Christ came, ^owho is over all, God blessed for ever. Amen.

6^p Not as though the word of God hath taken none effect. For ^qthey are not all Israel, which are of Israel:

^a Ch. i. 9. 2 Cor. i. 23. xi. 31. xii. 19.—^b Ch. x. 1.—^c Exod. xxxii. 32.—^d Or, separated.—^e Deut. vii. 6.—^f Exod. iv. 22. Deut. xiv. 1. Jer. xxxi. 9.—^g 1 Sam. iv. 21. 1 Kings iii. 11. Ps. lxxiii. 2. lxxviii. 61.—^h Acts iii. 25. Heb. viii. 8, 9, 10.—ⁱ Or, testaments.—^j Ps. cxlvii. 19.—^k Heb. ix. 1.—^l Acts xiii. 32. Ch. iii. 2. Eph. ii.

12.—^m Deut. x. 15. Ch. xi. 28.—ⁿ Luke iii. 23. Ch. i. 8.—^o Jer. xxiii. 6. John i. 1. Acts xx. 28. Heb. i. 8. 1 John v. 20.—^p Num. xxiii. 19. Ch. iii. 3.—^q John viii. 39. Ch. ii. 23, 29. iv. 12, 16. Gal. vi. 16.

Verse 1. *I say the truth in Christ, I lie not*] This is one of the most solemn oaths any man can possibly take. He appeals to Christ as the searcher of hearts that he tells the truth; asserts that his conscience was free from all guile in this matter, and that the Holy Ghost bore him testimony that what he said was true. Hence we find that the testimony of a man's own conscience, and the testimony of the Holy Ghost, are two distinct things, and that the apostle had both at the same time.

Verse 3. *For I could wish that myself were accursed from Christ*] Very few passages in the New Testament have puzzled critics and commentators more than this. Every person saw the perfect absurdity of understanding it in a literal sense, as no man in his right mind could wish himself

eternally damned in order to save another, or to save even the whole world. And the supposition that such an effect could be produced by such a sacrifice, was equally absurd and monstrous. Therefore various translations have been made of the place, and different solutions offered. Let us examine the Greek text—"For I did wish myself to be an anathema FROM Christ (BY Christ, as some ancient MSS. read), for my brethren." As the verb is the 1st per. sing. of the imperfect tense, some have been led to think that St. Paul is here mentioning what *had* passed through his own mind when, filled with the love of God, he learned the rejection of the Jews; and that he only mentions it here as a thing which, in the effusions of his loving zeal, had been felt by him inconsiderately, and without any divine affluus lead-

7 * Neither, because they are the seed of Abraham, are they all children: but, In ^b Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these are not the children of God: but ^c the children of the promise are counted for the seed.

9 For this is the word of promise, ^d At this time will I come, and Sarah shall have a son.

10 And not only *this*; but when ^e Rebecca also had conceived by one, even by our father Isaac;

11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election, might stand, not of works, but of ^f him that calleth;)

12 It was said unto her, ^g The ^h elder shall serve the ⁱ younger:

13 As it is written, ^j Jacob have I loved, but Esau have I hated.

* Gal. iv. 23.—^b Gen. xxi. 12. Heb. xi. 18.—^c Gal. iv. 28.—^d Gen. xviii. 10, 14.—^e Gen. xxv. 21.—^f Ch. iv. 17. viii. 28.—^g Gen. xxv. 23.—^h Or, greater.—ⁱ Or, lesser.—^j Mal. i. 2, 3. See Deut. xxi. 15. Prov. xiii. 24. Matt. x. 37. Luke xiv. 26. John xii. 25.—^k Deut. xxxii. 4. 2 Chron. xix. 7. Job viii. 3. xxxiv. 10. Ps.

ing him to it; but that he does not intimate that now he felt any such unreasonable and preposterous wish. I am afraid this is but ill calculated to solve the difficulty.

The Greek word *anathema*, properly signifies any thing devoted to God, so as to be destroyed: it answers to the Hebrew *cherem*, which the Septuagint translate by it, and means either a thing or person separated from its former state or condition, and devoted to destruction. In this sense it is used, Deut. vii. 25, 26; Josh. vi. 17, 18; vii. 12.

It is certain that the word, both among the Hebrews and Greeks, was used to express a person devoted to destruction for the public safety. Such anathemas, or persons devoted to destruction for the public good, were common among all ancient nations. This one circumstance is sufficient to explain the word in this place. Paul desired to be devoted to destruction, as the Jews then were, in order to redeem his countrymen from this most terrible excision. And, as Christ may be considered as devoting them to destruction (see Matt. xxiv), Paul is willing that in their place Christ should devote him: for I could wish myself to be devoted BY Christ, to that temporal destruction to which he has adjudged the disobedient Jews, if by doing so I might redeem them. This, and this alone, seems to be the meaning of the apostle's wish.

Verse 4. Who are Israelites] Their very name of Israelites implied their very high dignity; they were a royal nation; princes of the most high God.

The adoption] The Israelites were all taken into the family of God, and were called his sons and first-born, Exod. iv. 22; Deut. xiv. 1; Jer. xxxi. 9; Hos. xi. 1; and this adoption took place when God made the covenant with them at Horeb.

The glory] The manifestation of God among them; principally by the cloud and pillar, and the Shekinah, or divine presence, appearing between the cherubim over the mercy-seat. These were peculiar to the Jews; no other nation was ever thus favoured.

The covenants] The covenants made with Abraham, both that which relates to the spiritual seed, and that which was peculiar to his natural descendants, Gal. iii. 16, 17; which covenants were afterwards renewed by Moses, Deut. xxxi. 1.

The giving of the law] The revelation of God by God himself, containing a system of moral and political precepts. This was also peculiar to the Jews; for to no other nation had he ever given a revelation of his will.

The service] The particular ordinances, rites, and ceremonies of their religious worship; and especially the sacrificial system, so expressive of the sinfulness of sin and the holiness of God.

The promises] The land of Canaan, and the blessings of the Messiah and his kingdom; which promises had been made and often repeated to the patriarchs and to the prophets.

Verse 5. Whose are the fathers] Abraham, Isaac, Jacob,

14 What shall we say then? ^k Is there unrighteousness with God? God forbid.

15 For he saith to Moses, ^l I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For ^m the scripture saith unto Pharaoh, ⁿ Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For ^o who hath resisted his will?

20 Nay but, O man, who art thou that ^p repliest against God? ^q Shall the thing formed say to him that formed it, Why hast thou made me thus?

xxii. 15.—^r Exod. xxxiii. 19.—^s See Gal. iii. 8, 22.—^t Exod. ix. 16.—^u 2 Chron. xx. 6. Job ix. 12. xlii. 13. Dan. iv. 35.—^v Or, answerest again: or, disputest with God? Job xxxiii. 13.—^w Isa. xxix. 16. xiv. 9. lxiv. 8.

Joseph, the twelve patriarchs, Moses, Joshua, Samuel, David, &c. &c., without controversy, the greatest and most eminent men that ever flourished under heaven.

And of whom, as concerning the flesh, Christ came] These ancestors were the more renowned, as being the progenitors of the human nature of the MESSIAH. Christ, the Messiah, according to the flesh, sprang from them. But this Messiah was more than man, he is God over all; the very Being who gave them being, though he appeared to receive a being from them.

Here the apostle most distinctly points out the twofold nature of our Lord—his eternal Godhead and his humanity; and all the transpositions of particles, and alterations of points in the universe, will not explain away this doctrine. As this verse contains such an eminent proof of the deity of Christ, no wonder that the opposers of his divinity should strive with their utmost skill and cunning to destroy its force.

Verse 6. Not as though the word of God hath taken none effect.] This awful dispensation of God towards the Jews is not inconsistent with the veracity of the divine promise; for even the whole body of natural-born Jews are not the whole of the Israelites comprehended in the promise. Abraham is the father of many nations; and his seed is not only that which is of the law, but that also which is of the faith of Abraham, chap. iv. 16, 17. The Gentiles were included in the Abrahamic covenant as well as the Jews; and therefore the Jews have no exclusive right to the blessings of God's kingdom.

Verse 7. Neither, because they are the seed of Abraham, &c.] Nor can they conclude, because they are the natural descendants of Abraham, that therefore they are all of them, without exception, the children of whom the promise is to be fulfilled.

But, In Isaac shall thy seed be called.] The promise is not confined to immediate natural descent, but may be accomplished in any part of Abraham's posterity.

Verse 8. That is, They which are the children of the flesh.] Whence it appears that not the children who descended from Abraham's loins, nor those who were circumcised as he was, nor even those whom he might expect and desire, are therefore the church and people of God; but those who are made children by the good pleasure and promise of God, as Isaac was, are alone to be accounted for the seed with whom the covenant was established.

Verse 9. For this is the word of promise, &c.] It should be considered that the apostle, in this and the following quotations, does not give us the whole of the text which he intends should be taken into his argument, but only a hint or reference to the passages to which they belong; directing us to recollect or peruse the passage, and there view and judge of the argument.

Verse 10. And not only this] A Jew might object: "Ismael was rejected, not by the sovereign will of God, but because he was the son of the handmaid or bond-woman, and therefore unworthy to be the peculiar seed; but observe,

21 Hath not the 'potter power over the clay, of the same lump to make ^bone vessel unto honour, and another unto dishonour?

22 *What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering 'the vessels of wrath 'fitted 'to destruction:*

23 And that he might make known 'the riches of his glory on the vessels of mercy, which he had 'afore prepared unto glory,

* Prov. xvi. 4. Jer. xviii. 6. Wisd. xv. 7.—^b2 Tim. ii. 20.—^c1 Thess. v. 9.—^dOr, made up.—^e1 Pet. ii. 8. Jude iv.—^fCh. ii. 4.

this was not the only limitation of the seed of Abraham with regard to inheriting the promise, for when Rebecca was with child by that one person of Abraham's issue to whom the promise was made, namely, our father Isaac, she went to inquire of the Lord, Gen. xxv. 22, 23: *And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.*

Verse 11. *For the children being not yet born*] As the word *children* is not in the text, the word *nations* would be more proper: for it is of *nations* that the apostle speaks, as the following verses show, as well as the history to which he refers.

Neither having done any good] To merit the distinction of being made the peculiar people of God; *nor evil*, to deserve to be left out of this covenant, and the distinguishing national blessings which it conferred; *that the purpose of God according to election might stand*—that such distinctions might appear to depend on nothing but God's free choice, not of works, or any desert in the people or nations thus chosen; but of the mere purpose of him who calleth any people he pleases, to make them the depositaries of his especial blessings, and thus to distinguish them from all others.

Verse 12. *The elder shall serve the younger*] That these words are used in a national, and not in a personal sense, is evident from this: that, taken in the latter sense, they are not true, for Jacob never did exercise any power over Esau, nor was Esau ever subject to him. Jacob on the contrary, was rather subject to Esau, and was sorely afraid of him; and, first, by his messengers, and afterwards personally, acknowledged his brother to be his lord, and himself to be his servant, see Gen. xxxii. 4, xxxiii. 8, 13. And hence it appears that neither Esau nor Jacob, nor even their posterities, are brought here by the apostle as instances of any personal reprobation from eternity: for, it is very certain that very many, if not the far greatest part, of Jacob's posterity were wicked, and rejected by God; and it is not less certain that some of Esau's posterity were partakers of the faith of their father Abraham.

If neither the prophet nor the apostle speaks of the persons of Jacob or Esau, but of their posterity, then it is evident that neither the love of God to Jacob, nor the hatred of God to Esau, were such, according to which the eternal states of men, either in happiness or misery, are to be determined; nor is there here any scriptural or rational ground for the decree of unconditional personal election and reprobation, which, comparatively, modern times have endeavoured to build on these scriptures. For, 1. It is here proved that Esau is not mentioned under any personal consideration, but only as the head of his posterity. 2. The testimony of scripture amply proves that all Esau's posterity were not, even in this sense, reprobated; nor all Jacob's posterity elected. 3. Neither does that service, or subjugation to Jacob, which the divine oracle imposed on Esau, import any such reprobation as some contend for; as the servant may be elected, while the master himself is in a state of reprobation. 4. Were it even granted that servitude did import such a reprobation, yet it is certain that Esau, in person, never did serve Jacob. 5. Nor does the hatred of God against Esau import any such reprobation of the person of Esau, because it is demonstrable that it related, not to Esau personally, but to his posterity. 6. The scope of the apostle's reasoning is to show that God is the sovereign of his own ways, has a right to dispense his blessings as he chooses, and to give salvation to mankind, not in the ways of their de-

24 Even us, whom he hath called, ^anot of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, 'I will call them my people, which were not my people; and her beloved, which was not beloved.

26 'And it shall come to pass, *that* in the place where it was said unto them, *Ye are not my people; there shall they be called the children of the living God.*

27 Esaias also crieth concerning Israel, ^aThough

Eph. i. 7. Col. i. 27.—^aCh. viii. 28, 29, 30.—^bCh. iii. 29.—^cHos. ii. 23. 1 Pet. ii. 10.—^dHos. i. 10.—^eIsa. x. 22, 23.

ing, but in that way that is most suitable to his infinite wisdom and goodness.

Therefore, 1. He chose the Jewish people from all others, and revealed himself to them. Thus *they* were the elect, and all the nations of mankind reprobate. 2. When the fulness of the time came he revealed himself also to the Gentiles, who gladly received the gospel; and the Jews, rejecting it, were cast off. Thus the elect became reprobate, and the reprobate, elect. 3. He published to all mankind that the pardon of sin could and should be obtained ONLY by faith in his son Jesus, and not by any obedience to any law. 4. That no personal, absolute, eternal reprobation of Esau can have been intended, we learn from this; that he was most amply reconciled to his brother, who had so deeply wronged and offended him, by depriving him of his birthright and his blessing: and his having forgiven his brother his trespasses, was no mean proof that God had forgiven him. See our Lord's words, Matt. vi. 14. Therefore there can be assigned no competent ground of his damnation, much less of his personal reprobation from all eternity. 5. And were such a personal reprobation intended, is it not shocking to suppose that the God of endless mercy, in whose sight his pious parents had found favour, should inform them, even before their child was born, that he had absolutely consigned him by an irrevocable decree to eternal damnation? A message of such horrid import coming immediately from the mouth of God, to a tender, weak, and delicate woman, whose hour of travail with two children was just at hand, could not have failed to produce abortion, and destroy her life. But the parents perfectly understood their God, and saw no decree of reprobation in his message; two manner of nations in thy womb—and the elder shall serve the younger. 6. There is no reason worthy the most wise and gracious God, why he should make known to the world, such a thing concerning Esau, who was yet unborn, that he had reprobated him from all eternity. Such a revelation could be of no spiritual advantage or edification to mankind, but rather of a malignant influence, as directly occasioning men to judge hardly of their Maker, and to conceive of him as no faithful Creator; as having no care, no love, no bowels of compassion towards the workmanship of his own hands.

Verse 14. *What shall we say then?*] Shall we suggest that God's bestowing peculiar privileges in this unequal manner, on those who otherwise are in equal circumstances, is inconsistent with justice and equity? By no means. Whatever God does is right, and he may dispense his blessings to whom and on what terms he pleases.

Verse 15. *For he saith to Moses, I will have mercy, &c.*] The words of God to Moses, Exod. xxxiii. 19, show that God has a right to dispense his blessings as he pleases. As if he had said: I will make such a display of my perfections as shall convince you that my nature is kind and beneficent; but know, that I am a debtor to none of my creatures. My benefits and blessings are merely from my own good will: nor can any people, much less a rebellious people, challenge them, as their due in justice or equity. And therefore I now spare the Jews; not because either you, who intercede for them, or they themselves have any claim upon my favour, but of my own free and sovereign grace I choose to show them mercy and compassion. I will give my salvation in my own way, and on my own terms. He that believeth on my son Jesus shall be saved; and he that believeth not shall be damned. This is God's ultimate design; this purpose he will never change; and this he has fully declared in the everlasting gospel. This is the grand DECREE of reprobation and election.

the number of the children of Israel be as the sand of the sea, "a remnant shall be saved :

28 For he will finish ^b the work, and cut ^{it} short in righteousness : "because a short work will the Lord make upon the earth.

29 And as Esaias said before, ^d Except the Lord of Sabaoth had left us a seed, "we had been as Sodom, and been made like unto Gamorrha.

* Ch. xi. 5.—^b Or, the account.—* Isa. xxviii. 22.—^d Isa. i. 9. Lam. iii. 22.

Verse 16. *So then, it is not of him that willeth, &c.*] I conclude, therefore, from these several instances, that the making or continuing any body of men the peculiar people of God, is righteously determined; not by the judgment, hopes, or wishes of men, but by the will and wisdom of God alone.

Verse 17. *For the scripture saith unto Pharaoh*] Exod. ix. 16, 17: I have restored thee to health by removing the boils and blains, and by respiting thy deserved destruction to a longer day, that I may, in thy instance, give such a demonstration of my power in thy final overthrow, that all mankind may learn that I am God, the righteous Judge of all the earth, the avenger of wickedness. See this translation of the original vindicated in my notes on Exod. ix. 15, 16; and, about the *hardening* of Pharaoh, see the notes on those places where the words occur in the same book.

Verse 18. *Therefore hath he mercy on whom he will*] This is the apostle's conclusion from the facts already laid down: that God, according to his own will and wisdom, in perfect righteousness, bestows *mercy*; that is to say, his blessings, upon one part of mankind, while he suffers another part to go on in the abuse of his goodness and forbearance, hardening themselves in sin, till he brings upon them a most just and exemplary punishment, unless this be prevented by their deep repentance and general return to God through Jesus the promised, the real Messiah.

Verse 19. *Why doth he yet find fault?*] The question here is: If God's glory be so highly promoted and manifested by our obstinacy, and he suffers us to proceed in our hardness and infidelity, why does he find fault with us, or punish us for that which is according to his good pleasure?

Verse 20. *Nay but, O man, who art thou*] As if he had said: Weak, ignorant man, darest thou retort on the infinitely good and righteous God? God hath made, created, formed the Jewish nation; and shall the thing formed, when it hath corrupted itself, pretend to correct the wise and gracious Author of its being, and say, *Why hast thou made me thus?*

Verse 21. *Hath not the potter power over the clay*] The reference to this parable, Jer. xviii. 1, &c., shows most positively that the apostle is speaking of men, not *individually*, but *nationally*; and it is strange that men should have given his words any other application with this scripture before their eyes.

Verse 22. *What if God, willing to shew his wrath*] The apostle refers here to the case of Pharaoh and the Egyptians, and to which he applies Jeremiah's parable of the potter, and, from them, to the then state of the Jews.

But there is not a word of their final *damnation*; much less that either *they* or any *others* were, by a sovereign decree, reprobated from all eternity; and that their very sins, the proximate cause of their punishment, were the necessary effect of that decree which had from all eternity doomed them to endless torments. As such a doctrine could never come from God, so it never can be found in the words of his apostle.

Verse 23. *And that he might make known*] God endured, with much long-suffering, the vessels of wrath: 1. To shew his wrath, and to make his power known. And also, 2. That he might make known the riches of his glory on the vessels of mercy.

Which he had afore prepared unto glory] The Jews were fitted for destruction long before: but the fittest time to destroy them was after he had prepared the believing Gentiles unto glory. For the rod of the Messiah's strength was to be sent out of Zion, Ps. cx. 2. The Jewish nation was to supply the first preachers of the gospel, and from Jerusalem their sound was to go forth into all the earth. Therefore the Jewish state, notwithstanding its corruptions, was to be

30 What shall we say then? "That the Gentiles, which followed not after righteousness, have attained to righteousness, "even the righteousness which is of faith.

31 But Israel, ^b which followed after the law of righteousness, "hath not attained to the law of righteousness.

32 Wherefore? Because *they sought it not by faith,*

* Isa. xlii. 19. Jer. i. 40.—* Ch. iv. 11. x. 20.—* Ch. i. 17.—^b Ch. x. 2. xl. 7.—Gal. v. 4.

preserved till the Messiah came, and even till the gospel preached by the apostles had taken deep root in the Gentile world. Another thing which rendered the time when the Jewish polity was overthrown the most proper, was this, because then the immediate occasion of it was the extensiveness of the divine grace. They would not have the Gentiles admitted into the church of God; but contradicted, and blasphemed, and rejected the Lord that bought them: thus, then, the extensiveness of the divine grace occasioned their infidelity, ver. 33; chap. x. 3; xi. 11, 12, 15, 28, 30. Thus the Jews were diminished by that abundance of grace which has enriched the Gentiles. And so the grace of God was illustrated; or, so God made known the riches of his glory on the vessels of mercy—the apostles and primitive believers among the Jews, and the Gentile world which received the gospel by the preaching of the apostles and their successors.

Verse 24. *Even us, whom he hath called*] All the Jews and Gentiles who have been invited by the preaching of the gospel to receive justification by faith in our Lord Jesus Christ, and have come to the gospel feast on this invitation.

Verse 25. *As he saith also in Hosea*] The prophet Hosea, from whom, chap. ii. ver. 23, this quotation is taken. The apostle shows that this calling of the Gentiles was no fortuitous thing, but a firm purpose in the divine mind, which he had largely revealed to the prophets; and by opposing the calling of the Gentiles, the Jews in effect renounced their prophets, and fought against God.

Verse 26. *And it shall come to pass, &c.*] As if he had said: The decrease of numbers in the church, by God's utterly taking away the ten tribes, shall be well supplied by what shall afterwards come to pass, by calling the Gentiles into it. They, the rejected Jews, which had been the people of God, should become a *Lo-ammi*—not my people. On the contrary, they, the Gentiles, who had been a *Lo-ammi*—not my people, should become the children of the living God.

Verse 27. *Esaias also crieth*] The apostle pursues his argument, which had for its object the proof that God, for their infidelity, had rejected the great body of the Jews, and that but a few of them would embrace the gospel, and be saved from that besom of destruction which was now coming to sweep them and their state away.

Verse 28. *For he will finish the work, and cut it short, &c.*] These appear to be forensic terms, and refer to the conclusion of a judicial proceeding; the Lord has tried and found them guilty, and will immediately execute upon them the punishment due to their transgressions.

Verse 29. *And as Esaias said before*] What God designs to do with the Jews at present, because of their obstinacy and rebellion, is similar to what he has done before, to which the same prophet refers, chap. i. 9.

Instead of remnant, *sard*, both the Septuagint and the apostle, have *sperma*, a seed, intimating that there were left enough of the righteous to be a seed for a future harvest of true believers. So the godly were not destroyed from the land; some remained, and the harvest was in the days of the apostles.

Verse 30. *What shall we say then?*] What is the final conclusion to be drawn from all these prophecies, facts, and reasonings?

Verse 31. *But Israel, which followed after*] But the Jews, who have hitherto been the people of God, though they have been industrious in observing a rule by which they supposed they could secure the blessings of God's peculiar kingdom, yet have not come up to the true and only rule by which those blessings can be secured.

Verse 32. *Wherefore?*] And where lies their mistake? Being ignorant of God's righteousness—of his method of

but as it were by the works of the law. For ^a they stumbled at that stumbling-stone;

33 As it is written, ^b Behold, I lay in Sion a

stumbling-stone and rock of offence: and ^c whosoever believeth on him shall not be ^d ashamed.

^a Luke ii. 34. 1 Cor. i. 29.—^b Ps. cxviii. 22. Isa. viii. 14. xxviii. 16. Matt. xxi. 42. 1 Pet. ii. 6, 7, 8.

^c Ch. x. 11.—^d Or, confounded.

saving sinners by faith in Christ, *they went about to establish their own righteousness*—their own method of obtaining everlasting salvation. But, finding that the gospel sets our special interest in God and the privileges of his church on a different footing, they are offended, and refuse to come into it.

Verse 33. *As it is written, Behold, I lay in Sion*] Christ, the Messiah, is become a stone of stumbling to them: and thus what is written in the prophecy of Isaiah is verified in their case, Isa. viii. 14; xxviii. 16: *Behold, I lay in Sion, i. e., I shall bring in my Messiah; but he shall be a widely different person from him whom the Jews expect; for, whereas*

they expect the Messiah to be a *mighty secular prince*, and to set up a *secular kingdom*, he shall appear a *man of sorrows* and *acquainted with griefs*; and redeem mankind, not by his sword or secular power, but by his *humiliation, passion, and death*. Therefore they will be *offended* at him and reject him, and think it would be *reproachful* to trust in such a person for salvation.

And whosoever believeth on him] But so far shall any be from *confusion or disappointment* who believes in Christ; that on the contrary, every genuine believer shall find salvation—the remission of sins here, and eternal glory hereafter.

CHAPTER X.

The Apostle expresses his earnest desire for the salvation of the Jews, 1. Having a zeal for God, but not according to knowledge, they sought salvation by works, and not by faith in Christ, 2-4. The righteousness which is of

the Lord shall be saved, 11-13. What is necessary to salvation, believing, hearing, preaching, a divine mission, the gospel, and obedience to its precepts, 14-16. Faith comes by hearing, 17. The universal spread of the gospel predicted by the prophets, 18-20. The ingratitude and disobedience of the Israelites, 21.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record ^a that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of ^b God's righteousness, and going about to establish their own ^c righteousness, have not submitted themselves unto the righteousness of God.

4 For ^d Christ is the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, ^e That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, ^f Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? ^g The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That ^h if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righte-

^a Acts xxi. 20. xxii. 3. Gal. i. 14. iv. 17. See ch. ix. 31.—^b Ch. i. 17. ix. 30.—^c Phil. iii. 9.—^d Matt. v. 17. Gal. iii. 24.—^e Lev. xviii. 5. Neh. ix. 29. Ezek. xx. 11, 13, 21. Gal. iii. 12.—^f Deut.

xxx. 12, 13.—^g Deut. xxx. 14.—^h Matt. x. 32. Luke xii. 8. Acts viii. 37.

Verse 1. *My heart's desire, &c.*] Though the apostle knew that the Jews were now in a state of rejection, yet he knew also that they were in this state through their own obstinacy, and that God was still waiting to be gracious, and consequently, that they might still repent and turn to him.

Verse 2. *They have a zeal of God*] By this fine apology for them, the apostle prepares them for the harsher truths which he was about to deliver.

Verse 3. *For—being ignorant of God's righteousness*] Not knowing God's method of saving sinners, which is the only proper and efficient method: *and going about to establish their own righteousness*—seeking to procure their salvation by means of their own contriving; *they have not submitted*—they have not bowed to the determinations of the Most

High, relative to his mode of saving mankind, viz., through faith in Jesus Christ, as the only available sacrifice for sin—the end to which the law pointed.

Verse 4. *For Christ is the end of the law*] Where the law ends, Christ begins. The law ends with representative sacrifices; Christ begins with *real* offering. The law is our schoolmaster to lead us to Christ; it cannot save, but it leaves us at his door, where alone salvation is to be found. Christ as an atoning sacrifice for sin was the grand object of the whole sacrificial code of Moses; his passion and death were the fulfilment of its great object and design. Therefore every Jew who rejected Christ rejected salvation, and that very salvation which the law witnessed and required, and which could not be had but through Christ alone.

Verse 5. *For Moses describeth the righteousness which is*

ousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, ^a Whosoever believeth on him shall not be ashamed.

12 For ^b there is no difference between the Jew and the Greek: for ^c the same Lord over all ^d is rich unto all that call upon him.

13 ^e For whosoever shall call ^f upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear ^g without a preacher?

15 And how shall they preach, except they be sent? as it is written, ^h How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But ⁱ they have not all obeyed the gospel.

^a Isa. xxviii. 16. xlix. 23. Jer. xvii. 7. Ch. ix. 33.—^b Ch. iii. 22. Acts xv. 9. Gal. iii. 28.—^c Acts x. 36. Ch. iii. 29. 1 Tim. ii. 5. Eph. i. 7. ii. 4, 7.—^d Joel ii. 32. Acts ii. 21.—^e Acts ix. 14.—^f Tit. i. 3.—^g Isa. lii. 7. Nah. i. 15.—^h Ch. iii. 3. Heb. iv. 2.—ⁱ Isa.

of the law] The place to which the apostle refers, seems to be Lev. xviii. 5: *Ye shall therefore keep my statutes and my judgments; which if a man do, he shall live in them.* No man ever did, nor ever can fulfil that law, so as to merit salvation by the performance of it: for, as all have sinned and come short of the glory of God, they are all under the curse of the law. If, therefore, there were not such a provision as is made by the death of Christ, no soul could be saved.

Verse 6. *But the righteousness which is of faith*] As it is most evident that there can be no justification by works, as all are *sinful* and all in a *guilty* state; if God will grant salvation at all, it must be by *faith*: but faith must have an *object* and a *reason* for its exercise; the object is Jesus Christ—the reason is the infinite merit of his passion and death.

Who shall ascend into heaven? &c.] *Who*, by the practice of the law, can bring Christ down from heaven? or, when brought down, and crucified and buried, as a sacrifice for sin, who can bring him up again from the dead? Or the sense of the apostle may be this: They who will not believe in Christ crucified must in effect be seeking another Messiah to come down from heaven with a different revelation; or they who will not credit the doctrine that we preach concerning his resurrection seem in effect to say, Christ yet remains to be raised from the dead, and reign over the Jews as a mighty secular sovereign, subjecting the Gentile world to the sway of his righteous sceptre.

Verse 8. *But what saith it? The word is nigh thee*] There is no occasion to seek high or low for the saving power; the word of reconciliation is nigh. By the preaching of the gospel the doctrine of salvation is *nigh* thee, and the saving influence is *at hand*: it is in *thy mouth*, easy to be understood, easy to be *professed*: and in *thy heart*, if thou art upright before God, sincerely desiring to be saved on his own terms, not striving to establish thy own method of justification by the law, which must for ever be ineffectual, but submitting to the method of justification which God has devised.

Verse 9. *That if thou shalt confess, &c.*] Acknowledge the Lord Jesus Christ as the only Saviour. *Believe* in *thy heart* that he who died for thy offences has been raised for thy justification; and depend solely on him for that justification, and *thou shalt be saved*.

Verse 10. *For with the heart man believeth, &c.*] And be sincere in this: *for with the heart*, duly affected with a sense of guilt, and of the sufficiency of the sacrifice which Christ has offered, *man believeth unto righteousness*, believeth to receive justification; for this is the proper meaning of the term here, and in many other parts of this epistle; and *with the mouth confession is made unto salvation*. He who believes aright in Christ Jesus will receive such a full conviction of the truth, and such an evidence of his redemption, that his mouth will boldly confess his obligation to his Redeemer, and the blessed persuasion he has of the remission of all his sins through the blood of the cross.

Verse 11. *For the scripture saith*] And howsoever the Jews may despise this gospel, because it comes not unto

For Esaias saith, ¹ Lord, who hath believed ² our report?

17 So then faith cometh by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes, verily, ³ their sound went into all the earth, ⁴ and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, ⁵ I will provoke you to jealousy by *them that are* no people, and by a ⁶ foolish nation I will anger you.

20 But Esaias is very bold, and saith, ⁷ I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, ⁸ All day long I have stretched forth my hands unto a disobedient and gainsaying people.

liii. 1. John xii. 38.—Gr. *the hearing of us*.—Or, *preaching*.—¹ Ps. xix. 4. Matt. xxiv. 14. xxviii. 19. Mark xvi. 15. Col. i. 6, 23.—² See 1 Kings xviii. 10. Matt. iv. 8.—³ Deut. xxxii. 21. Ch. xi. 11.—⁴ Tit. iii. 3.—⁵ Isa. lxxv. 1. Ch. ix. 30.—⁶ Isa. lxxv. 2.

them with *pomp* and *ceremony*, it puts those who receive it into possession of every heavenly blessing: and this is according to the positive declaration of the prophets.

Verse 12. *For there is no difference between the Jew and the Greek*] All are equally welcome to this salvation. One simple way of being saved is proposed to all, viz., faith in the Lord Jesus Christ; because he is the same Lord who has made all and governs all, and is rich in mercy to all that call upon him.

Verse 13. *For whosoever shall call, &c.*] He shall have his guilt pardoned, his heart purified; and if he abide in the faith, rooted and grounded in him, showing forth the virtues of him who has called him out of darkness into his marvellous light, *he shall be saved* with all the power of an eternal life.

It is evident that St. Paul understood the text of *Joel* as relating to our blessed Lord; and therefore his word Lord must answer to the prophet's word *Yehovah*, which is no mean proof of the Godhead of Jesus Christ.

Verse 14. *How then shall they call on him*]

1. There can be no salvation without the gospel: a dispensation of mercy and grace from God alone, here called, ver. 15, the *gospel of peace*; *glad tidings of good things*.

2. *This must be preached*, proclaimed in the world for the obedience of faith.

3. None can effectually preach this unless he have a *divine mission*; for *how shall they preach except they be sent*, ver. 15. The matter must come from God; and the person who proclaims it must have both *authority* and *unction* from on high.

4. This divinely-commissioned person must be *heard*: it is the duty of all, to whom this message of salvation is sent, to hear it with the deepest reverence and attention.

5. What is *heard* must be *credited*; for they who do not believe the gospel as the record which God has given of his Son, cannot be saved, ver. 14.

6. Those who believe must *invoke* God by Christ, which they cannot do unless they *believe* in him; and in this way alone they are to expect salvation.

Verse 16. *But they have not all obeyed the gospel*.] This seems to be the objection of a Jew; as if he had said: A divine mission would be attended with success; whereas there are numbers who pay no attention to the glad tidings you preach. To this the apostle answers, that the Spirit of God, by Isaiah, chap. liii. 1, foretold it would be so, even in the case of the Jews themselves, when he said, *Lord who hath believed our report?* For although God brings the message of salvation to men, he does not *oblige* them to embrace it. It is proposed to their understanding and conscience; but it does not become the means of salvation unless it be affectionately credited.

Verse 17. *So then faith cometh by hearing*] Preaching the gospel is the ordinary means of salvation; faith in Christ is the result of hearing the word, the doctrine of God preached. Preaching, God sends; if heard attentively, faith will be produced; and if they believe the report, the arm of the Lord will be revealed in their salvation.

Verse 18. *But I say, Have they not heard?*] Have not

the means of salvation been placed within the reach of every Jew in Palestine, and of all those who sojourn in the different Gentile countries where we have preached the gospel, as well to the Jews as to the Gentiles themselves? Yes: for there is not a part of the Promised Land in which these glad tidings have not been preached; and there is scarcely a place in the Roman empire in which the doctrine of Christ has not been heard: if, therefore, the Jews have not believed, the fault is entirely their own: as God has amply furnished them with the means of faith and of salvation.

Verse 19. *But I say, Did not Israel know?* You object to this preaching among the *Gentiles*; but is not this according to the positive declaration of God? He, foreseeing your unbelief and rebellion, said by Moses, Deut. xxxii. 21, *I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.* As you have provoked me to jealousy with worshipping those that are no gods, I

will provoke you to jealousy by those which are no people. This most evidently refers to the *calling* or *inviting* of the Gentiles to partake of the benefits of the gospel; and plainly predicts the envy and rage which would be excited in the Jews, in consequence of those offers of mercy made to the Gentiles.

Verse 21. *But to Israel he saith.* Thus the apostle proves, in answer to the objection made, ver. 16, that the *infidelity* of the Jews was the effect of their own *obstinacy*; that the opposition which they are now making to the gospel was foretold and deplored 700 years before; and that their opposition, far from being a proof of the insufficiency of the gospel, proved that this was the grand means which God had provided for their salvation; and having rejected this, they could expect no more. And this gives the apostle opportunity to speak largely concerning their rejection in the following chapter.

CHAPTER XI

God has not universally nor finally rejected Israel; nor are they all at present rejecters of the gospel, for there is a remnant of true believers now, as there was in the days of the prophet Elijah, 1-5. These have embraced the gospel, and are saved by grace, and not by the works of the law, 6. The body of the Israelites, having rejected this, are blinded, according to the prophetic declaration of David, 7-10. But they have not stumbled, so as to be finally rejected; but through their fall, salvation is come to the Gentiles, 11-14. There is hope of their restoration, and that the nation shall yet become a holy people, 15, 16. The converted Gentiles must not exult over the fallen Jews; the latter having fallen by unbelief, the former stand by faith, 17-20. The Jews, the natural branches, were broken off from the true olive, and the Gentiles having been grafted in, in their place, must walk uprightly, else they also shall be cut off, 21, 22. The Jews, if they abide not in unbelief, shall be again grafted in; and when the fulness of the Gentiles is come in, the great Deliverer shall turn away ungodliness from Jacob, according to the covenant of God, 23-27. For the sake of their forefathers God loves them, and will again call them, and communicate His gifts to them, 28, 29. The gospel shall be again sent to them, as it has now been sent to the Gentiles, 30-32. This procedure is according to the immensity of the wisdom, knowledge, and unsearchable judgments of God, who is the Creator, Preserver, and Governor of all things, and to whom all adoration is due, 33-36.

I SAY then, *Hath God cast away his people? God forbid. For ^bI also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which ^che foreknew. Wot ye not what the scripture saith ^d of Elias? how he maketh intercession to God against Israel, saying,

*1 Sam. xii. 22. Jer. xxxi. 37.—^b2 Cor. xi. 22. Phil. iii. 5,—^cCh. viii. 29.

Verse 1. *I say then, Hath God cast away his people?* Has he utterly and finally rejected them? for this is necessarily the apostle's meaning, and is the import of the Greek word which signifies to *thrust* or *drive away*; has he thrust them off, and driven them eternally from him? *God forbid*—by no means. This rejection is neither *universal* nor *final*. For *I also am an Israelite*—I am a regular descendant from Abraham, through Israel or Jacob, and by his son Benjamin. And I stand up in the Church of God, and in the peculiar covenant; for the rejection is only of the obstinate and disobedient; those who believe on Christ, as I have done, are continued in the church.

Verse 2. *God hath not cast away his people which he foreknew.* God has not finally and irrecoverably rejected a people whom he has *loved* (or *approved*) so long, for this is evidently the meaning of the word in this place.

3 *Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? *I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.*

5 * Even so then at this present time also there is a remnant according to the election of grace.

^dGr. in Elias?—1 Kings xix. 10, 14.—^e1 Kings xix. 18.—^fCh. ix. 27.

Wot ye not what the scripture saith This reference is to 1 Kings xix. 10, 14.

Verse 4. *But what saith the answer of God* The answer which God made assured him that there were *seven thousand*, that is, *several* or *many* thousands; for so we must understand the word *seven*, a certain for an uncertain number. These had continued faithful to God; but, because of Jezebel's persecution, they were obliged to *conceal* their attachment to the true religion; and God, in his providence, preserved them from her sanguinary rage.

Who have not bowed the knee Baal was the God of Jezebel; or, in other words, his worship was then the worship of the state; but there were several thousands of pious Israelites who had not acknowledged this idol, and did not partake in the idolatrous worship.

Verse 5. *Even so then at this present time* As in the

6 And * if by grace, then *is it* no more of works : otherwise grace is no more grace. But if *it be* of works, then is it no more grace : otherwise work is no more work.

7 What then ? ^b Israel hath not obtained that which he seeketh for ; but the election hath obtained it, and the rest were ^c blinded

8 (According as it is written, ^d God hath given them the spirit of ^e slumber, ^f eyes that they should not see, and ears that they should not hear ;) unto this day.

9 And David saith, ^g Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them :

10 ^h Let their eyes be darkened, that they may not see, and bow down their back alway.

* Ch. iv. 4, 5. Gal. v. 4. See Deut. ix. 4, 5.—^b Ch. ix. 31. x. 3.—^c Or, hardened. 2 Cor. iii. 14.—^d Isa. xix. 10.—^e Or, remora.—^f Deut. xxix. 4. Isa. vi. 9. Jer. v. 21. Ezek. xii. 2. Matt. xiii. 14. John xii. 40. Acts xxviii. 26, 27.—^g Ps. lxxix. 22.—^h Ps. lxxix. 23.

present day the irreligion of the Jews is very great ; yet there is a *remnant*, a considerable number, who have accepted of the grace of the gospel.

According to the election of grace.] The election of grace simply signifies God's gracious design in sending the Christian system into the world, and saving under it all those who believe in Christ Jesus, and none else. Thus the believers in Christ are *chosen* to inherit the blessings of the gospel, while those who seek justification by the works of the law are *rejected*.

Verse 6. And if by grace.] And let this very remnant of pious Jews, who have believed in Christ Jesus, know that they are brought in, precisely in the same way as God has brought in the *Gentiles* ; the one having no more *worthiness* to plead than the other ; both being brought in, and continued in, by God's free grace, and not by any observance of the Mosaic law.

And if by grace.] Then let these very persons remember, that their election and interest in the covenant of God has no connexion with their *old Jewish works* ; for were it of works, grace would lose its proper nature, and cease to be what it is—a free undeserved gift.

But if it be of works.] On the other hand, it be made to appear that they are invested in these privileges of the kingdom of Christ only by the observance of the law of Moses, then GRACE would be quite set aside ; and if it were not, work, or the merit of obedience, would lose its proper nature, which excludes favour and free gift.

Verse 7. What then ?] What is the real state of the case before us ? Israel—the body of the Jewish people, have not obtained that which they so earnestly desire, i. e. to be continued, as they have been hitherto, the peculiar people of God ; but the election hath obtained it—as many of them as have believed in Jesus Christ, and accepted salvation through him : this is the grand scheme of the election by grace ; God chooses to make those his peculiar people who believe in his Son, and none other shall enjoy the blessings of his kingdom. Those who would not receive him are *blinded* ; they have shut their eyes against the light, and are in the very circumstances of those mentioned by the prophet Isaiah, chap. xix. 10.

Verse 8. God hath given them the spirit of slumber.] As they had wilfully closed their eyes against the light, so God has, in judgment, given them up to the spirit of slumber.

Verse 10. Let their eyes be darkened.] All these words are declarative, and not imprecatory. God declares what will be the case of such obstinate unbelievers ; their table, their common providential blessings, will become a snare, a trap, a stumbling-block, and the means of their punishment. Their eyes will be more and more darkened as they persist in their unbelief, and their back shall be bowed down always ; far from becoming a great and powerful nation, they shall continue ever in a state of abject slavery and oppression, till they acknowledge Jesus as the promised Messiah, and submit to receive redemption in his blood.

Verse 11. Have they stumbled that they should fall ?] Have the Jews so sinned against God as to be for ever put out of the reach of his mercy ? By no means.

11 I say then, Have they stumbled that they should fall ? God forbid : but rather ¹ through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them be the riches of the world, and the ² diminishing of them the riches of the Gentiles ; how much more their fulness ?

13 For I speak to you Gentiles, inasmuch as I am ³ the apostle of the Gentiles, I magnify mine office :

14 If by any means I may ⁴ provoke to emulation them which are my flesh, and ⁵ might save some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead ?

—¹ Acts xii. 46. xviii. 6. xlii. 18, 21. xxviii. 24, 28. Ch. x. 19.—² Or, decay, or loss.—³ Acts ix. 15. xii. 2. xxii. 21. Ch. xv. 16. Gal. i. 16. ii. 2, 7, 8, 9. Eph. iii. 8. 1 Tim. ii. 7. 2 Tim. i. 11.—⁴ 1 Cor. vii. 16. ix. 22. 1 Tim. iv. 16. James v. 20.

But rather through their fall salvation is come.] The church of God cannot fail ; if the Jews have broken the everlasting covenant, Isaiah xiv. 5, the Gentiles shall be taken into it ; and this very circumstance shall be ultimately the means of inciting them to seek and claim a share in the blessings of the new covenant ; and this is what the apostle terms *provoking them to jealousy*, i. e., exciting them to emulation, for so the word should be understood. We should observe here, that the fall of the Jews was not in itself the reason of the calling of the Gentiles ; for whether the Jews had stood or fallen, whether they had embraced or rejected the gospel, it was the original purpose of God to take the Gentiles into the church : for this was absolutely implied in the covenant made with Abraham : and it was in virtue of that covenant that the Gentiles were now called, and not BECAUSE of the unbelief of the Jews.

Verse 12. Now if the fall of them.] The English reader may imagine that, because fall is used in both these verses, the original word is the same. But it is not so : and when Paul says, *Have they stumbled that they should fall* ? He means a fall quite destructive and ruinous ; whereas by their fall, and the fall of them, he means no more than such a lapse as was recoverable ; as in the case of Adam's offence.

The riches of the world.] If, in consequence of their unbelief, the riches of God's grace and goodness be poured out on the whole Gentile world, how much more shall that dispensation of grace and mercy enrich and aggrandize the Gentiles, which shall bring the whole body of the Jews to the faith of the gospel !

Verse 13. This and the following verse should be read in a parenthesis.

I magnify mine office.] This is a very improper translation of the original, which is, literally, *I honour this my ministry*.

Verse 14. Might save some of them.] And yet all these were among the reprobate, or rejected ; however, the apostle supposed that none of them were irrecoverably shut out from the divine favour ; and that some of them, by his preaching, might be disposed to receive salvation by Christ Jesus.

Verse 15. But life from the dead ?] If the rejection of the Jews became the occasion of our receiving the gospel, yet so far must we feel from exulting over them, that we should esteem their full conversion to God as great and choice a favour as we would the restoration of a most intimate friend to life, who had been at the gates of death.

Verse 16. If the root be holy, so are the branches.] The word holy in this verse is to be taken in that sense which it has so frequently in the Old and New Testaments, viz., consecrated, set apart to sacred uses. It must not be forgotten that the first converts to Christ were from among the Jews ; these formed the root of the Christian Church ; but the chief reference is to the ancestors of the Jewish people, Abraham, Isaac, and Jacob ; and as these were devoted to God and received into his covenant, all their posterity, the branches which proceeded from this root, became entitled to the same privileges : and as the root still remains, and the branches also, the descendants from that root still have a certain title to the blessings of the covenant ; though, because of their obstinate unbelief, these blessings are sus-

16 For if the **firstfruit be holy*, the lump is also *holy*: and if the root be holy, so are the branches.

17 And if some *°* of the branches be broken off, and *°* thou, being a wild olive tree, wert grafted in *°* among them, and with them partake of the root and fatness of the olive tree;

18 *°* Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of *unbelief* they were broken off, and thou standest by faith. *°* Be not high-minded, but *°* fear:

21 For if God spared not the natural branches, take heed lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, *°* if thou continue in *his* goodness: otherwise *°* thou also shalt be cut off.

** Lev. xliii. 10. Num. xv. 18, 19, 20, 21. —^b Jer. xl. 16. —^c Acts ii. 39. Eph. ii. 12, 13. —^d Or, for them. —^e 1 Cor. x. 12. —^f Ch. xii. 16. —^g Prov. xxviii. 14. Isa. lxvi. 2. Phil. ii. 12. —^h 1 Cor. xv. 2. Heb.*

pended, as they cannot, even on the ground of the *old covenant*, enjoy these blessings but through *faith*.

Verse 17. *And if some of the branches, &c.*] If the present nation of the Jews, because of their unbelief, are cut off from the blessings of the church of God, and the high honour and dignity of being his peculiar people; and thou, being a wild olive—ye Gentiles, being without the knowledge of the true God, and consequently bringing forth no fruits of righteousness, were grafted in among them—are now inserted in the original stock, having been made partakers of the faith of Abraham, and consequently of his blessings; and enjoy, as the people did who sprang from him, the fatness of the olive tree—the promises made to the patriarchs, and the spiritual privileges of the Jewish church.

Verse 18. *Boast not against the branches.*] Do not exult over, much less insult, the branches, whose place you now fill up according to the election of grace: for remember, ye are not the root, nor do ye bear the root, but the root bears you.

Verse 19. *Thou wilt say then, &c.*] You may think that you have reason to exult over them.

Verse 20. *Well; because of unbelief, &c.*] This statement is all true; but then, consider, why is it that they were cast out? Was it not because of their unbelief? And you stand by faith: be not high-minded; let this humble, not exalt you in your own estimation; for if the blessings were received by faith, consequently not by works; and if not by works, you have no merit; and what you have received is through the mere mercy of God.

Verse 21. *For if God spared not the natural branches*] If He, in his infinite justice and holiness, could not tolerate sin in the people whom he foreknew, whom he had so long loved, cherished, miraculously preserved and blessed; take heed lest he also spare not thee.

Verse 22. *Behold therefore the goodness*] The exclamation, *Behold the goodness of God!* is frequent among the Jewish writers, when they wish to call the attention of men to particular displays of God's mercy, especially towards those who are singularly unworthy.

And severity of God.] As goodness signifies the essential quality of the divine nature, the fountain of all good to men and angels, so severity signifies that particular exercise of his goodness and holiness which leads him to sever from his mystical body whatsoever would injure, corrupt, or destroy it.

The apostle having adopted this metaphor as the best he could find to express that act of God's justice and mercy by which the Jews were rejected, and the Gentiles elected in their stead, and, in order to show that though the Jewish tree was cut down, or its branches lopped off, yet it was not rooted up, he informs the Gentile believers that, as it is customary to insert a good scion in a bad or useless stock, they who were bad, contrary to the custom in such cases, were grafted in a good stock, and their growth and fruitfulness proclaimed the excellence and vegetative life of the stock in which they were inserted. This was the goodness

23 And they also, *°* if they abide not in unbelief, shall be grafted in: for God is able to graft them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be *°* wise in your own conceits; that *°* blindness *°* in part is happened to Israel, until the fulness of the Gentiles be come in.

26 (And so all Israel shall be saved: as it is written, *°* There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 *°* For this is my covenant unto them, when I shall take away their sins.)

28 As concerning the gospel, they are enemies for

iii. 6, 14. —¹ John xv. 2. —² Cor. iii. 16. —³ Ch. xii. 16. —⁴ Ver. 7. 2 Cor. iii. 14. —⁵ Or, hardness. Luke xxi. 24. Rev. vii. 9. —⁶ Isa. lix. 20. See Ps. xiv. 7. —⁷ Isa. xxvii. 9. Jer. xxxi. 31, &c. Heb. viii. 8. x. 16.

of the heavenly Gardener to them; but it was severity, an act of excision to the Jews.

Verse 23. *If they abide not in unbelief*] So, we find that their rejection took place in consequence of their wilful obstinacy: and, that they may return into the fold, the door of which still stands open.

For God is able to graft them in again.] Fallen as they are and degraded, God can, in the course of his providence and mercy, restore them to all their forfeited privileges; and this will take place if they abide not in unbelief: which intimates that God has furnished them with all the power and means necessary for faith, and that they may believe on the Lord Jesus whenever they will.

Verse 24. *The olive tree, which is wild by nature.*] Which is naturally wild and barren; for, that the wild olive bore no fruit is sufficiently evident from the testimony of the authors who have written on the subject; hence the proverb, "more unfruitful than the wild olive."

And wert grafted contrary to nature.] Contrary to all custom; for a scion taken from a barren or useless tree is scarcely ever known to be grafted into a good stock; but here the Gentiles, a fruitless and sinful race, are grafted on the ancient patriarchal stock.

Verse 25. *I would not—that ye should be ignorant of this mystery.*] Mystery signifies any thing that is hidden or covered, or not fully made manifest. The Greek word in the New Testament signifies, generally, any thing or doctrine that has not, in former times, been fully known to men: or, something that has not been heard of, or which is so deep, profound, and difficult of comprehension, that it cannot be apprehended without special direction and instruction: here it signifies the doctrine of the future restoration of the Jews, not fully known in itself, and not at all known as to the time in which it will take place. In chap. xvi. 25 it means the Christian religion, not known till the advent of Christ.

Lest ye should be wise in your own conceits.] It seems from this, and from other expressions in this epistle, that the converted Gentiles had not behaved toward the Jews with that decorum and propriety which the relation they bore to them required.

Blindness in part is happened to Israel.] Partial blindness, or blindness to a part of them; for they were not all unbelievers: several thousands of them had been converted to the Christian faith; though the body of the nation, and especially its rulers, civil and spiritual, continued opposed to Christ and his doctrine.

Until the fulness of the Gentiles be come in.] And this blindness will continue till the Church of the Gentiles be fully completed—till the gospel be preached through all the nations of the earth, and multitudes of heathens every where embrace the faith.

We should not restrict the meaning of these words too much, by imagining, 1. That the fulness must necessarily mean all the nations of the universe, and all the individuals of those nations: probably no more than a general spread of Christianity over many nations which are now under the

your sakes: but as touching the election, *they are* ^abeloved for the fathers' sakes.

29 For the gifts and calling of God *are* ^bwithout repentance.

30 For as ye ^cin times past have not ^dbelieved God, yet have now obtained mercy through their unbelief;

31 Even so have these also now not ^ebelieved, that through your mercy *they* also may obtain mercy.

^aDeut. vii. 8. ix. 5. x. 15.—^bNum. xxiii. 19.—^cEph. ii. 2. Col. iii. 7.—^dOr, obeyed.—^eOr, obeyed.—^fCh. iii. 9. Gal. iii. 22.—^gOr, shut them all up together.—^hPa. xxxvi. 6.—ⁱJob xi. 7. Pa. xlii. 5.—^jJob xv. 8. Isa. xl. 18. Jer. xxiii. 18. Wisd. ix. 13. 1 Cor. ii. 16.

influence of Pagan or Mohammedan superstition, may be what is intended. 2. We must not suppose that the *coming* in here mentioned necessarily means, what most religious persons understand by *conversion*, a thorough change of the whole heart and the whole life: the acknowledgment of the divine mission of our Lord, and a cordial embracing of the Christian religion, will sufficiently fulfil the apostle's words. If we wait for the conversion of the *Jews* till such a time as *every Gentile and Mohammedan soul* shall be, in this *especial* sense, converted to God, then we shall wait for ever.

Verse 26. *And so all Israel shall be saved*] Shall be brought into the way of salvation, by acknowledging the Messiah; for the word does not mean eternal glory; for no man can conceive that a time will ever come in which every Jew, then living, shall be taken to the kingdom of glory. The term *saved*, as applied to the Israelites in different parts of the scripture, signifies no more than *their being gathered out of the nations of the world, separated to God, and possessed of the high privilege of being his peculiar people*.

As it is written] Now this cannot be understood of the manifestation of Christ among the Jews; or of the multitudes which were converted *before*, *at*, and for some time *after*, the day of pentecost; for these times were all *past* when the apostle wrote this epistle, which was probably about the 57th or 58th year of our Lord; and, as no remarkable conversion of that people has since taken place, therefore the fulfilment of this prophecy is yet to take place.

Verse 27. *For this is my covenant unto them, when I shall take away their sins*] The reader, on referring to Isa. lix. 20, 21, will find that the words of the original are here greatly abridged.

Verse 28. *As concerning the gospel*] The unbelieving Jews, with regard to the gospel which they have rejected, are at present *enemies* to God, and aliens from his kingdom, under his Son Jesus Christ, on account of that extensive grace which has overturned their *peculiarity*, by admitting the Gentiles into his church and family: but with regard to the original purpose of *election*, whereby they were chosen and separated from all the people of the earth to be the peculiar people of God, *they are beloved for the father's sake*; he has still favour in store for them, on account of their *forefathers the patriarchs*.

Verse 29. *For the gifts and calling of God, &c.*] The gifts which God has bestowed upon them, and the calling—the invitation, with which he has favoured them, he will never revoke.

Repentance, when applied to God, signifies simply *change of purpose* relative to some declaration made subject to certain conditions.

Verse 30. *For as ye in times past*] The apostle pursues his argument in favour of the restoration of the Jews. As ye, Gentiles, in times past—for many ages back.

Have not believed] Were in a state of alienation from God, yet not so as to be totally and for ever excluded.

Have now obtained mercy] For ye are now taken into the kingdom of the Messiah; through *their unbelief*—by that method which, in destroying the Jewish *peculiarity*, and fulfilling the Abrahamic covenant, has occasioned the unbelief and obstinate opposition of the Jews.

Verse 31. *Even so have these also*] In like manner the

32 For 'God hath' concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! ^ahow unsearchable are his judgments, and ^bhis ways past finding out!

34 ^cFor who hath known the mind of the Lord? or ^dwho hath been his counsellor?

35 Or ^ewho hath first given to him, and it shall be recompensed unto him again?

36 For ^fof him, and through him, and to him, *are* all things: ^gto ^hwhom be glory for ever. Amen.

—^aJob xxxvi. 22.—^bJob xxxv. 7. xli. 11.—^c1 Cor. viii. 6. Col. i. 16.—^dGal. i. 5. 1 Tim. i. 17. 2 Tim. iv. 18. Heb. xiii. 21. 1 Pet. v. 11. 2 Pet. iii. 18. Jude 25. Rev. i. 6.—^eGr. him.

Jews are, through their infidelity, shut out of the kingdom of God:

That through your mercy] But this exclusion will not be *everlasting*; but this will serve to open a new scene, when, through farther displays of mercy to you Gentiles, *they also may obtain mercy*—shall be received into the kingdom of God again; and this shall take place whenever they shall consent to acknowledge the Lord Jesus, and see it their privilege to be fellow-heirs with the Gentiles of the grace of life.

As sure, therefore, as the Jews were *once* in the kingdom, and the Gentiles were not; as sure as the Gentiles *are* now in the kingdom, and the Jews are not; so surely will the Jews be brought back into that kingdom.

Verse 32. *For God hath concluded them all in unbelief*] God hath shut or locked them all up under unbelief. This refers to the guilty state of both Jews and Gentiles. They had all broken God's laws—the Jews, the written law; the Gentiles the law written in their hearts; see chap. i. 19, 20, and ii. 14, 15. They are represented here as having been *accused* of their transgressions; *tried* at God's bar; found guilty on being tried; *condemned* to the death they had merited; *remanded* to prison, till the sovereign will, relative to their execution, should be announced; *shut or locked up*, under the jailor *unbelief*; and there, both continued in the same state, awaiting the execution of their sentence; but God, in his own compassion, moved by no merit in either party, caused a *general pardon* by the gospel to be proclaimed to all. The Jews have refused to receive this pardon on the terms which God has proposed it, and therefore continue *locked up* under *unbelief*. The Gentiles have welcomed the offers of grace, and are delivered out of their prison.

Verse 33. *O the depth of the riches both of the wisdom and knowledge of God!*] Wisdom may here refer to the *designs* of God; *knowledge*, to the means which he employs to accomplish these designs.

Verse 34. *For who hath known the mind of the Lord?*] Who can pretend to penetrate the counsels of God, or fathom the reasons of his conduct? His designs and his counsels are like himself, *infinite*, and, consequently, inscrutable. It is strange that, with such a scripture as this before their eyes, men should sit down and coolly and positively write about counsels and decrees of God formed from all eternity, of which they speak with as much confidence and decision as if they had formed a part of the council of the Most High, and had been with him in the beginning of his ways!

Verse 35. *Or, who hath first given to him?*] To whom is he indebted? Have either Jews or Gentiles any right to his blessings? May not he bestow his favours as he pleases, and to whom he pleases? Does he do any injustice to the Jews in choosing the Gentiles? And was it because he was under obligation to the Gentiles that he has chosen them in the place of the Jews? Let him who has any claim on God prefer it, and he shall be compensated.

Verse 36. *For of him, &c.*] This is so far from being the case, for *of him*, as the original designer and author, and *by him*, as the prime and efficient cause, and *to him*, as the ultimate end for the manifestation of his eternal glory and goodness, *are all things* in *universal nature*, through the whole compass of *time and eternity*.

CHAPTER XII.

Such displays of God's mercy as Jews and Gentiles have received should induce them to consecrate themselves to Him; and not be conformed to the world, 1, 2. Christians are exhorted to think meanly of themselves, 3. And each to behave himself properly in the office which he has received from God, 4-8. Various important moral duties recommended, 9-18. We must not avenge ourselves, but overcome evil with good, 19-21.

I BESEECH you therefore, brethren, by the mercies of God, ^b that ye ^c present your bodies ^d a living sacrifice, holy, acceptable unto God, *which is your reasonable service.*

2 And ^e be not conformed to this world; but ^f be ye transformed by the renewing of your mind, that ye may ^g prove what *is* that good, and acceptable, and perfect, will of God.

3 For I say, ^h through the grace given unto me, to every man that is among you, ⁱ not to think of himself more highly than he ought to think; but to think ^j soberly, according as God hath dealt ^k to every man the measure of faith.

^a 2 Cor. x. 1.—^b 1 Pet. ii. 5.—^c Ps. i. 13, 14. Ch. vi. 13, 16, 19. 1 Cor. vi. 13, 20.—^d Heb. x. 20.—^e 1 Pet. i. 14. 1 John ii. 15.—^f Eph. i. 18. iv. 23. Col. i. 21, 22. iii. 10.—^g Eph. v. 10, 17. 1 Thess. iv. 3.—^h Ch. i. 5. xv. 15. 1 Cor. iii. 10. xv. 10. Gal. ii. 9. Eph. iii. 2, 7, 8.—ⁱ Prov. xxv. 27. Eccles. vii. 16. Ch. xi. 20. ^j Gr. *to soberly*.—^k 1 Cor. xii. 7, 11. Eph. iv. 7.—^l 1 Cor. xii. 12. Eph. iv. 16.—^m 1 Cor. x. 17. xii. 20, 27. Eph. i. 23. iv. 25.—ⁿ 1 Cor. xii.

Verse 1. *I beseech you therefore, brethren*] This address is probably intended both for the Jews and the Gentiles; though some suppose that the Jews are addressed in the first verse, the Gentiles in the second.

By the mercies of God] By the tender mercies or compassions of God, such as a tender father shows to his refractory children; who, on their humiliation, is easily persuaded to forgive their offences.

That ye present your bodies] A metaphor taken from bringing sacrifices to the altar of God. The person offering picked out the choicest of his flock, brought it to the altar, and presented it there as an atonement for his sin.

A living sacrifice] In opposition to those dead sacrifices which they were in the habit of offering while in their Jewish state: and that they should have the lusts of the flesh mortified, that they might live to God.

Holy] Without spot or blemish; referring still to the sacrifice required by the law.

Acceptable unto God] The sacrifice being perfect in its kind, and the intention of the offerer being such that both can be acceptable and well pleasing to God, who searches the heart.

Your reasonable service.] The reasonable service of the apostle may refer to the difference between the Jewish and Christian worship. The former religious service consisted chiefly in its sacrifices, which were of irrational creatures, i. e., the lambs, rams, kids, bulls, goats, &c., which were offered under the law. The Christian service or worship is rational, because performed according to the true intent and meaning of the law: the heart and soul being engaged in the service. He alone lives the life of a fool and a madman who lives the life of a sinner against God; for, in sinning against his Maker he wrongs his own soul, loves death, and rewards evil unto himself.

Verse 2. *And be not conformed to this world*] By this world may be understood that present state of things both among the Jews and Gentiles; the customs and fashions of the people who then lived, the Gentiles particularly, who had neither the power nor the form of godliness; though some think that the Jewish economy, frequently termed *alam hazzei*, this world, this peculiar state of things, is alone intended. And the apostle warns them against reviving usages that Christ had abolished; this exhortation still continues in full force.

Be ye transformed] *Be ye metamorphosed, transfigured, appear as new persons, and with new habits*; as God has given you a new form of worship, so that ye serve in the newness of the spirit, and not in the oldness of the letter.

4 For ^a as we have many members in one body, and all members have not the same office:

5 So ^b we, being many, are one body in Christ, and every one members one of another.

6 ^c Having then gifts differing ^d according to the grace that is given to us, whether ^e prophecy, let us prophesy according to the proportion of faith;

7 Or ministry, let us wait on our ministering: or ^f he that teacheth, on teaching;

8 Or ^g he that exhorteth, on exhortation: ^h he that ⁱ giveth, let him do it ^j with simplicity; ^k he that ruleth, with diligence; he that sheweth mercy, ^l with cheerfulness.

9 ^m Let love be without dissimulation. ⁿ Abhor

4. 1 Pet. iv. 10, 11.—^a Ver. 3.—^b Acts xi. 27. 1 Cor. xii. 10, 28. xiii. 2. xiv. 1, 6, 29, 31.—^c Acts xiii. 1. Eph. iv. 11. Gal. vi. 6. 1 Tim. v. 17.—^d Acts xv. 32. 1 Cor. xiv. 3.—^e Matt. vi. 1, 2, 3.—^f Or, *imparteth*.—^g Or, *liberally*. 2 Cor. viii. 2.—^h Acts xx. 28. 1 Tim. v. 17. Heb. xiii. 7, 24. 1 Pet. v. 2.—ⁱ 2 Cor. ix. 7.—^j 1 Tim. i. 5. 1 Pet. i. 22.—^k Pa xxxiv. 14. xxxvi. 4. xvii. 10. Amos v. 15.

The word implies a radical, thorough, and universal change, both outward and inward.

By the renewing of your mind] Where the spirit, the temper, and disposition of the mind, Eph. iv. 23, are not renewed, an outward change is of but little worth, and but of short standing.

That ye may prove] That ye may have practical proof and experimental knowledge of the will of God—of his purpose and determination which is good in itself; infinitely so. *Acceptable, well pleasing to, and well received by*, every mind that is renewed and transformed.

And perfect] Finished and complete: when the mind is renewed, and the whole life changed, then the will of God is perfectly fulfilled: for this is its grand design in reference to every human being.

Verse 3. *Through the grace given unto me*] By the grace given, St. Paul certainly means his apostolical office, by which he had the authority, not only to preach the gospel, but also to rule the Church of Christ.

Not to think—more highly] Not to act proudly; to arrogate nothing to himself on account of any grace he had received, or of any office committed to him.

But to think soberly] Let no man think himself more or greater than God has made him; and let him know that whatever he is or has of good or excellence, he has it from God: and that the glory belongs to the giver, and not to him who has received the gift.

Measure of faith.] It is very likely that the faith here used, means the Christian religion; and the measure, the degree of knowledge and experience which each had received in it, and the power this gave him of being useful in the Church of God.

Verse 4. *For as we have many members*] As the human body consists of many parts, each having its respective office, and all contributing to the perfection and support of the whole; each being indispensably necessary in the place which it occupies, and each equally useful, though performing a different function.

Verse 5. *So we, being many*] We who are members of the Church of Christ, which is considered the body of which he is the head, have various offices assigned to us, according to the measure of grace, faith, and religious knowledge which we possess; and although each has a different office, and qualifications suitable to that office, yet all belong to the same body; and each has as much need of the help of another as that other has of his; therefore, let there be neither pride on the one hand, nor envy on the other.

Verse 6. *Having then gifts differing, &c.*] Let each apply

that which is evil; cleave to that which is good.

10 ^a Be kindly affectioned one to another ^b with brotherly love; ^c in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 ^a Rejoicing in hope; ^a patient in tribulation; ^a continuing instant in prayer;

13 ^a Distributing to the necessity of saints; ^a given to hospitality.

14 ^a Bless them which persecute you: bless, and curse not.

15 ^a Rejoice with them that do rejoice, and weep with them that weep.

16 ^a Be of the same mind one toward another.

^a Heb. xiii. 1. 1 Pet. i. 22. ii. 17. iii. 8. 2 Pet. i. 7. ^b Or, in the love of the brethren. ^c Phil. ii. 3. 1 Pet. v. 5. ^d Luke x. 20. Ch. v. 2. xv. 13. Phil. iii. 1. iv. 4. 1 Thess. v. 13. Heb. x. 36. xii. 1. James i. 4. v. 7. 1 Pet. ii. 19. 20. ^e Luke xviii. 1. Acts ii. 42. xii. 5. Col. iv. 2. Eph. vi. 18. 1 Thess. i. 17. ^f 1 Cor. xvi. 1. 2 Cor. ix. 1. 12. Heb. vi. 10. xiii. 16. 1 John iii. 17. ^g 1 Tim. iii. 2. Titus i. 8. Heb. xiii. 2. 1 Pet. iv. 9. ^h Matt. v. 44. Luke vi. 28. xiii. 34. Acts vii. 60. 1 Cor. iv. 12. 1 Pet. ii. 23. iii. 9. ⁱ 1 Cor. xii. 28. ^j Ch.

himself to the diligent improvement of his particular office and talent, and modestly keep within the bounds of it, not exalting himself or despising others.

Whether prophecy] That prophecy, in the New Testament, often means the gift of *exhorting, preaching, or of expounding the scriptures*, is evident from many places in the Gospels, Acts, and St. Paul's Epistles, see 1 Cor. xi. 4, 5; and especially 1 Cor. xiv. 3; see also Luke i. 76, vii. 23; Acts xv. 32; 1 Cor. xv. 29. I think the apostle uses the term in the same sense here.

The proportion of faith, which some render the *analogy of faith*, signifies in grammar "the similar declension of similar words;" but in scriptural matters it has been understood to mean the *general and consistent plan or scheme of doctrines delivered in the scriptures*; where everything bears its due relation and proportion to another. Thus the death of Christ is commensurate in its merits to the evils produced by the fall of Adam. The doctrine of justification by faith bears the strictest analogy or proportion to the grace of Christ, and the helpless, guilty, condemned state of man: whereas the doctrine of justification by works is out of all analogy to the demerit of sin, the perfection of the law, the holiness of God, and the miserable, helpless state of man.

Verse 7. Or ministry] This simply means the office of a *deacon*; and what this office was, see in the note on Acts vi. 4, where the subject is largely discussed.

Or he that teacheth] The teacher was a person whose office it was to instruct others, whether by catechising, or simply explaining the grand truths of Christianity.

Verse 8. Or he that exhorteth] The person who admonished and reprehended the unruly or disorderly; and who supported the weak and comforted the penitents, and those who were under heaviness through manifold temptations.

He that giveth] He who distributeth the alms of the church, with simplicity—being influenced by no partiality, but dividing to each according to the necessity of his case.

He that ruleth] He that presides over a particular business; but, as the verb also signifies to defend or patronise, it is probably used here to signify receiving and providing for strangers. It might also imply the persons whose business it was to receive and entertain the apostolical teachers who travelled from place to place, establishing and confirming the churches. In this sense the noun is applied to Phoebe, chap. xvi. 2: *She hath been a succourer of many, and of myself also.*

He that sheweth mercy] Let the person who is called to perform any act of compassion or mercy to the wretched, do it, not grudgingly nor of necessity, but from a spirit of pure benevolence and sympathy.

Verse 9. Let love be without dissimulation.] Have no hypocritical love; let not your love wear a mask; make no empty professions.

Abhor that which is evil] Hate sin as ye would hate that hell to which it leads. The word signifies to hate or detest with horror; the preposition greatly strengthens the meaning.

^a Mind not high things, but ^a condescend to men of low estate. ^a Be not wise in your own conceits.

17 ^a Recompense to no man evil for evil. ^a Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, ^a live peaceably with all men.

19 Dearly beloved, ^a avenge not yourselves, but rather give place unto wrath: for it is written, ^a Vengeance is mine; I will repay, saith the Lord.

20 ^a Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 ^a Be not overcome of evil, but overcome evil with good.

xv. 5. 1 Cor. i. 10. Phil. ii. 2. iii. 16. 1 Pet. iii. 8. ^a Ps. cxxxii. 1. 2. Jer. xlv. 5. ^b Or, be contented with mean things. ^c Prov. iii. 7. xvi. 12. Isa. v. 21. Ch. xi. 25. ^d Prov. xx. 22. Matt. v. 39. 1 Thess. v. 15. 1 Pet. iii. 9. ^e Ch. xiv. 16. 2 Cor. vii. 21. ^f Mark ix. 50. Ch. xiv. 19. Heb. xii. 14. ^g Lev. xix. 18. Prov. xxiv. 29. Eccles. xxviii. 1. &c. Ver. 17. ^h Deut. xxxii. 35. Heb. x. 30. ⁱ Exod. xliii. 4. 5. Prov. xxv. 21, 22. Matt. v. 44. ^j Gen. xiv. 4, 5. Luke xliii. 84.

Cleave to that which is good.] Be CEMENTED or GLUED to that which is good; so the word literally signifies. Have an unalterable attachment to whatever leads to God, and contributes to the welfare of your fellow-creatures.

Verse 10. Be kindly affectioned one to another with brotherly love] The word translated *brotherly love* signifies that affectionate regard which every Christian should feel for another, as being members of the same mystical body: hence it is emphatically termed the *love of the brethren*.

The word which we translate *kindly affectioned*, signifies that tender and indescribable affection which a mother bears to her child, and which almost all creatures manifest towards their young.

In honour preferring one another] The meaning appears to be this: Consider all your brethren as more worthy than yourself; and let neither grief nor envy affect your mind at seeing another honoured and yourself neglected. This is a hard lesson, and very few persons learn it thoroughly. If we wish to see our brethren honoured, still it is with the secret condition in our own minds that we be honoured more than they. We have no objection to the elevation of others, providing we may be at the head. But who can bear even to be what he calls neglected?

Verse 11. Not slothful in business] That God, who forbade working on the seventh day, has, by the same authority, enjoined it on the other six days. He who neglects to labour during the week is as culpable as he who works on the sabbath. An idle, slothful person, can never be a Christian.

Fervent in spirit] Do nothing at any time but what is to the glory of God, and do everything as unto him; and in everything let your hearts be engaged. Be always in earnest, and let your heart ever accompany your hand.

Serving the Lord] Ever considering that his eye is upon you, and that you are accountable to him for all that you do, and that you should do everything so as to please him. In order to this there must be simplicity in the intention, and purity in the affections.

Instead of serving the Lord, several MSS. and many editions have, *serving the time*—embracing the opportunity. I confess I do not see sufficient reason, after all that the critics have said, to depart from the common reading.

Verse 12. Rejoicing in hope] Of that glory of God that to each faithful follower of Christ shall shortly be revealed.

Patient in tribulation] Remembering that what you suffer as Christians you suffer for Christ's sake, and it is to his honour, and the honour of your Christian profession, that you suffer it with an even mind.

Continuing instant in prayer] Making the most fervent and intense application to the throne of grace for the light and power of the Holy Spirit.

Verse 13. Distributing to the necessity of saints] Relieve your poor brethren according to the power which God has given you. Do good unto all men, but especially to them which are of the household of faith.

Given to hospitality.] Pursuing hospitality, or the duty of entertaining strangers. A very necessary virtue in ancient

times, when houses of public accommodation were exceedingly scarce.

Verse 14. *Bless them which persecute you*] Give good words, or pray for them that give you bad words, who make *dire imprecations* against you. Bless them, pray for them, and on no account curse them, whatever the provocation may be. Have the loving, forgiving mind, that was in your Lord.

Verse 15. *Rejoice with them that do rejoice*] Take a lively interest in the prosperity of others.

Weep with them that weep] Labour after a compassionate or sympathising mind. Let your heart feel for the distressed; enter into their sorrows, and bear a part of their burdens.

Verse 16. *Be of the same mind*] Live in a state of continual harmony and concord, and pray for the same good for all which you desire for yourselves.

Mind not high things] Be not ambitious; affect nothing above your station; do not court the rich nor the powerful: do not pass by the poor man to pay your court to the great man; do not affect titles or worldly distinctions, much less sacrifice your conscience for them. The attachment to *high things* and *high men* is the vice of *little, shallow minds*. However, it argues one important fact, that such persons are conscious that they are of *no worth* and of *no consequence* in themselves, and they seek to render themselves observable, and to gain a little credit by their endeavours to *associate* themselves with men of rank and fortune, and if possible to get into honourable employments; and, if this cannot be attained, they affect honourable TITLES.

But condescend to men of low estate] Be a companion of the humble, and pass through life with as little noise and show as possible. Let the poor, godly man, be your chief companion; and learn from his humility and piety to be humble and godly.

Be not wise in your own conceits] Be not puffed up with an opinion of your own consequence; for this will prove that the consequence itself is imaginary. *Be not wise, by yourselves*. Do not suppose that wisdom and discernment dwell alone with you.

Verse 17. *Recompense, &c.*] Do not be litigious. Beware of too nice a sense of your own honour; intolerable pride is at the bottom of this.

Provide things honest] Be prudent; be cautious; neither eat, drink, nor wear, but as you pay for everything. He who takes credit, even for food or raiment, when he has no probable means of defraying the debt, is a dishonest man. It is no sin to die through lack of the necessities of life when the providence of God has denied the means of sup-

port; but it is a *sin* to take up goods without the probability of being able to pay for them.

Verse 18. *If it be possible*] To live in a state of peace with one's neighbours, friends, and even family, is often very difficult. Though it be but barely possible, labour after it.

Verse 19. *Dearlly beloved, avenge not yourselves*] Never take the execution of the law into your hands; rather suffer injuries. The Son of Man is come, not to destroy men's lives, but to save: be of the same spirit. When he was reviled, he reviled not again. It is the part of a noble mind to bear up under unmerited disgrace; little minds are litigious and quarrelsome.

Give place unto wrath] Leave room for the civil magistrate to do his duty; for by avenging yourselves you take your cause both out of the hands of the civil magistrate and out of the hands of God. I believe this to be the meaning of *give place to wrath—punishment*—the penalty which the law, properly executed, will inflict.

Vengeance is mine] This fixes the meaning of the apostle, and at once shows that the exhortation, *Rather give place to wrath or punishment*, means, Leave the matter to the judgment of God; it is *his law* that in this case is broken; and to him the infliction of deserved punishment belongs. Some think it means, "Yield a little to a man when in a passion, for the sake of peace, until he grow cooler."

I will repay] In my own time and in my own way. But he gives the sinner space to repent, and this long-suffering leads to salvation.

Verse 20. *If thine enemy hunger, feed him*] Do not withhold from any man the office of mercy and kindness; you have been God's enemy, and yet God fed, clothed, and preserved you alive: do to your enemy as God has done to you. *Thou shalt heap coals of fire upon his head*, is a metaphor taken from *smelting metals*. The ore is put into the furnace, and fire put both under and over, that the metal may be liquefied, and, leaving the scoria and dross, may fall down pure to the bottom of the furnace.

It is most evident, from the whole connexion of the place and the apostle's use of it, that the *heaping the coals of fire upon the head of the enemy* is intended to produce not an evil, but the most beneficial effect; and the following verse is an additional proof.

Verse 21. *Be not overcome of evil*] Do not, by giving place to evil, become precisely the same character which thou condemnest in another. *Overcome evil with good*—however frequently he may grieve and injure thee, always repay him with kindness; thy good, in the end, may overcome his evil.

CHAPTER XIII.

Subjection to civil governors inculcated, from the consideration that civil government is according to the ordinance of God; and that those who resist the lawfully constituted authorities shall receive condemnation, 1, 2. And those who are obedient shall receive praise, 3. The character of a lawful civil governor, 4. The necessity of subjection, 5. The propriety of paying lawful tribute, 6, 7. Christians should love one another, 8-10. The necessity of immediate conversion to God proved from the shortness and uncertainty of time, 11, 12. How the Gentiles should walk so as to please God, and put on Christ Jesus in order to their salvation, 13, 14.

LET every soul ^a be subject unto the higher powers. For ^b there is no power but of God: the powers that be are ^c ordained of God.

2 Whosoever, therefore, resisteth ^d the power, resisteth the ordinance of God: ^e and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? ^f do that which is good, and thou shalt have praise of the same:

4 ^g For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ^h ye must needs be subject, not only for wrath, ⁱ but also for conscience, sake.

* Tit. iii. 1. 1 Pet. ii. 13.—Prov. viii. 15, 16. Dan. ii. 21. iv. 33. Wied. vi. 8. John xix. 11.—Or, ordered.—^a Tit. iii. 1.—^b Deut. xvii. 12. xxi. 18.—^c 1 Pet. ii. 14. iii. 13.—^d Ch. ii. 8. xii. 19. 1 Kings x. 9. Jer. xxv. 9.—^e Eccles. viii. 2.—^f 1 Pet. ii. 19.—^g Matt. xxii.

Verse 1. *Let every soul be subject unto the higher powers.*] This is a very strong saying, and most solemnly introduced; and we must consider the apostle as speaking, not from his own private judgment, or teaching a doctrine of present expediency, but declaring the mind of God on a subject of the utmost importance to the peace of the world; a doctrine which does not exclusively belong to any class of people, order of the community, or official situation, but to every soul; and, on the principles which the apostle lays down, to every soul in all possible varieties of situation, and on all occasions.

For there is no power but of God.] As God is the origin of power, and the Supreme Governor of the universe, he delegates authority to whomsoever he will; and though in many cases the governor himself may not be of God, yet civil government is of him; for without this there could be no society, no security, no private property; all would be confusion and anarchy, and the habitable world would soon be depopulated. But it has been asked: If the ruler be an immoral or profligate man, does he not prove himself thereby to be unworthy of his office, and should he not be deposed? I answer, no. He may be irregular in his own private life; but if he rule according to the law; if he make no attempt to change the constitution, nor break the compact between him and the people, there is, therefore, no legal ground of opposition to his civil authority, and every act against him is not only rebellion in the worst sense of the word, but is unlawful and absolutely sinful.

Verse 2. *Whosoever resisteth the power.*] He who sets himself in order against this order of God; and they who resist, they who obstinately, and for no right reason, oppose the ruler, and strive to unsettle the constitution, and to bring about illegal changes.

Shall receive to themselves damnation.] Condemnation; Shall be condemned both by the spirit and letter of that constitution, which, under pretence of defending or improving, they are indirectly labouring to subvert.

Verse 3. *For rulers are not a terror to good works.*] Here the apostle shows the civil magistrate what he should be: he is clothed with great power, but that power is entrusted to him, not for the terror and oppression of the upright man, but to overawe and punish the wicked. It is, in a word, for the benefit of the community, and not for the aggrandizement of himself, that God has entrusted the supreme civil power to any man.

Wilt thou then not be afraid of the power? If thou wouldst not live in fear of the civil magistrate, live according to the laws; and consequently instead of incurring blame thou wilt have praise. This is said on the supposition that the ruler is himself a good man: such the laws suppose him to be; and the apostle, on the general question of obedience and protection, assumes the point that the magistrate is such.

Verse 4. *For he is the minister of God to thee for good.*] He is the minister of God—the office is by divine appointment: the man who is worthy of the office will act in conformity to the will of God; and as the eyes of the Lord are over the righteous, and his ears open to their cry, con-

6 For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for ^a he that loveth another hath fulfilled the law.

9 For this, ^b Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, ^c Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore ^d love is the fulfilling of the law.

11 And that, knowing the time, that now it is

21. Mark xii. 17. Luke xx. 25.—Ver. 10. Gal. v. 14. Col. iii. 14. 1 Tim. i. 5. James ii. 8.—Exod. xx. 13, &c. Deut. v. 17, &c. Matt. xix. 18.—^a Lev. xix. 18. Matt. xxii. 39. Mark xii. 31. Gal. v. 14. James ii. 8.—^b Matt. xxii. 40. Ver. 8.

sequently the ruler will be the minister of God to them for good.

He beareth not the sword in vain.] His power is delegated to him for the defence and encouragement of the good, and the punishment of the wicked; and he has authority to punish capitally, when the law so requires: this the term sword leads us to infer.

For he is the minister of God, a revenger.] For he is God's vindictive minister, to execute wrath; to inflict punishment upon the transgressors of the law—and this according to the statutes of that law—for God's civil ministers are never allowed to pronounce or inflict punishment according to their own minds or feelings, but according to the express declarations of the law.

Verse 5. *Ye must needs be subject.*] There is a necessity that ye should be subject, not only for wrath, on account of the punishment which will be inflicted on evil doers, but also for conscience sake; not only to avoid punishment, but also to preserve a clear conscience.

Verse 6. *For this cause pay ye tribute also.*] Because civil government is an order of God, and the ministers of state must be at considerable expense in providing for the safety and defence of the community, it is necessary that those in whose behalf these expenses are incurred should defray that expense; and hence nothing can be more reasonable than an impartial and moderate taxation, by which the expenses of the state may be defrayed, and the various officers, whether civil or military, who are employed for the service of the public, be adequately remunerated.

Verse 7. *Render therefore to all their dues.*] This is an extensive command. Be rigidly just; withhold neither from the king nor his ministers, nor his officers of justice and revenue, nor from even the lowest of the community, what the laws of God and your country require you to pay.

Tribute to whom tribute.] This word probably means such taxes as were levied on persons and estates.

Custom to whom custom.] This word probably means such duties as were laid upon goods, merchandise, &c., on imports and exports; what we commonly call custom.

Fear to whom fear.] It is likely that the word which we translate fear, signifies that reverence which produces obedience. Treat all official characters with respect, and be obedient to your superiors.

Honour to whom honour.] The word may here mean that outward respect which the principle reverence, from which it springs, will generally produce. If a man habituate himself to disrespect official characters, he will soon find himself disposed to pay little respect or obedience to the laws themselves.

Verse 8. *Owe no man any thing, but to love one another.*] Here the apostle shows them their duty to each other: but this is widely different from that which they owe to the civil government: to the first they owe subjection, reverence, obedience, and tribute: to the latter they owe nothing but mutual love, and those offices which necessarily spring from it.

Verse 9. *For this, Thou shalt not commit adultery.*] He that loves another will not deprive him of his wife, of his

CHAP. XIV.

high time ^a to awake out of sleep: for now *is* our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: ^b let us therefore cast off the works of darkness, and ^c let us put on the armour of light.

13 ^d Let us walk ^e honestly, as in the day; ^f not

^a 1 Cor. xv. 34. Eph. v. 14. 1 Thess. v. 5, 6.—^b Eph. v. 11. Col. iii. 8.—^c Eph. vi. 13. 1 Thess. v. 8.—^d Phil. iv. 8. 1 Thess. iv. 12. 1 Pet. ii. 12.—^e Or, *decently*.—^f Prov. xxiii. 20. Luke xxi. 34.

life, of his property, of his good name; and will not even permit a *desire* to enter into his heart which would lead him to wish to possess anything that is the property of another: for the law—the sacred scripture has said: *Thou shalt love thy neighbour as thyself*.

Verse 11. *And that, knowing the time*] Some think the passage should be understood thus: We have now many advantages which we did not formerly possess. *Salvation is nearer*—the whole Christian system is more fully explained, and the knowledge of it more easy to be acquired than formerly; on which account a greater progress in religious knowledge and in practical piety is required of us: and we have for a long time been too remiss in these respects. *Deliverance from the persecutions* &c., with which they were then afflicted, is supposed by others to be the meaning of the apostle.

Verse 12. *The night is far spent*] If we understand this in reference to the *heathen* state of the Romans it may be paraphrased thus: *The night is far spent*—heathenish darkness is nearly at an end. *The day is at hand*—the full manifestation of the Sun of righteousness, in the illumination of the whole Gentile world, approaches rapidly. *Cast off the works of darkness*—prepare to meet this rising light, and welcome its approach, by throwing aside superstition, impiety, and vice of every kind. This sense seems most suitable to the following verses, where the *vices of the Gentiles* are particularly specified; and they are exhorted to abandon them, and to receive the gospel of Christ. The common method of explanation is this: *The night is far spent*—our present imperfect life, full of afflictions, temptations, and trials, is almost run out; *the day of eternal blessedness is at hand*—is about to dawn on us in our glorious resurrection unto eternal life. Therefore, *let us cast off*—let us live as candidates for this eternal glory. But this sense cannot at all comport with what is said below, as the *Gentiles* are most evidently intended.

Verse 13. *Let us walk honestly, as in the day*] *Let us*

in rioting and drunkenness, ^g not in chambering and wantonness, ^h not in strife and envying.

14 But ⁱ put ye on the Lord Jesus Christ, and ^j make not provision for the flesh, to fulfil the lusts thereof.

1 Pet. iv. 8.—^k 1 Cor. vi. 9. Eph. v. 5.—^l James iii. 14.—^m Gal. iii. 27. Eph. iv. 24. Col. iii. 10.—ⁿ Gal. v. 18. 1 Pet. ii. 11.

walk decently. Let our deportment be decent, orderly, and grave; such as we shall not be ashamed of in the eyes of the whole world.

Not in rioting and drunkenness] *Drunken festivals*, such as were celebrated in honour of their gods, when, *after they had sacrificed*, they drank to excess, accompanied with abominable acts of every kind.

Not in chambering] The original word signifies *whoredoms and prostitution* of every kind.

And wantonness] All manner of *uncleanliness and sodomitical practices*.

Not in strife and envying] Not in contentions and furious altercations, which must be the consequence of such practices as are mentioned above. Can any man suppose that this address is to the *Christians* at Rome? If those called *Christians* at Rome were guilty of such acts, there could be no difference, except in *profession*, between them and the most abominable of the *heathens*.

The advices to the *Christians* may be found in the preceding chapter; those at the conclusion of this chapter belong solely to the *heathens*.

Verse 14. *Put ye on the Lord Jesus*] Putting on or being clothed with Jesus Christ, signifies receiving and believing the gospel; and consequently, taking its *maxims* for the government of life, having the mind that was in Christ.

And make not provision for the flesh] By *flesh* we are here to understand, not only the body, but all the irregular appetites and passions which lead to the abominations already recited. No provision should be made for the encouragement and gratification of such a principle as this.

To fulfil the lusts thereof] In reference to its lusts; such as the *rioting, drunkenness, prostitutions, and uncleanliness*, mentioned, ver. 13, to make provision for which the *Gentiles lived and laboured, and bought and sold, and schemed and planned*; for it was the whole business of their life to gratify the *sinful lusts of the flesh*.

CHAPTER XIV.

In things indifferent, Christians should not condemn one another, 1. Particularly with respect to different kinds of food, 2-4. And the observation of certain days, 5, 6. None of us should live unto himself, but unto Christ, who lived and died for us, 7-9. We must not judge each other; for all judgment belongs to God, 10-13. We should not do any thing by which a weak brother may be stumbled or grieved; lest we destroy him for whom Christ died, 14-16. The kingdom of God does not consist in outward things, 17, 18. Christians should endeavour to cultivate peace and brotherly affection, and rather deny themselves of certain privileges than be the means of stumbling a weak brother, 19-21. The necessity of doing all in the spirit of faith, 22, 23.

HIM that ^ais weak in the faith receive ye, but ^bnot to doubtful disputations.

2 For one believeth that he ^cmay eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and ^dlet not him which eateth not judge him that eateth: for God hath received him.

4 ^eWho art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 ^fOne man esteemeth one day above another: another esteemeth every day alike. Let every man be ^gfully persuaded in his own mind.

6 He that ^hregardeth ⁱthe day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for ^jhe giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

^aCh. xv. 1, 7. 1 Cor. viii. 9, 11. ix. 23.—Or, not to judge his doubtful thoughts.—^bVer. 14. 1 Cor. x. 25. 1 Tim. iv. 4. Tit. i. 15. ^cCol. h. 16.—James iv. 12.—Gal. iv. 10. Col. iii. 16.—Or, fully assured.—Gal. iv. 10.—Or, observe.—1 Cor. x. 31. 1 Tim. iv. 8.

Verse 1. *Him that is weak in the faith*] By this the apostle most evidently means the converted Jew, who must indeed be weak in the faith, if he considered this distinction of meats and days essential to his salvation.

Receive ye] Associate with him; receive him into your religious fellowship; but when there, let all religious alterations be avoided.

Not to doubtful disputations] These words have been variously translated and understood. Dr. Whitby thinks the sense of them to be this: *Not discriminating them by their inward thoughts*. Do not reject any from your Christian communion because of their particular sentiments on things which are in themselves indifferent. Do not curiously inquire into their religious scruples, nor condemn them on that account.

Verse 2. *One believeth that he may eat all things*] He believes that whatsoever is wholesome and nourishing, whether herbs or flesh—whether enjoined or forbidden by the Mosaic law—may be safely and conscientiously used by every Christian.

Another, who is weak, eateth herbs] Certain Jews, lately converted to the Christian faith, believe the Mosaic law relative to clean and unclean meats to be still in force; and therefore, when they are in a Gentile country, for fear of being defiled, avoid flesh entirely, and live on vegetables.

Verse 4. *Yea, he shall be holden up*] He is sincere and upright, and God, who is able to make him stand, will uphold him; and so teach him that he shall not essentially err.

Verse 5. *One man esteemeth one day above another*] Reference is made here to the Jewish institutions, and especially their festivals; such as the passover, pentecost, feast of tabernacles, new moons, jubilee, &c. The converted Jew still thought these of moral obligation; the Gentile Christian not having been bred up in this way, had no such prejudices.

Another] The converted Gentile esteemeth every day—considers that all time is the Lord's, and that each day should be devoted to the glory of God; and that those festivals are not binding on him.

We add here alike, and make the text say what I am sure was never intended, viz., that there is no distinction of days, not even of the Sabbath: and that every Christian is at liberty to consider this day to be holy or not holy, as he happens to be persuaded in his own mind. See note on Gen. ii. 3.

Let every man be fully persuaded] With respect to the propriety or non-propriety of keeping the above festivals, let every man act from the plenary conviction of his own mind: there is a sufficient latitude allowed; all may be fully satisfied.

Verse 6. *He that regardeth the day*] A beautiful apology for mistaken sincerity and injudicious reformation. Do not condemn the man for what is indifferent in itself: if he keep these festivals, his purpose is to honour God by the religious observance of them. On the other hand, he who finds that he cannot observe them in honour of God, not

7 For ^knone of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For ^lto this end Christ both died, and rose, and revived, that he might be ^mLord both of the dead and living;

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for ⁿwe shall all stand before the judgment seat of Christ.

11 For it is written, ^oAs I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then ^pevery one of us shall give account of himself to God.

13 Let us not, therefore, judge one another any more: but judge this rather, that ^qno man put a stumbling-block or an occasion to fall in *his* brother's way.

—1 Cor. vi. 19, 20. Gal. ii. 20. 1 Thess. v. 10. 1 Pet. iv. 2. 12 Cor. v. 15.—Acts x. 38.—Matt. xxv. 31, 32. Acts x. 42. xvii. 31. 2 Cor. v. 10. Jude xiv. 15.—Isa. xlv. 23. Phil. ii. 10.—Matt. xli. 38. Gal. vi. 5. 1 Pet. iv. 5.—1 Cor. viii. 9, 13. x. 33.

believing that God has enjoined them, does not observe them at all.

Verse 7. *None of us liveth to himself*] The Greek writers use this phrase to signify to act according to one's own judgment, following one's own opinion. Christians must act in all things according to the mind and will of God, and not follow their own wills.

Verse 9. *Christ both died, and rose*] That we are not our own, but are the Lord's, both in life and death, is evident from this—that Christ lived, and died, and rose again, *that he might be the Lord of the dead and the living*; for his power extends equally over both worlds: *separate*, as well as *embodied spirits*, are under his authority; and he it is who is to raise even the dead to life: and thus all throughout eternity shall live under his dominion. The clause, *and rose*, is wanting in several reputable MSS., and is not necessary to the text.

Verse 10. *We shall all stand before the judgment seat of Christ*] Why should we then judge and condemn each other? We are accountable to God for our conduct, and shall be judged at his bar; and let us consider whatever measure we mete, the same shall be measured unto us again.

Verse 12. *Every one of us shall give account of himself*] We shall not, at the bar of God, be obliged to account for the conduct of each other—each shall give account of himself: and let him take heed that he be prepared to give up his account with joy.

Verse 13. *Let us not, therefore, judge one another any more*] Let us abandon such rash conduct; it is dangerous, it is uncharitable: judgment belongs to the Lord, and he will condemn those only who should not be acquitted.

That no man put a stumbling-block] Let both the converted Jew and Gentile consider that they should labour to promote each other's spiritual interests, and not be a means of hindering each other in their Christian course; or of causing them to abandon the gospel, on which, and not on questions of rites and ceremonies, the salvation of their souls depend.

Verse 14. *I know, and am persuaded by the Lord Jesus*] And yet, after having given them this decisive judgment, through respect to the tender, mistaken conscience of weak believers, he immediately adds: *But to him that esteemeth any thing to be unclean, to him it is unclean*; because if he act contrary to his conscience, he must necessarily contract guilt.

It is dangerous to trifle with conscience, even when erroneous; it should be born with and instructed; it must be won over, not taken by storm. Its feelings should be respected, because they ever refer to God, and have their foundation in his fear. It is a great blessing to have a well-informed conscience; it is a blessing to have a tender conscience; and even a sore conscience is infinitely better than none.

Verse 15. *If thy brother be grieved*] If he think that

14 I know, and am persuaded by the Lord Jesus, *that *there is nothing* ^bunclean of itself: but ^cto him that esteemeth any thing to be ^dunclean, to him it is unclean.

15 But if thy brother be grieved with *thy meat*, now walkest thou not ^echaritably. ^fDestroy not him with thy meat, for whom Christ died.

16 ^gLet not then your good be evil spoken of:

17 ^hFor the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ ⁱis acceptable to God, and approved of men.

19^j Let us therefore follow after the things which

^a Acts x. 15. Ver. 2, 20. 1 Cor. x. 25. 1 Tim. iv. 4. Tit. i. 15. — ^b Gr. common. — ^c 1 Cor. viii. 7, 10. — ^d Gr. common. — ^e Gr. according to charity. — ^f 1 Cor. viii. 11. — ^g Ch. xii. 17. — ^h 1 Cor. viii. 8. — ⁱ 2 Cor. viii. 21. — ^j Ps. xxxiv. 14. Ch. xii. 18. — ^k Ch. xv. 2. 1 Cor.

thou doest wrong, and he is in consequence stumbled at thy conduct.

Now walkest thou not charitably.] According to love; for love worketh not ill to its neighbour; but by thy eating some particular kind of meat, on which neither thy life nor well-being depends, thou workest ill to him by grieving and distressing his mind; and therefore thou breakest the law of God in reference to him, while pretending that thy Christian liberty raises thee above his scruples.

Destroy not him with thy meat, for whom Christ died.] This puts the uncharitable conduct of the person in question in the strongest light, because it supposes that the weak brother may be so stumbled as to fall and perish finally; even the man for whom Christ died. To injure a man in his circumstances is bad; to injure him in his person is worse; to injure him in his reputation is still worse; and to injure his soul is worst of all.

From this verse we learn that a man for whom Christ died may perish, or have his soul destroyed; and destroyed with such a destruction as implies perdition; the original is very emphatic.

Verse 16. Let not then your good be evil spoken of.] Do not make such a use of your Christian liberty as to subject the gospel itself to reproach. Whatsoever you do, do it in such a manner, spirit, and time, as to make it productive of the greatest possible good.

Verse 17. For the kingdom of God.] That holy religion which God has sent from heaven, and which he intends to make the instrument of establishing a counterpart of the kingdom of glory among men, see on Matt. iii. 2.

Is not meat and drink.] It consists not in these outward and indifferent things. It neither particularly enjoins nor particularly forbids such.

But righteousness.] Pardon of sin, and holiness of heart and life.

And peace.] In the soul, from a sense of God's mercy; peace regulating, ruling, and harmonizing the heart.

And joy in the Holy Ghost.] Solid spiritual happiness; a joy which springs from a clear sense of God's mercy; the love of God being shed abroad in the heart by the Holy Ghost.

Verse 18. For he that in these things.] This was a very common form of speech among the Jews; that he who was a conscientious observer of the law was pleasing to God, and approved of men.

Verse 19. Let us therefore follow.] Instead of contending about meats, drinks, and festival times, in which it is not likely that the Jews and Gentiles will soon agree, let us endeavour to the utmost of our power to promote peace and unanimity.

Verse 20. For meat destroy not the work of God.] Do not

make for peace, and things wherewith ^aone may edify another.

20 ^bFor meat destroy not the work of God. ^cAll things indeed are pure; ^dbut it is evil for that man who eateth with offence.

21 ^eIt is good neither to eat ^fflesh, nor to drink wine, nor ^gany thing whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have it to thyself before God. ^hHappy is he that condemneth not himself in that thing which he alloweth.

23 And he that ⁱdoubteth is damned if he eat, because ^jhe eateth not of faith: for ^kwhatsoever is not of faith is sin.

xiv. 12. 1 Thess. v. 11. — ^a Ver. 15. — ^b Matt. xv. 11. Acts x. 15. Ver. 14. Tit. i. 15. — ^c 1 Cor. viii. 9, 10, 11, 12. — ^d 1 Cor. viii. 13. — ^e 1 John iii. 21. — ^f Or, discerneth and putteth a difference between meats. — ^g Tit. i. 15.

hinder the progress of the gospel either in your own souls or in those of others, by contending about lawful or unlawful meats.

All things indeed are pure.] This is a repetition of the sentiment delivered, ver. 14, in different words.

Verse 21. It is good neither to eat flesh, &c.] The spirit and self-denying principles of the gospel teach us, that we should not only avoid everything in eating or drinking which may be an occasion of offence or apostasy to our brethren, but even lay down our lives for them should it be necessary.

Whereby thy brother stumbleth.] The original means to strike, to hit the foot against a stone in walking, so as to halt, and be impeded in one's journey. It here means, spiritually, any thing by which a man is so perplexed in his mind as to be prevented from making due progress in the divine life.

Or is offended.] Originally the word signified the piece of wood or key in a trap, which being trodden on caused the animal to fall into a pit, or the trap to close upon him. In the New Testament it generally refers to total apostasy from the Christian religion; and this appears to be its meaning in this place.

Or is made weak.] Without mental vigour; without power sufficiently to distinguish between right and wrong, good and evil, lawful and unlawful. To get under the dominion of an erroneous conscience, so as to judge that to be evil or unlawful which is not so.

Verse 22. Hast thou faith?] The term faith seems to signify in this place a full persuasion in a man's mind that he is right, that what he does is lawful, and has the approbation of God and his conscience.

Happy is he that condemneth not, &c.] That man only can enjoy peace of conscience who acts according to the full persuasion which God has given him of the lawfulness of his conduct: whereas he must be miserable who allows himself in the practice of any thing for which his conscience upbraids and accuses him.

Verse 23. And he that doubteth.] This verse is a necessary part of the preceding, and should be read thus: But he that doubteth is condemned if he eat, because he eateth not of faith.

For whatsoever is not of faith is sin.] Whatever he does, without a full persuasion of its lawfulness (see ver. 21), is to him sin; for he does it under a conviction that he may be wrong in so doing.

Some think that these words have a more extensive signification, and that they apply to all who have not true religion and faith in our Lord Jesus Christ; every work of such persons being sinful in the sight of a holy God, because it does not proceed from a pure motive.

CHAPTER XV.

The strong should bear the infirmities of the weak, and each strive to please, not himself, but his neighbour, after the example of Christ, 1-3. Whosoever was written in old times was written for our learning, 4. We should be of one mind, that we might with one mouth glorify God, 5, 6. We should accept each other as Christ has accepted us, 7. Scriptural proofs that Jesus Christ was not only the minister of the circumcision, but came also for the salvation of the Gentiles, 8-12. The God of hope can fill us with all peace and joy in believing, 13. Character of the church of Rome, 14. The reason why the apostle wrote so boldly to the church in that city—what God had wrought by him, and what he purposed to do, 15-24. He tells them of his intended journey to Jerusalem, with a contribution to the poor saints—a sketch of this journey, 25-29. He commends himself to their prayers, 30-33.

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please his neighbour for his good to edification.

3 For even Christ pleased not himself; but, as it is written, 'The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the scriptures, might have hope.

5 Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus:

6 That ye may with one mind and one mouth

*Gal. vi. 1.—^bCh. xiv. 1.—^c1 Cor. ix. 19, 22, x. 24, 33. xiii. 5. Phil. ii. 4, 5.—^dCh. xiv. 19.—^eMatt. xxv. 39.—^fJohn v. 30, vi. 38. ^gPs. lxxix. 9.—^hCh. iv. 23, 24. 1 Cor. ix. 9, 10, x. 11. 2 Tim. iii. 16, 17.—ⁱCh. xii. 16. 1 Cor. i. 10. Phil. iii. 16.—^jOr, after the

Verse 1. *We then that are strong*] We are bound in duty to bear any inconveniences that may arise from the scruples of the weaker brethren, and to ease their consciences by prudently abstaining from such indifferent things as may offend and trouble them; and not take advantage from our superior knowledge to make them submit to our judgment.

Verse 2. *Let every one of us please his neighbour*] Though we should not indulge men in mere whims and caprices, yet we should bear with their ignorance and their weakness, knowing that others had much to bear with from us before we came to our present advanced state of religious knowledge.

Verse 3. *For even Christ pleased not himself*] Christ never acted as one who sought his own ease or profit; he not only bore with the weakness, but with the insults, of his creatures.

Verse 4. *For whatsoever things were written aforetime*] This refers not only to the quotation from the 69th Psalm, but to all the Old Testament scriptures; for it can be to no other scriptures that the apostle alludes. Some think that the word which we translate *comfort*, should be rendered *exhortation*; but there is certainly no need here to leave the usual acceptation of the term, as the word *comfort* makes a regular and consistent sense with the rest of the verse.

Verse 6. *That ye—Jews and Gentiles—may with one mind*] Thinking the same things, and bearing with each other, after the example of Christ; and *one mouth*, in all your religious assemblies, without jarring or contentions, glorify God for calling you into such a state of salvation, and showing himself to be your loving compassionate Father, as he is the Father of our Lord Jesus Christ.

Verse 7. *Wherefore receive ye one another*] Have the most affectionate regard for each other, and acknowledge each other as the servants and children of God Almighty.

As Christ also received us] In the same manner, and with the same cordial affection, as Christ has received us into communion with himself, and has made us partakers of such inestimable blessings, condescending to be present in all our assemblies.

Verse 8. *Jesus Christ was a minister of the circumcision*] To show the Gentiles the propriety of bearing with the scrupulous Jews, he shows them here that they were under

glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

9 And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again Esaias saith, There shall be a root

example of.—¹Acts iv. 24, 32.—²Ch. xiv. 1, 3.—³Ch. v. 2.—⁴Matt. xv. 24. John i. 11. Acts iii. 25, 26. xiii. 46.—⁵Ch. iii. 3. 2 Cor. i. 20.—⁶John x. 16. Ch. ix. 23.—⁷Ps. xviii. 49.—⁸Deut. xxxii. 43. ⁹Ps. cxvii. 1.—¹⁰Isa. xi. 1, 10. Rev. v. 5. xxii. 16.

the greatest obligations to this people; to whom, in the days of his flesh, Jesus Christ confined his ministry; giving the world to see that he allowed the claim of the Jews as having the first right to the blessings of the gospel.

Verse 9. *And that the Gentiles might glorify God for his mercy*] As the Jews were to glorify God for his truth, so the Gentiles were to glorify God for his mercy.

I will confess to thee among the Gentiles] This quotation is taken from Psalm xviii. 49, and shows that the Gentiles had a right to glorify God for his mercy to them.

Verse 13. *Now the God of hope, &c.*] May the God of this hope—that God who caused both Jews and Gentiles to hope that the gracious promises which he made to them should be fulfilled.

Verse 14. *And I—am persuaded of you*] This is supposed to be an address to the Gentiles; and it is managed with great delicacy: he seems to apologize for the freedom he had used in writing to them: which he gives them to understand proceeded from the authority he had received by his apostolical office, the exercise of which office respected them particularly. So they could not be offended when they found themselves so particularly distinguished.

Ye—are full of goodness] Instead of goodness, some MSS. of good repute have love. In this connection both words seem to mean nearly the same thing.

Filled with all knowledge] So completely instructed in the mind and design of God, relative to their calling, and the fruit which they were to bring forth to the glory of God, that they were well qualified to give one another suitable exhortations on every important point.

Instead of one another, several MSS. have others; which gives a clearer sense: for, if they were all filled with knowledge, there was little occasion for them to admonish others—to impart the wisdom they had to those who were less instructed.

Verse 15. *Because of the grace*] Because of the office which I have received from God, namely, to be the apostle of the Gentiles. This authority gave him full right to say, advise, or enjoin anything which he judged to be of importance to their spiritual interests.

Verse 16. *Ministering the gospel of God*] Acting as a priest. Here is a plain allusion to the Jewish sacrifices

of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all *joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And ^bI myself also am persuaded of you, my brethren, that ye also are full of goodness, *filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, ^abecause of the grace that is given to me of God,

16 That *I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the *offering ^aup of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ ^ain those things which pertain to God.

18 For I will not dare to speak of any of those things ^awhich Christ hath not wrought by me, ^ato make the Gentiles obedient, by word and deed,

*Ch. xii. 12. xiv. 17.—^b2 Pet. i. 12. 1 John ii. 21.—1 Cor. vii. 1, 7, 10.—Ch. i. 5. xii. 3. Gal. i. 15. Eph. iii. 7, 8.—Ch. xi. 13. Gal. ii. 7, 8, 9. 1 Tim. ii. 7. 2 Tim. i. 11. Phil. ii. 17.—Or, *sanctifying*.—Isa. lxxvi. 20. Phil. ii. 17.—^aHeb. v. 1.—Acts xxi. 19. Gal. ii. 8.—1 Ch. i. 5. xvi. 28.—Acts xix. 11. 2 Cor. xii. 12.—2

offered by the priest, and sanctified or made acceptable by the libamen offered with them; for he compares himself, in preaching the gospel, to the priest performing his sacred functions—preparing his sacrifice to be offered.

Verse 17. *I have therefore whereof I may glory*] Being sent of God on this most honourable and important errand, I have matter of great exultation, not only in the honour which he has conferred upon me, but in the great success with which he has crowned my ministry.

Verse 18. *For I will not dare to speak*] If the thing were not as I have stated it, I would not dare to arrogate to myself honours which did not belong to me.

By word and deed] These words may refer to the doctrines which he taught, and to the miracles which he wrought among men.

Verse 19. *Through mighty signs and wonders*] This more fully explains the preceding clause.

Round about unto Illyricum] Among ancient writers this place has gone by a great variety of names, *Illyria*, *Illyrica*, *Illyricum*, *Illyris*, and *Illyrium*. It is a country of Europe, extending from the Adriatic Gulf to Pannonia; according to Pliny, it extended from the river *Arxia* to the river *Drinius*, thus including Liburnia on the west, and Dalmatia on the east. Its precise limits have not been determined by either ancient or modern geographers. When the apostle says that he preached the gospel from Jerusalem round about to *Illyricum*, he intends his land journeys chiefly.

I have fully preached the gospel] *I have successfully preached*—I have not only proclaimed the word, but made converts, and founded churches.

Verse 20. *So have I strived to preach the gospel*] For I have considered it my honour to preach the gospel where that gospel was before unknown. This is the proper import of the original word.

Verse 21. *But as it is written*] These words, quoted from Isa. lii. 15, he applies to his own conduct; not that the words themselves predicted what Paul had done, but that he endeavoured to fulfil such a declaration by his manner of preaching the gospel to the heathen.

Verse 22. *For which cause &c.*] My considering it a point of honour to build on no other man's foundation; and, finding that the gospel has been long ago planted at Rome, I have been prevented from going thither, purposing rather to spend my time and strength in preaching where Christ has not, as yet, been proclaimed.

Verse 23. *But—having no more place in these parts*] The apostle was then at Corinth; and, having evangelized all those parts, he had no opportunity of breaking up any new ground.

Verse 24. *Whosoever I take my journey into Spain*] Where it is very likely the gospel had not yet been planted;

19 ^aThrough mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, ^alest I should build upon another man's foundation:

21 But as it is written, ^aTo whom he was not spoken of, they shall see: and they that have not heard, shall understand.

22 For which cause also *I have been *much hindered from coming to you.

23 But now having no more place in these parts, and ^ahaving a great desire these many years to come unto you;

24 Whosoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, ^aand to be brought on my way thitherward by you, if first I be somewhat filled ^awith your company.

25 But now *I go unto Jerusalem to minister unto the saints.

26 For ^ait hath pleased them of Macedonia and

Cor. x. 13, 15, 16.—Isa. lii. 15.—Ch. i. 13. 1 Thess. ii. 17, 18.—^aOr, many ways, or, oftentimes.—Acts xix. 21. Ver. 32. Ch. i. 11.—Acts xv. 3.—^aGr. with you, ver. 32.—Acts xix. 21. xx. 22. xxiv. 17.—1 Cor. xvi. 1, 2. 2 Cor. viii. 1. ix. 12.

though *legendary tales* inform us that St. James had planted the gospel there long before this time, and had founded many bishoprics!

I will come to you] These words are wanting in almost every MS. of note, and in the *Syriac* of Erpen, *Coptic*, *Vulgate*, *Æthiopic*, *Armenian*, and *Itala*.

Somewhat filled with your company] The word which we translate *filled* would be better rendered *gratified*; for it signifies to be satisfied, to be gratified, and to enjoy.

The apostle, though he had not the honour of having planted the Church at Rome, yet expected much gratification from the visit which he intended to pay them.

Verse 25. *Now I go unto Jerusalem*] From this and the two following verses we learn that the object of his journey to Jerusalem was, to carry a contribution made among the Gentile Christians at Macedonia and Achaia for the relief of the poor Jewish Christians at Jerusalem. About this affair he had taken great pains, as appears from 1 Cor. xvi. 1-4; 2 Cor. chapters viii. and ix.

Verse 27. *For if the Gentiles have been made partakers, &c.*] It was through and by means of the Jews that the Gentiles were brought to the knowledge of God and the gospel of Christ. These were the *spiritual things* which they had received; and the pecuniary contribution was the *carnal things* which the Gentiles were now returning.

Verse 28. *When, therefore, I have performed this*] Service, and have sealed—faithfully delivered up to them this fruit of the success of my ministry and of your conversion to God, *I will come by you into Spain*: this was in his desire; he had fully purposed it, if God should see meet to permit him; but it does not appear that he ever went.

Verse 29. *In the fulness of the blessing of the gospel of Christ*] The words, of the gospel, are wanting in almost every MS. of importance. There is no doubt they should be omitted. The fulness of the blessing of Christ is really more than the fulness of the blessing of the gospel of Christ.

Verse 30. *For the love of the Spirit*] By that love of God which the Holy Spirit sheds abroad in your hearts.

That ye strive together] *That ye agonize with me*.

Verse 31. *That I may be delivered from them that do not believe*] He knew that his countrymen, who had not received the gospel, lay in wait for his life; and, no doubt, they thought they should do God service by destroying him, not only as an apostate, in their apprehension, from the Jewish religion, but as one who was labouring to subvert and entirely destroy it.

And that my service] Service, in its connexion here, could refer to nothing else but the contribution which he was carrying to the poor saints at Jerusalem.

Verse 32. *That I may come unto you with joy*] Should his journey to Jerusalem be prosperous, and his service ac-

Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them, *verily*; and their debtors they are. For ^aif the Gentiles have been made partakers of their spiritual things, ^btheir duty is also to minister unto them in carnal things.

28 When, therefore, I have performed this, and have sealed to them ^cthis fruit, I will come by you into Spain.

29 ^dAnd I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

^aCh. xi. 17.—^b1 Cor. ix. 11. Gal. vi. 6.—^cPhil. iv. 17.—^dCh. i. 11. ^ePhil. ii. 1.—^f2 Cor. i. 11. Col. iv. 12.—^g2 Thess. iii. 2.—^hOr, are disobedient.—ⁱ2 Cor. viii. 4.—^jCh. i. 10.—^kActs xviii. 31. 1 Cor.

cepted so that the converted Jews and Gentiles should come to a better understanding, he hoped to see them at Rome with great joy; and if he got his wishes gratified through their prayers, it would be the full proof that this whole business had been conducted according to the will of God.

Verse 33. *The God of peace be with you*] The whole ob-

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and ^afor the love of the Spirit, ^bthat ye strive together with me in your prayers to God for me;

31 ^cThat I may be delivered from them that ^ddo not believe in Judea, and that ^emy service which I have for Jerusalem may be accepted of the saints;

32 ^fThat I may come unto you with joy ^gby the will of God, and may with you be ^hrefreshed.

33 Now ⁱthe God of peace be with you all. Amen.

iv. 19. James iv. 15.—¹1 Cor. xvi. 18. 2 Cor. vii. 18. 2 Tim. i. 16. Phil. vii. 30.—²Ch. xvi. 30. 1 Cor. xiv. 33. 2 Cor. xiii. 11. Phil. iv. 9. 1 Thess. v. 23. 2 Thess. iii. 16. Heb. xiii. 20.

ject of the Epistle is to establish peace between the believing Jews and Gentiles, and to show them their mutual obligations, and the infinite mercy of God to both; and now he concludes with praying that the God of peace—he from whom it comes, and by whom it is preserved—may be for ever with them.

CHAPTER XVI.

The apostle commends to the Christians at Rome Phœbe, a deaconess of the Church at Cenchrea, 1, 2. Sends greetings to Aquila and Priscilla, of whom he gives a high character; and greets also the Church at their house, 3-5. Mentions several others by name, both men and women, who were members of the Church of Christ at Rome, 6-16. Warns them to beware of those who cause dissensions and divisions, of whom he gives an awful character, 17, 18. Extols the obedience of the Roman Christians, and promises them a complete victory over Satan, 19, 20. Several persons send their salutations, 21-23. To whose good wishes he subjoins the apostolic blessing; commends them to God; gives an abstract of the doctrines of the gospel; and concludes with ascribing glory to the only wise God, through Christ Jesus, 24-27.

I COMMEND unto you Phœbe our sister, which is a servant of the church which is at ^aCenchrea:

2 ^bThat ye receive her in the Lord, as becometh saints; and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet ^cPriscilla and Aquila, my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

^aActs xviii. 18.—^bPhil. ii. 29. 3 John 5, 6.—^cActs xviii. 2, 18, 26. 2 Tim. iv. 19.

Verse 1. *I commend unto you Phœbe*] Phœbe is here termed a *servant*, a *deaconess* of the church at Cenchrea. There were deaconesses in the primitive church, whose business it was to attend the female converts at baptism; to instruct the catechumens, or persons who were candidates for baptism; to visit the sick, and those who were in prison; and, in short, perform those religious offices for the female part of the church which could not with propriety be performed by men. They were chosen in general out of the most experienced of the church, and were ordinarily widows who had born children. Some ancient constitutions required them to be forty, others fifty, and others sixty years of age. It is evident that they were ordained to their office by the imposition of the hands of the bishop; and the form

5 Likewise greet ^dthe church that is in their house. Salute my well-beloved Epenetus, who is ^ethe first fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also ^fwere in Christ before me.

8 Greet Amplias, my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys, my beloved.

10 Salute Apelles, approved in Christ. Salute them which are of Aristobulus' ^ghousehold.

^a1 Cor. xvi. 19. Col. iv. 15. Phil. ii.—^b1 Cor. xvi. 15.—^cGal. i. 22.—^dOr, friends.

of prayer used on the occasion is extant in the apostolical constitutions. In the tenth or eleventh century the order became extinct in the Latin Church, but continued in the Greek Church till the end of the twelfth century.

Cenchrea was a seaport on the east side of the Isthmus which joined the Morea to Greece.

Verse 2. *Succourer of many*] One who probably entertained the apostles and preachers who came to minister at Cenchrea, and who was remarkable for entertaining strangers.

Verse 3. *Greet Priscilla and Aquila*] This pious couple had been obliged to leave Rome, on the edict of Claudius, see Acts xviii. 2, and take refuge in Greece. It is likely that they returned to Rome at the death of Claudius, or whenever the decree was annulled. Instead of Priscilla,

11 Salute Herodion, my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus, *chosen* in the Lord; and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

* Or, friends.—2 John i. 1.—1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Thess. v. 23. 1 Pet. v. 14.—Acta xv. 1, 5, 24. 1 Tim. vi. 3.—1 Cor. v. 9, 11. 2 Thess. xiii. 6, 14. 2 Tim. iii. 5. Titus iii. 10. 2

the principle MSS. and Versions have *Prisca*, which most critics suppose to be the genuine reading.

Verse 4. *Who have for my life laid down their own necks*] What transaction this refers to we know not; but it appears that these persons had, on some occasion, hazarded their own lives to save that of the apostle; and that the fact was known to all the Churches of God in that quarter, who felt themselves under the highest obligations to these pious persons, for the important service which they had thus rendered.

Verse 5 *The church that is in their house.*] In these primitive times no such places existed as those which we now term *churches*; the word always signifying the *congregation* or *assembly* of believers, and not the *place* they assembled in.

Epenetus—the firstfruits of Achaia] In 1 Cor. xvi. 15, the *house* or family of *Stephanas* is said to be the firstfruits of Achaia: how then can it be said here, that *Epenetus* was the firstfruits, or first person who had received the gospel in that district? *Ans.*—Epenetus might have been one of the family of Stephanas; that is, one of that family which first received the gospel in that country. This would rationally account for the apparent difficulty, were we sure that of Achaia, was the true reading: but this is more than doubtful, for of Asia, is the reading of many MSS. versions, and Fathers.

Verse 6. *Greet Mary, who bestowed much labour on us.*] Her works, though hidden from man, are with God; and her name is recorded with honour in the book of life.

Verse 7. *Andronicus and Junia, my kinsmen*] As the word signifies *relatives*, whether *male* or *female*, and as Junia may probably be the name of a woman, the wife of Andronicus, it would be better to say *relatives* than *kinsmen*. But probably St. Paul means no more than that they were *Jews*; for in chap. ix. 3, he calls all the Jews his *kinsmen according to the flesh*.

My fellow-prisoners] As Paul was in prison often, it is likely that these persons shared this honour with him on some occasion, which is not distinctly marked.

Of note among the apostles] They were not only well known to St. Paul, but also to the rest of the apostles.

In Christ before me.] That is, they were converted to Christianity before Paul was; probably at the day of Pentecost, or by the ministry of Christ himself, or by that of the seventy disciples.

Verse 8. *Amphias, my beloved in the Lord*] One who is my particular friend, and also a genuine Christian.

Verse 9. *Urbanus, our helper*] Who this Urbanus was we know not; what is here stated is, that he had been a fellow-labourer with the apostles.

Stachys, my beloved.] One of my particular friends.

Verse 10. *Apelles, approved in Christ*] A man who, on different occasions, had given the highest proofs of the sincerity and depth of his religion: Some suppose that *Apelles* was the same with *Apollos*: whoever he was, he had given every demonstration of being a genuine Christian.

Of Aristobulus' household.] It is doubted whether this person was converted, as the apostle does not salute him, but his *household*; or as the margin reads, his *friends*. He might have been a Roman of considerable distinction, who, though not converted himself, had Christians among his servants or his slaves.

Verse 11. *Herodion my kinsman.*] Probably another converted Jew.

16 *Salute one another with an holy kiss.* The churches of Christ salute you.

17 Now I beseech you, brethren, mark them ^d which cause divisions and offences contrary to the doctrine which ye have learned; and ^e avoid them.

18 For they that are such serve not our Lord Jesus Christ, but ^f their own belly; and ^g by good words and fair speeches deceive the hearts of the simple.

19 For ^h your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you ⁱ wise unto that which is good, and ^j simple concerning evil.

John 10.—^k Phil. iii. 19. 1 Tim. vi. 5.—^l Col. ii. 4. 2 Tim. iii. 6. Titus i. 10. 2 Pet. ii. 3.—^m Ch. i. 8.—ⁿ Matt. x. 16. 1 Cor. xiv. 20.—^o Or, harmless.

Which are in the Lord.] This might intimate that some of this family were not Christians; those only of that family that were converted to the Lord being saluted.

Verse 12. *Tryphena and Tryphosa*] Two holy women, who it seems were assistants to the apostle in his work, probably by *exhorting, visiting the sick, &c.* Persis was another woman, who it seems excelled the preceding; for, of her it is said, she *laboured much in the Lord*. We learn from this, that Christian women, as well as men, laboured in the ministry of the word. In those times of simplicity, all persons, whether men or women, who had received the knowledge of the truth, believed it to be their duty to propagate it to the uttermost of their power. Many have spent much useless labour in endeavouring to prove that these women did not *preach*. That there were some *prophetesses*, as well as *prophets*, in the Christian Church, we learn; and that a woman might *pray* or *prophecy*, provided she had her head covered, we know, and that whoever *prophesied* spoke unto others to *edification, exhortation, and comfort*. St. Paul declares, 1 Cor. xiv. 3. And that no preacher can do more, every person must acknowledge; because to *edify, exhort, and comfort*, are the prime ends of the gospel ministry. If women thus *prophesied*, then women *preached*. There is, however, much more than this implied in the Christian ministry, of which men only, and men called of God, are capable.

Verse 13. *Rufus, chosen in the Lord*] One of great excellence in Christianity; a choice man as we would say.

His mother and mine.] It is not likely that the mother of Rufus was the mother of Paul; but while she was the natural mother of the former, she acted as a mother to the latter.

Verse 14. *Salute Asyncritus, &c.*] Who these were we know not.

Verse 15. *Salute Philologus, &c.*] Of these several persons, though much has been conjectured, nothing certain is known. Even the names of some are so ambiguous that we know not whether they were men or women. One thing we may remark, that there is no mention of St. Peter, who, according to the Roman and papistical catalogue of bishops, must have been at Rome at this time; if he were not now at Rome, the foundation stone of Rome's ascendancy, of Peter's supremacy, and of the uninterrupted succession, is taken away, and the whole fabric falls to the ground.

Verse 16. *Salute one another with an holy kiss.*] In those early times the kiss, as a token of peace, friendship, and brotherly love, was frequent among all people; and the Christians used it in their public assemblies, as well as in their occasional meetings. This was at last laid aside, not because it was abused, but because the church becoming very numerous, the thing was impossible.

The churches of Christ salute you.] The word ALL, is added here by some of the most reputable MSS. and principal Versions. St. Paul must mean here that all the Churches in Greece and Asia, through which he had passed, in which the faith of the Christians at Rome was known, spoke of them affectionately and honourably; and probably, knowing the apostle's design of visiting Rome, desired to be kindly remembered to the Church in that city.

Verse 17. *Mark them which cause divisions*] Look sharply after such that they do you no evil, and avoid them—give them no countenance, and have no religious fellowship with them.

20 And 'the God of peace 'shall 'bruise Satan under your feet shortly. 'The grace of our Lord Jesus Christ be with you. Amen.

21 'Timotheus my workfellow, and 'Lucius, and 'Jason, and 'Sospiter, my kinsmen, salute you.

22 I, Tertius, who wrote *this* epistle, salute you in the Lord.

23 'Gaius mine host, and of the whole church, saluteth you. 'Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 'The grace of our Lord Jesus Christ be with you all. Amen.

^a Ch. xv. 38.—^b Gen. iii. 15.—^c Or, tread.—^d Ver. 24. 1 Cor. xvi. 23. 2 Cor. xiii. 14. Phil. iv. 23. 1 Thess. v. 28. 2 Thess. iii. 18. Rev. xiii. 21.—^e Acts xvi. 1. Col. i. 1. Phil. ii. 19. 1 Thess. iii. 2. 1 Tim. i. 2. Heb. xiii. 23.—^f Acts xiii. 1.—^g Acts xvii. 5.—^h Acts xx. 4.—ⁱ 1 Cor. i. 14.—^j Acts xix. 22. 2 Tim. vi. 20.—^k Ver. 20. 1 Thess. v. 28.—^l Eph. iii. 20. 1 Thess. iii. 13. 2 Thess.

Verse 18. *They—serve not our Lord Jesus*] The Church of God has ever been troubled with such pretended pastors—men who *feed themselves*, not the flock; men who are too proud to beg, and too lazy to work; who have neither grace nor gifts to plant the standard of the cross on the devil's territories, and by the power of Christ make inroads upon his kingdom, and spoil him of his subjects. On the contrary, by sowing the seeds of *disension*, by means of *doubtful disputations*, and the propagation of *scandals*; by glaring and insinuating speeches, for they affect *elegance* and *good breeding*, they rend Christian congregations, form a party for themselves, and thus live on the spoils of the Church of God.

Verse 19. *For your obedience is come abroad*] The apostle gives this as a reason why they should continue to hear and heed those who had led them into the path of truth, and avoid those false teachers whose doctrines tended to the subversion of their souls.

Yet I would have you wise] I would wish you carefully to discern the good from the evil, and to show your wisdom, by carefully avoiding the one and cleaving to the other.

Verse 20. *The God of peace*] Who neither sends nor favours such disturbers of the tranquillity of his church.

Shall bruise Satan] Shall give you the dominion over the great adversary of your souls, and over all his agents who, through his influence, endeavour to destroy your peace and subvert your minds.

Verse 21. *Timotheus my workfellow*] This is on all hands allowed to be the same Timothy to whom St. Paul directs the two epistles which are still extant. See some account of him in the notes on Acts xvi. 1, &c.

Lucius] This was probably Luke the evangelist, and writer of the book called *The Acts of the Apostles*. [This is improbable. The name would have been *Lucas*. Query: *Lucius of Cyrene*, Acts xiii. 1.]

Jason] It is likely that this is the same person mentioned, Acts xvii. 7.

Sospiter] He was a Berean, the son of one Pyrrhus, a Jew by birth, and accompanied St. Paul from Greece into Asia, and probably into Judea; see Acts xx. 4.

Verse 22. *I, Tertius, who wrote this epistle*] Some eminent commentators suppose *Tertius* to be the same with *Silas*—the companion of St. Paul. If this were so, it is strange that the name which is generally given him elsewhere in scripture should not be used in this place. [There is no ground for this supposition.]

Verse 23. *Gaius mine host*] *Gaius* in Greek is the same as *Caius* in Latin, which was a very common name among the Romans. St. Luke (Acts xix. 29) mentions one *Gaius of Macedonia*, who was exposed to much violence at Ephesus in the tumult excited by Demetrius the silversmith against St. Paul and his companions; and it is very possible that this was the same person.

25 Now 'to him that is of power to establish you 'according to my gospel, and the preaching of Jesus Christ, 'according to the revelation of the mystery, 'which was kept secret since the world began,

26 But 'now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for 'the obedience of faith.

27 To 'God only wise, be glory through Jesus Christ for ever. 'Amen.

Written to the Romans from Corinthus, and sent by Phoebe, servant of the church at Cenchrea.

ii. 17. iii. 8. Jude 24.—^a Ch. ii. 16.—^b Eph. i. 9. iii. 3, 4, 5. Col. i. 27.—^c 1 Cor. ii. 7. Eph. iii. v. 9. Col. i. 28.—^d Eph. i. 9. 2 Tim. i. 10. Tit. i. 2, 3. 1 Pet. i. 20.—^e Acts vi. 7. Ch. i. 5. xv. 18. Ch. ix. 5. Eph. iii. 20, 21. 1 Tim. i. 17. vi. 16. Jude 25.—^f 1 Cor. xiv. 16. Gal. i. 4, 5. Rev. iii. 14.

Erastus the chamberlain of the city] *Treasurer of the city of Corinth*, from which St. Paul wrote this epistle. This is supposed to be the same person as is mentioned, Acts xix. 22. [This is doubtful.] He was one of St. Paul's companions, and, as appears from 2 Tim. iv. 20, was left about this time by the apostle at Corinth. He is called the *chamberlain*, which signifies the same as *treasurer*; he to whom the *receipt* and *expenditure* of the public money was intrusted. He received the tolls, customs, &c., belonging to the city, and out of them paid the public expenses. Such persons were in very high credit; and if Erastus was at this time treasurer, it would appear that Christianity was then in considerable repute in Corinth. But if the Erastus of the Acts was the same with the Erastus mentioned here, it is not likely that he now held the office, for this could not at all comport with his travelling with St. Paul.

Quartus a brother.] Probably nothing more is meant than that he was a *Christian*—one of the heavenly family, a brother in the Lord.

Verse 24. *The grace of our Lord*] This is the conclusion of *Tertius*, and is similar to what St. Paul used above.

Verse 25. *Of power to establish you*] To that God, without whom nothing is wise, nothing strong; who is as willing to teach as he is wise: as ready to help as he is strong.

According to my gospel] That gospel which explains and publishes God's purpose of taking the Gentiles to be his people under the Messiah, without subjecting them to the law of Moses.

Which was kept secret] This purpose of calling the Gentiles and giving them equal privileges to the Jews, without obliging them to submit to *circumcision*, &c.

Verse 26. *But now is made manifest*] Now under the New Testament dispensation, and by my preaching.

By the scriptures of the prophets] Hints relative to this important work being scattered up and down through all their works, but no clear revelation that the Gentiles, who should be admitted into the church, should be admitted without passing under the yoke of the Mosaic law.

Verse 27. *To God only wise*] This comes in with great propriety. He alone, who is the fountain of wisdom and knowledge, had all this mystery in himself; and he alone who knew the times, places, persons, and circumstances, could reveal the whole; and he has revealed all in such a way as not only to manifest his unsearchable wisdom, but also his infinite goodness.

Written to the Romans from Corinthus, &c.] That this epistle was written from Corinth is almost universally believed. This subscription, however, stands on very questionable grounds. It is wanting in almost all the ancient MSS.; and even of those which are more modern, few have it entirely, as in our common editions.

PREFACE TO THE FIRST EPISTLE

TO THE

CORINTHIANS.

one of the most celebrated cities of Greece, was situated on a gulf of the same name, and was the capital of the Peloponnesus or Achaia. It exceeded all the cities of the world for the splendour and magnificence of its public buildings, such as temples, palaces, theatres, porticos, cenotaphs, baths, and other edifices; all enriched with a beautiful kind of columns, capitals, and bases, from which the Corinthian order in architecture took its rise. Corinth was also celebrated for its statues; those, especially, of Venus, the Sun, Neptune and Amphitrite, Diana, Apollo, Jupiter, Minerva, &c. The Temple of Venus was not only very splendid, but also very rich, and maintained, according to Strabo, not less than 1000 courtesans, who were the means of bringing an immense concourse of strangers to the place. Thus riches produced luxury, and luxury a total corruption of manners; though arts, sciences, and literature continued to flourish long in it, and a measure of the martial spirit of its ancient inhabitants was kept alive in it by means of those public games which, being celebrated on the Isthmus which connects the Peloponnesus to the mainland, were called the *Isthmian* games, and were exhibited once every *five* years. The exercises in these games were, *leaping*, *running*, throwing the *quoit* or *dart*, *boxing*, and *wrestling*. It appears that, besides these, there were contentions for *poetry* and *music*; and the conquerors in any of these exercises were ordinarily crowned either with *pine leaves* or with *parsley*. The apostle alludes to those games in different parts of his epistles, which shall all be particularly noticed as they occur.

As we have seen that Corinth was well situated for *trade*, and consequently very *rich*, it is no wonder that, in its heathen state, it was exceedingly corrupt and profligate. Notwithstanding this, every part of the Grecian learning was highly cultivated here; so that, before its destruction by the Romans, Cicero scrupled not to call it the eye of all Greece. Yet the inhabitants of it were as *lascivious* as they were *learned*. Public prostitution formed a considerable part of their religion; and they were accustomed, in their public prayers, to request the gods to multiply their prostitutes! and, in order to express their gratitude to their deities for the favours they received, they bound themselves, by *vows*, to increase the number of such women; for commerce with them was neither esteemed sinful nor disgraceful. I mention these things the more particularly because they account for several things mentioned by the apostle in his letters to this city, and things which, without this knowledge of their previous Gentile state and customs, we could not comprehend.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

CHAPTER I.

The salutation of Paul and Sosthenes, 1, 2. The apostolical benediction, 3. Thanksgiving for the prosperity of the church at Corinth, 4. In what that prosperity consisted, 5-9. The apostle reproves their dissensions, and vindicates himself from being any cause of them, 10-17. States the simple means which God uses to convert sinners and confound the wisdom of the wise, &c., 18-21. Why the Jews and Greeks did not believe, 22. The matter of the apostle's preaching, and the reasons why that preaching was effectual to the salvation of men, 23-29. All should glory in God, because all blessings are dispensed by Him through Christ Jesus, 30, 31.

PAUL, ^a called to be an apostle of Jesus Christ through the will of God, and ^c Sosthenes our brother,

2 Unto the church of God which is at Corinth, ^d to them that ^e are sanctified in Christ Jesus, ^f called to be saints, with all that in every place ^g call upon the name of Jesus Christ ^h our Lord, ⁱ both theirs and ours.

3 ^j Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

4 ^k I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, ^l in all utterance, and ^m in all knowledge;

6 Even as ⁿ the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; ^o waiting for the ^p coming of our Lord Jesus Christ:

8 ^q Who shall also confirm you unto the end, ^r that ye may be blameless in the day of our Lord Jesus Christ.

9 ^s God is faithful, by whom ye were called unto ^t the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, ^u that ye all speak the same thing, and ^v that there be no ^w divisions among you; but ^x that ye be perfectly joined together in the same mind, and in the same judgment.

^a Rom. i. 1.—^b 2 Cor. i. 1. Eph. i. 1. Col. i. 1.—^c Acts xviii. 17.—^d Jude 1.—^e John xvii. 19. Acts xv. 9.—^f Rom. i. 7. 2 Tim. i. 9.—^g Acts ix. 14, 21. xxi. 16. 2 Tim. ii. 22.—^h Ch. viii. 6.—ⁱ Rom. iii. 23. x. 12.—^j Rom. i. 7. 2 Cor. i. 2. Eph. i. 2. 1 Pet. i. 2.—^k Rom. i. 8.—^l Ch. xii. 8. 2 Cor. viii. 7.—^m Ch. ii. 1. 2 Tim. i. 8. Rev. i. 2.—ⁿ Phil. iii. 20. Titus ii. 13. 2 Pet. iii. 12.—^o Gr. *revelatio*.

^p Non. Col. iii. 4.—^q 1 Thess. iii. 13.—^r Col. i. 22. 1 Thess. v. 23.—^s Isa. xlix. 7. Ch. x. 13. 1 Thess. v. 24. 2 Thess. iii. 8. Heb. x. 23.—^t John xv. 4. xvii. 21. 1 John i. 8. iv. 13.—^u Rom. xii. 16. xv. 5. 2 Cor. xiii. 11. Phil. ii. 2. iii. 16. 1 Pet. iii. 8.—^v Gr. *schisma*, ch. xi. 18.

Verse 1. *Paul, called to be an apostle*] See the note on Rom. i. 1.

Through the will of God] By a particular appointment from God alone; for, being an extraordinary messenger, he derived no part of his authority from man.

Sosthenes our brother] Probably the same person mentioned, Acts xviii. 17, where see the note.

Verse 2. *The church of God which is at Corinth*] This church was planted by the apostle himself about A.D. 52, as we learn from Acts xviii. 1.

Sanctified in Christ Jesus] Separated from the corruptions of their place and age.

Called to be saints] Constituted saints or invited to become such; this was the design of the gospel, for Jesus Christ came to save men from their sins.

With all that in every place, &c.] By this we see that the apostle intended that this epistle should be a general property of the universal church of Christ; though there are several matters in it that are suited to the state of the Corinthians only.

Both theirs and ours.] He is the exclusive property of no one church, or people, or nation. *Calling on or invoking the name of the Lord Jesus*, was the proper distinguishing mark of a Christian. In those times of apostolic light and purity no man attempted to invoke God but in the name of Jesus Christ; this is what genuine Christians still mean when they ask any thing from God for Christ's sake.

Verse 4. *For the grace—which is given you*] The various spiritual gifts which they had received, as specified in the succeeding verses.

Verse 5. *Ye are enriched—ye abound—in all utterance*] In all doctrine; for so the word should be translated and understood. All the truths of God relative to their salvation had been explicitly declared to them; and they had all knowledge; so that they perfectly comprehended the doctrines which they had heard.

Verse 6. *As the testimony of Christ, &c.*] The testimony of Christ is the gospel which the apostle had preached, and which had been confirmed by various gifts of the Holy Spirit, and miracles wrought by the apostle.

Verse 7. *So that ye come behind in no gift*] Every gift and grace of God's Spirit was possessed by the members of that church, some having their gifts after this manner, others after that.

Waiting for the coming of our Lord] It is difficult to say whether the apostle means the final judgment, or our Lord's coming to destroy Jerusalem, and make an end of the Jewish polity.

Verse 8. *In the day of our Lord Jesus*] In the day that he comes to judge the world, according to some; but, in the day in which he comes to destroy the Jewish polity, according to others.

Verse 9. *God is faithful*] The faithfulness of God is a favourite expression among the ancient Jews; and by it they

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, ^athat every one of you saith, I am of Paul; and I of ^bApollus; and I of ^cCephas; and I of Christ.

13 ^aIs Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but ^aCrispus and ^aGaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of ^aStephanas; besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: ^anot with wisdom of ^awords, lest the cross of Christ should be made of none effect.

^aCh. iii. 4.—^bActs xvii. 24. xix. 1. Ch. xvi. 12.—^cJohn i. 42.—^d2 Cor. xi. 4. Eph. iv. 5.—^eActs xviii. 8.—^fRom. xvi. 23.—^gCh. xvi. 15, 17.—^hCh. ii. 1, 4, 13. 2 Pet. i. 18.—ⁱOr, *speech*.—^j2 Cor. ii. 15.—^kActs xvii. 13. Ch. ii. 14.—^lCh. xv. 2.—^mRom. i. 16. Ver. 24.—ⁿJob v. 12, 13. Isa. xxix. 14. Jer. viii. 9.—^oIsa.

properly understand the integrity of him in preserving whatever is intrusted to him.

Unto the fellowship, &c.] Into the communion or participation of Christ, in the graces of his Spirit and the glories of his future kingdom. God will continue to uphold and save you, if you intrust your bodies and souls to him.

Verse 10. By the name of our Lord Jesus] By his authority, and in his place; and on account of your infinite obligations to his mercy in calling you into such a state of salvation.

That ye all speak the same thing] If they did not agree exactly in opinion on every subject, they might, notwithstanding, agree in the words which they used to express their religious faith. On every essential doctrine of the gospel all genuine Christians agree: why then need religious communion be interrupted? This general agreement is all that the apostle can have in view; for it cannot be expected that any number of men should in every respect perfectly coincide in their views of all the minor points, on which an exact conformity in sentiment is impossible to minds so variously constituted as those of the human race. Angels may thus agree, who see nothing through an imperfect or false medium; but to man this is impossible.

Verse 11. By them which are of the house of Chloe] This was doubtless some very religious matron at Corinth, whose family were converted to the Lord.

Contentions] Altercations; produced by the divisions mentioned above. When once they had divided, they must necessarily have contended, in order to support their respective parties.

Verse 12. Every one of you saith] It seems from this expression that the whole church at Corinth was in a state of dissension.

The converts were partly Jews and partly Greeks. The Gentile part might boast the names of Paul and Apollus; the Jewish, those of Cephas and Christ. But these again might be subdivided; some probably considered themselves disciples of Paul, he being the immediate instrument of their conversion, while others might prefer Apollus for his extraordinary eloquence.

Instead of Christ, some have conjectured that we should read of Crispus; who is mentioned ver. 14. [Without any authority.]

Verse 13. Is Christ divided? Can he be split into different sects and parties? Has he different and opposing systems?

Was Paul crucified for you? As the gospel proclaims salvation through the crucified only, has Paul poured out his blood as an atonement for you?

Were ye baptized in the name of Paul? To be baptized in, or into the name of one, implied that the baptized was to be the disciple of him into whose name, religion, &c., he was baptized.

Verse 14. I thank God that I baptised none of you] None of those who now live in Corinth, except Crispus, the ruler of the synagogue, Acts xviii. 8. And Gaius, the same person

18 For the preaching of the cross is to ^athem that perish ^afoolishness; but unto us ^awhich are saved it is the ^apower of God.

19 For it is written, ^aI will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 ^aWhere is the wise? where is the scribe? where is the disputer of this world? ^ahath not God made foolish the wisdom of this world?

21 ^aFor after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the ^aJews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, ^aunto the Jews a stumbling-block, and unto the Greeks ^afoolishness;

24 But unto them which are called, both Jews

xxiii. 13.—^aJob xii. 17, 20, 24. Isa. xlii. 25. Rom. i. 22.—^bRom. i. 20, 21, 23. See Matt. xi. 25. Luke x. 21.—^cMatt. xii. 38. xvi. 1. Mark viii. 11. Luke xi. 16. John iv. 48.—^dIsa. viii. 14. Matt. xi. 6. xiii. 57. Luke ii. 84. John vi. 80, 66. Rom. ix. 32. Gal. v. 11. 1 Pet. ii. 8.—^eVer. 13. Ch. ii. 14.

probably with whom Paul lodged, Rom. xvi. 23, where see the notes.

Verse 15. Lest any should say &c.] He was careful not to baptize, lest it should be supposed that he wished to make a party for himself.

Verse 16. The household of Stephanas] From chap. xvi. 15, we learn that the family of Stephanas were the first converts in Achaia, probably converted and baptized by the apostle himself. Epenetus is supposed to have been one of this family.

I know not whether I baptized any other.] It is strange that the doubt here expressed by the apostle should be construed so as to affect his inspiration! What, does the inspiration of prophet or apostle necessarily imply that he must understand the geography of the universe, and have an intuitive knowledge of the inhabitants of the earth, and how often, and where they may have changed their residence! Nor was that inspiration ever given so to work on a man's memory that he could not forget any of the acts which he had performed during life. Inspiration was given to the holy men of old that they might be able to write and proclaim the mind of God in the things which concern the salvation of men.

Verse 17. For Christ sent me not to baptize] It appears sufficiently evident that baptizing was considered to be an inferior office; and though every minister of Christ might administer it, yet apostles had more important work.

Not with wisdom of words] In several places in the New Testament the term *logos* is taken not only to express a word, a speech, a saying, &c., but doctrine, or the matter of teaching. Here, and in 1 Thess. i. 5, and in several other places, it seems to signify reason, or that mode of rhetorical argumentation so highly prized among the Greeks. The apostle was sent, not to pursue this mode of conduct, but simply to announce the truth; to proclaim Christ crucified for the sin of the world; and to do this in the plainest and simplest manner possible, lest the numerous conversions which followed might be attributed to the power of the apostle's eloquence, and not to the demonstration of the Spirit of God. It is worthy of remark that, in all the revivals of religion with which we are acquainted, God appears to have made very little use of human eloquence, even when possessed by pious men. His own nervous truths, announced by plain common sense, though in homely phrase, have been the general means of the conviction and conversion of sinners. Human eloquence and learning have often been successfully employed in defending the out-works of Christianity; but simplicity and truth have preserved the citadel.

Verse 18. For the preaching of the cross] The doctrine of the cross; or the doctrine that is of or concerning the cross; that is the doctrine that proclaims salvation to a lost world through the crucifixion of Christ.

Is to them that perish foolishness] There are, properly speaking, but two classes of men known where the gospel is preached: the unbelievers and gainsayers, who are perishing; and the obedient believers, who are in a state of sal-

and Greeks, Christ 'the power of God, and 'the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that 'not many wise men after the flesh, not many mighty, not many noble, are called;

27 But 'God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

* Rom. i. 4, 16. Ver. 18.—^b Col. ii. 8.—^c John vii. 48.—^d Matt. xi. 25. James ii. 5. See Ps. viii. 2.—^e Rom. iv. 17.—^f Ch. ii. 6.—^g Rom. iii. 27. Eph. ii. 9.—^h Ver. 21.—ⁱ Jer. xxiii. 5, 6. Rom. iv. 25.

vation. To those who will continue in the first state, the preaching of salvation through the merit of a crucified Saviour is *folly*. To those who believe, this doctrine of Christ crucified is the power of God to their salvation; it is divinely efficacious to deliver them from all the power, guilt, and pollution of sin.

Verse 19. *For it is written*] The place referred to is Isa. xxix. 14.

I will destroy the wisdom of the wise] Of wise men—of the philosophers who in their investigations see nothing less than God, and whose highest discoveries amount to nothing in comparison of the grand truths relative to God, the invisible world, and the true end of man, which the gospel has brought to light.

Verse 20. *Where is the wise—the scribe—the disputer of this world?*] These words most manifestly refer to the Jews; as the places (Isa. xxix. 14; xxxiii. 18; and xlv. 25) to which he refers cannot be understood of any but the Jews.

The wise man of the apostle is the *chakam* of the prophet, whose office it was to teach others.

The scribe of the apostle is the *sopher* of the prophet; this signifies any man of learning, as distinguished from the common people, especially any master of the traditions.

The disputer answers to the *derosh*, or *darshan*, the proounder of questions; the seeker of allegorical, mystical, and cabalistical senses from the holy scriptures. Now as all these are characters well known among the Jews, and as the words of *this world* are a simple translation of *olam hazzeh*, which is repeatedly used to designate the Jewish republic, there is no doubt that the apostle has the Jews immediately in view. This wisdom of theirs induced them to seek out of the sacred oracles any sense but the true one; and they made the word of God of none effect by their traditions.

Verse 21. *For after that in the wisdom of God*] The plain meaning of this verse is, that the wise men of the world, especially the Greek philosophers, who possessed every advantage that human nature could have, independently of a divine revelation, and who had cultivated their minds to the uttermost, could never, by their learning, wisdom, and industry, find out God; nor had the most refined philosophers among them just and correct views of the divine nature, nor of that in which human happiness consists.

By the foolishness of preaching] By the preaching of Christ crucified, which the Gentiles termed *foolishness*, in opposition to their own doctrines, which they termed *wisdom*.

Verse 22. *For the Jews require a sign*] Instead of a sign, the best MSS. and versions have signs; which reading is undoubtedly genuine. There never was a people in the universe more difficult to be persuaded of the truth than the Jews; and had not their religion been incontestably proved by the most striking and indubitable miracles, they never would have received it. This slowness of heart to believe, added to their fear of being deceived, induced them to require miracles to attest every thing that professed to come from God.

And the Greeks seek after wisdom] Such wisdom, or philosophy, as they found in the writings of Cicero, Seneca, Plato, &c., which was called *philosophy*, and which came recommended to them in all the beauties and graces of the Latin and Greek languages.

Verse 23. *Unto the Jews a stumbling-block*] Because Jesus came meek, lowly, and impoverished; not seeking worldly glory, nor affecting worldly pomp; whereas they expected the Messiah to come as a mighty prince and conqueror: because Christ did not come so, they were offended at him.

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and 'things which are not, 'to bring to nought things that are:

29 'That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us 'wisdom, and 'righteousness, and 'sanctification, and 'redemption.

31 That, according as it is written, 'He that glorieth, let him glory in the Lord.

2 Cor. v. 21. Phil. iii. 9.—^a John xvii. 19.—^b Eph. i. 7.—^c Jer. ix. 23, 24. 2 Cor. x. 17.

Unto the Greeks foolishness] Because they could not believe that proclaiming supreme happiness through a man that was crucified at Judea as a malefactor could ever comport with reason and common sense; for both the *matter* and *manner* of the preaching were opposite to every notion they had formed of what was dignified and philosophic.

Verse 24. *But unto them which are called*] Those, both of Jews and Greeks, who were by the preaching of the gospel called or invited, and have accordingly believed in Christ Jesus; they prove this doctrine to be divinely powerful, to enlighten and convert the soul, and to be a proof of God's infinite wisdom, which has found out such an effectual way to glorify both his justice and mercy, and save, to the uttermost, all that come to him through Christ Jesus. The *called*, or *invited*, is a title of genuine Christians, and is frequently used in the New Testament.

Verse 25. *The foolishness of God is wiser, &c.*] The meaning of these strong expressions is, that the things of God's appointment, which seem to men *foolishness*, are infinitely beyond the highest degree of human wisdom; and those works of God, which appear to superficial observers weak and contemptible, surpass all the efforts of human power.

Verse 26. *Ye see your calling*] The state of grace and blessedness to which ye are invited. I think the sentence should be read in the imperative: *Take heed to, or consider your calling, brethren; that not many of you are wise after the flesh, not many mighty, not many noble: men is not in the original, and Paul seems to allude to the Corinthian believers in particular.* We spoil, if not corrupt, the apostle's meaning, by adding *are called*, as if God did not send his gospel to the wise, the powerful, and the noble, or did not will their salvation. The truth is, the gospel has an equal call to all classes of men; but the wise, the mighty, and the noble, are too busy, or too sensual, to pay any attention to an invitation so spiritual and so divine; and therefore there are few of these in the church of Christ in general.

Verse 27. *But God hath chosen the foolish things*] God has chosen, by means of men who are esteemed *rude* and *illiterate*, to confound the greatest of the Greek philosophers, and overturn their systems; and, by means of men *weak*, without secular power or authority, to confound the scribes and pharisees, and in spite of the exertions of the Jewish *sanhedrin*, to spread the doctrine of Christ crucified all over Judea, and by such instruments as these to convert thousands of souls to the faith of the gospel, who are ready to lay down their lives for the truth.

Verse 28. *And base things—and things which are despised*] It is very likely that the apostle refers here to the Gentiles and to the Gentile converts, who were considered base and despicable in the eyes of the Jews, who counted them no better than dogs, and who are repeatedly called *the things that are not*.

Verse 29. *That no flesh should glory*] God does his mighty works in such a way as proves that though he may condescend to employ men as instruments, yet they have no part either in the contrivance or energy by which such works were performed.

Verse 30. *But of him are ye in Christ Jesus*] Even the good which you possess is granted by God, for it is by and through him that Christ Jesus comes, and all the blessings of the gospel dispensation.

Who of God is made unto us wisdom] As being the author of that evangelical wisdom which far exceeds the wisdom of the philosopher and the scribe, and even that legal constitution, which is called the wisdom of the Jews, Deut. iv. 6.

I. CORINTHIANS.

And righteousness.] Justification, as procuring for us that remission of sins which the law could not give, Gal. ii. 21; iii. 21.

And sanctification.] As procuring for and working in us, not only an external and relative holiness, as was that of the Jews, but true and eternal holiness, Eph. iv. 24, wrought in us by the Holy Spirit.

And redemption.] He is the author of redemption, not from the Egyptian bondage, or Babylonish captivity, but from the servitude of Satan, the dominion of sin and death, and from the bondage of corruption, into the glorious liberty

of the sons of God, or the redemption of the body, Rom. viii. 21, 23.

Verse 31. *According as it is written.]* Jerem. ix. 23, 24. So then, as all good is of and from God, let him that has either wisdom, riches, pardon, holiness, or any other blessing, whether temporal or spiritual, acknowledge that he has nothing but what he has received; and that, as he has cause of glorying (boasting or exultation) in being made a partaker of these benefits and mercies of his Creator and Redeemer, let him boast in God alone, by whom, through Christ Jesus, he has received the whole.

CHAPTER II.

The apostle makes an apology for his manner of preaching, 1. And gives the reason why he adopted that manner, 2-5. He shows that his preaching, notwithstanding it was not with excellence of human speech or wisdom, yet was the mysterious wisdom of God, which the princes of this world did not know, and which the Spirit of God alone could reveal, 6-10. It is the Spirit of God only that can reveal the things of God, 11. The apostles of Christ know the things of God by the Spirit of God, and teach them, not in the words of man's wisdom, but in the words of that Spirit, 12, 13. The natural man cannot discern the things of the Spirit, 14. But the spiritual man can discern and teach them, because he has the mind of Christ, 15, 16.

AND I, brethren, when I came to you, ^acame not with excellency of speech or of wisdom, declaring unto you ^bthe testimony of God:

2 For I determined not to know any thing among you, ^csave Jesus Christ, and him crucified.

3 And ^dI was with you ^ein weakness, and in fear, and in much trembling.

4 And my speech and my preaching ^fwas not with ^genticing words of man's wisdom, ^hbut in demonstration of the Spirit and of power:

^aCh. i. 17. Ver. 4, 18. 2 Cor. x. 10. xi. 6.—^bCh. i. 6.—^cGal. vi. 14. Phil. iii. 8.—^dActs xviii. 1, 6, 12.—^e2 Cor. iv. 7. x. 1, 10. xi. 30. xii. 5, 9. Gal. iv. 13.—^fVer. 1. Ch. i. 17. 2 Pet. i. 16.—^gOr, persuasive.—^hRom. xv. 19. 1 Thess. i. 5.—ⁱGr. be.—2 Cor. iv. 7. vi. 7.—Ch. xiv. 20. Eph. iv. 13. Phil. iii. 15. Heb.

Verse 1. *When I came to you.]* Acting suitably to my mission, which was to preach the gospel, but not with human eloquence, chap. i. 17.

Verse 2. *I determined not to know anything among you.]* Satisfied that the gospel of God could alone make you wise unto salvation, I determined to cultivate no other knowledge, and to teach nothing but Jesus Christ, and him crucified, as the foundation of all true wisdom, piety, and happiness.

Verse 3. *I was with you in weakness.]* It is very likely that St. Paul had not only something in his speech very unfavourable to a ready and powerful eloquence, but also some infirmity of body that was still more disadvantageous to him. [The context seems to intimate that this weakness was an inward sense of incompetence for his great work, rather than a physical infirmity.]

In fear, and in much trembling.] This was often the state of his mind; dreading lest at any time he should be unfaithful, and so grieve the Spirit of God; or that, having preached to others, himself should be a castaway. [preaching.]

Verse 4. *And my speech.]* My doctrine; the matter of my *And my preaching.]* My proclamation, my manner of recommending the grand but simple truths of the gospel.

Was not with enticing words of man's wisdom.] With persuasive doctrines of human wisdom. I used none of the means of which great orators avail themselves in order to become popular; and thereby to gain fame.

But in demonstration of the Spirit.] In the manifestation;

5 That your faith should not ⁱstand in the wisdom of men, but ^jin the power of God.

6 Howbeit, we speak wisdom among them ^kthat are perfect: yet not ^lthe wisdom of this world, nor of the princes of this world ^mthat come to nought:

7 But we speak the wisdom of God in a mystery, even the hidden wisdom, ⁿwhich God ordained before the world unto our glory:

8 ^oWhich none of the princes of this world knew: for ^phad they known it, they would not have crucified the Lord of glory.

v. 14.—ⁱCh. i. 20. iii. 19. Ver. 1, 13. 2 Cor. i. 12. James iii. 15.—^jCh. i. 23.—^kRom. xvi. 25, 26. Eph. iii. 5, 9. Col. i. 26. 2 Tim. i. 9.—^lMatt. xi. 25. John vii. 48. Acts xiii. 27. 2 Cor. iii. 14.—^mLuke xiii. 34. Acts iii. 17. See John xvi. 8.

or, as two ancient MSS. have it, in the revelation of the Spirit. The doctrine that he preached was revealed by the Spirit: that it was a revelation of the Spirit, the holiness, purity, and usefulness of the doctrine rendered manifest; and the overthrow of idolatry, and the conversion of souls, by the power and energy of the preaching, were the demonstration that all was divine.

Verse 5. *That your faith should not stand.]* That the illumination of your souls, and your conversion to God might appear to have nothing human in it.

Verse 6. *We speak wisdom among them that are perfect.]* By among those that are perfect, we are to understand Christians of the highest knowledge and attainments—those who were fully instructed in the knowledge of God through Christ Jesus. Nothing, in the judgment of St. Paul, deserved the name of wisdom but this. And though he apologizes for his not coming to them with excellency of speech or wisdom, yet he means what was reputed wisdom among the Greeks, and which, in the sight of God, was mere folly when compared with that wisdom which came from above.

Verse 7. *The wisdom of God in a mystery.]* The gospel of Jesus Christ, which had been comparatively hidden from the foundation of the world (the settling of the Jewish economy, as this phrase often means), though appointed from the beginning to be revealed in the fulness of time.

Verse 8. *Which none of the princes of this world knew.]* Here it is evident that this world refers to the Jewish state,

9 But, as it is written, * Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him;

10 But ^b God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, * save the spirit of man which is in him? ^d even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but * the Spirit which is of God; that we might know the things that are freely given to us of God.

* Isa. lxi. 4.—^a Matt. xlii. 11. xvi. 17. John xiv. 26. xvi. 13. 1 John ii. 27.—^b Prov. xx. 27. xxvii. 19. Jer. xvii. 9.—^c Rom. xi. 33, 34.—^d Rom. viii. 15.—^e Pet. i. 16. See ch. i. 17. Ver. 4.—^f Matt. xvi. 23.—^g Ch. i. 18, 23.—^h Rom. viii. 5, 6, 7. Jude 19.—ⁱ Prov.

and to the degree of knowledge in that state: and the rulers, the priests, rabbins, &c., who were principally concerned in the crucifixion of our Lord.

The Lord of glory.] Or the glorious Lord, infinitely transcending all the rulers of the universe; whose is eternal glory; who gave that glorious gospel in which his followers may glory, as it affords them such cause of triumph as the heathens had not, who gloried in their philosophers.

Verse 9. *But, as it is written.*] The quotation is taken from Isa. lxi. 4. These words have been applied to the state of glory in a future world; but they certainly belong to the present state, and express merely the wondrous light, life, and liberty which the gospel communicates to them that believe in the Lord Jesus Christ in that way which the gospel itself requires.

Verse 10. *But God hath revealed them unto us.*] A manifest proof that the apostle speaks here of the glories of the gospel, and not of the glories of the future world.

For the Spirit searcheth all things.] This is the Spirit of God, which spoke by the prophets, and has now given to the apostles the fulness of that heavenly truth, of which He gave to the former only the outlines.

Yea, the deep things of God.] The purposes which have existed in his infinite wisdom and goodness from eternity; and particularly what refers to creation, providence, redemption and eternal glory, as far as men and angels are concerned in these purposes.

Verse 11. *For what man knoweth the things of a man.*] As the Spirit is here represented to live in God as the soul lives in the body of a man, and as this Spirit knows all the things of God, and had revealed those to the apostles which concern the salvation of the world, therefore what they spoke and preached was true, and men may implicitly depend upon it. The miracles which they did, in the name of Christ, were the proof that they had that Spirit, and spoke the truth of God.

Verse 12. *Now we have received, not the spirit of the world.*] We, who are the genuine apostles of Christ, have received this Spirit of God, by which we know the deep things of God; and, through the teaching of that Spirit, we preach Christ crucified.

13 * Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 * But the natural man receiveth not the things of the Spirit of God: ^b for they are foolishness unto him: ^c neither can he know *them*, because they are spiritually discerned.

15 ^d But he that is spiritual ^e judgeth all things, yet he himself is ^f judged of no man.

16 * For who hath known the mind of the Lord, that he ^g may instruct him? ^h But we have the mind of Christ.

xxviii. 5. 1 Thess. v. 21. 1 John iv. 1.—^a Or, *discerneth.*—^b Or, *discerned.*—^c Job xv. 8. Isa. xl. 13. Jer. xxiii. 18. Wisd. ix. 13. Rom. xi. 34.—^d Or, *shall.*—^e John xv. 15.

That we might know the things.] We receive this teaching that we may know what those supereminently excellent things are which God has purposed *freely* to give to mankind.

Verse 13. *Which things also we speak.*] We dare no more use the language of the Jews and the Gentiles in speaking of those glorious things, than we can indulge their spirit. He who has a spiritual mind will easily comprehend an apostle's preaching.

Comparing spiritual things with spiritual.] This is commonly understood to mean, comparing the spiritual things under the Old Testament, with the spiritual things under the New; but this does not appear to be the apostle's meaning. The passage therefore should be translated: *Explaining spiritual things to spiritual persons.* And this sense the following verse requires.

Verse 14. *But the natural man.*] The animal man—the man who is in a mere state of nature, and lives under the influence of his animal passions.

Verse 15. *But he that is spiritual judgeth all things.*] He who has the mind of Christ discerns and judges of all things spiritual; yet he himself is not discerned by the mere animal man. Some suppose that the word should be understood thus: *He examines, scrutinizes, convinces, reproves,* which it appears to mean in chap. xiv. 24; and they read the verse thus: *The spiritual man*—the well-taught Christian, convinces, i. e., can easily convict all men, every animal man, of error and vice; yet he himself is convicted of no man; his mind is enlightened, and his life is holy; and therefore the animal man cannot convict him of sin. This is a good sense, but the first appears the most natural.

Verse 16. *For who hath known the mind of the Lord.*] How can the animal man know the mind of the Lord? and how can any man communicate that knowledge which he has never acquired, and which is foolishness to him, because it is spiritual, and he is animal? Isa. xl. 13.

The words, *that he may instruct him*, should be translated *that he may teach* it: that is, the mind of God; not instruct God, but teach his mind to others. And this interpretation the Hebrew will also bear.

CHAPTER III.

Because of the carnal, divided state of the people at Corinth, the apostle was obliged to treat them as children in the knowledge of sacred things, 1-3. Some were for setting up Paul, others Apollos, as their sole teachers, 4. The apostle shows that himself and fellow-apostles were only instruments which God used to bring them to the knowledge of the truth; and even their sowing and watering the seed was of no use unless God gave the increase, 5-8. The church represented as God's husbandry, and as God's building, the foundation of which is Christ Jesus, 9-11. Ministers must beware how and what they build on this foundation, 12-15. The Church of God is his temple, and he that defiles it shall be destroyed, 16, 17. No man should depend on his own wisdom; for the wisdom of the world is foolishness with God, 18-20. None should glory in man as his teacher; God gives his followers every good, both for time and eternity, 21-23.

I. CORINTHIANS.

AND I, brethren, could not speak unto you as unto ^a spiritual, but as unto ^b carnal, even as unto ^c babes in Christ.

2 I have fed you with ^d milk, and not with meat: ^e for hitherto ye were not able to *bear it*, neither yet now are ye able.

3 For ye are yet carnal: for ^f whereas *there is* among you envying, and strife, and ^g divisions, are ye not carnal, and walk as ^h men?

4 For while one saith, ⁱ I am of Paul; and another, I am of Apollos; are ye not carnal?

5 Who then is Paul, and who ^j is Apollos, but ^k ministers by whom ye believed, ^l even as the Lord gave to every man?

6 ^m I have planted, ⁿ Apollos watered; ^o but God gave the increase.

^a Ch. ii. 15.—^b Ch. ii. 14.—^c Heb. v. 13.—^d Heb. v. 12, 13. 1 Pet. ii. 2.—^e John xii. 12.—^f Ch. i. 11. xi. 18. Gal. v. 20, 21. James iii. 16.—^g Or, factions.—^h Gr. according to man.—ⁱ Ch. i. 12.—^j Ch. iv. 1. 2 Cor. iii. 3.—^k Rom. xii. 3, 6. 1 Pet. iv. 11.—^l Acts xviii. 4, 8, 11. Ch. iv. 15. ix. 1. xv. 1. 2 Cor. x. 14. 15.—^m Acts xviii. 24, 27. xix. 1.—ⁿ Ch. i. 30. xv. 10. 2 Cor. iii. 5.—^o 2 Cor. xii. 11. Gal. vi. 3.

Verse 1. *I, brethren, could not speak unto you as unto spiritual*] This is a continuation of the preceding discourse. *But as unto carnal*] Persons under the influence of fleshly appetites; coveting and living for the things of this life.

Babes in Christ] Just beginning to acquire some notion of the Christian religion, but as yet very incapable of judging what is most suitable to yourselves, and consequently utterly unqualified to discern between one teacher and another.

Verse 2. *I have fed you with milk*] I have instructed you in the elements of Christianity—in its simplest and easiest truths; because, from the low state of your minds in religious knowledge, you were incapable of comprehending the higher truths of the gospel: and in this state you will still continue.

Verse 3. *There is among you envying, and strife, and divisions*] There are three things here worthy of note: these people were wrong in *thought*, word, and deed. *Envying* refers to the state of their souls; they had inward grudgings and disaffection towards each other. *Strife or contention*, refers to their words; they were continually disputing and contending whose party was the best, each endeavouring to prove that he and his party were alone in the right. *Divisions* refers to their conduct; as they could not agree, they contended till they separated from each other, and thus rent the Church of Christ.

Verse 4. *For while one saith, I am of Paul, &c.*] It was notorious that both Paul and Apollos held the same creed; between them there was not the slightest difference: when, therefore, the dissentients began to prefer the one to the other, it was the fullest proof of their carnality; because in the doctrines of these apostles there was no difference: so that what the people were captivated by must be something in their outward manner, Apollos being probably more eloquent than Paul.

Verse 5. *Ministers by whom ye believed*] No one of these has either preached or recommended himself; they all preach and recommend Christ Jesus the Lord.

Even as the Lord gave to every man?] Paul, therefore, is as necessary to the perfecting of the Church of Christ as Apollos; and Apollos as Paul. Both, but with various gifts, point out the same Christ, building on one and the same foundation.

Verse 6. *I have planted*] I first sowed the seed of the gospel at Corinth, and in the region of Achaia.

Apollos watered] Apollos came after me, and, by his preachings and exhortations, watered the seed which I had sowed; the seed has taken root, has sprung up, and borne much fruit; but this was by the especial blessing of God. As in the natural so in the spiritual world; it is neither the sower nor the waterer that produces the strange and inexplicable multiplication of the grain sown in the ground; it is God alone.

Verse 7. *So then, neither is he that planteth anything*] God alone should have all the glory, as the seed is his, the ground is his, the labourers are his, and the produce all comes from himself.

Verse 8. *He that planteth and he that watereth are one*]

7 So then, ^a neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one; ^b and every man shall receive his own reward, according to his own labour.

9 For ^c we are labourers together with God: ye are God's ^d husbandry, ye are ^e God's building.

10 ^f According to the grace of God which is given unto me, as a wise master-builder, I have laid ^g the foundation, and another buildeth thereon. But ^h let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than ⁱ that is laid, ^j which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

—^a Ps. lxi. 12. Rom. ii. 6. Ch. iv. 5. Gal. vi. 4, 5. Rev. ii. 23. xii. 12.—^b Acts xv. 4. 2 Cor. vi. 1.—^c Or, tillage.—^d Eph. ii. 20. Col. ii. 7. Heb. iii. 3, 4. 1 Pet. ii. 5.—^e Rom. i. 5. xii. 3.—^f Rom. xv. 20. Ver. 6. Ch. iv. 15. Rev. xxi. 14.—^g 1 Pet. iv. 11.—^h Isa. xxviii. 16. Matt. xvi. 18. 2 Cor. xi. 4. Gal. i. 7.—ⁱ Eph. ii. 20.

Both Paul and Apollos have received the same doctrine, preach the same doctrine, and labour to promote the glory of God in the salvation of your souls.

According to his own labour] God does not reward his servants according to the success of their labour, because that depends on himself; but he rewards them according to the quantum of faithful labour which they bestow on his work.

Verse 9. *For we are labourers together with God*] It would perhaps be more correct to translate we are fellow-labourers of God; for, the preposition may express the joint labour of the teachers one with another, and not with God.

Ye are God's husbandry, ye are God's building] The word which we translate husbandry, signifies properly an arable field; so Prov. xxiv. 30: *I went by the field of the slothful*; and chap. xxxi. 16: *The wise woman considereth a field, and buyeth it*. It would be more literal to translate it, *Ye are God's farm*.

Ye are God's building—Ye are not only the field which God cultivates, but ye are the house which God builds, and in which he intends to dwell. As no man in viewing a fine building extols the quarryman that dug up the stones, the woodman that hewed down the timber, the carpenter that squared and jointed it, &c., but the architect who planned it, and under whose direction the whole work was accomplished; so, no man should consider Paul, or Apollos, or Kephas, anything, but as persons employed by the great Architect to form a building which is to become a habitation of himself through the Spirit, and the design of which is entirely his own.

Verse 10. *As a wise master-builder*] The design or plan of the building is from God; all things must be done according to the pattern which he has exhibited; but the execution of this plan was intrusted chiefly to St. Paul, he was the wise or experienced architect which God used in order to lay the foundation.

Let every man take heed how he buildeth thereupon] Let him take care that the doctrines which he preaches be answerable to those which I have preached; let him also take heed that he enjoin no other practice than that which is suitable to the doctrine, and in every sense accords with it.

Verse 11. *Other foundation can no man lay*] I do not speak particularly concerning the foundation of this spiritual building; it can have no other foundation than Jesus Christ: there cannot be two opinions on this subject among the true apostles of our Lord. The only fear is lest an improper use should be made of this heavenly doctrine; lest a bad superstructure should be raised on this foundation.

Verse 12. *If any man build—gold, silver, &c.*] By gold, silver, and precious stones, the apostle certainly means pure and wholesome doctrines: by wood, hay, and stubble, false doctrines; such as at that time prevailed in the Christian Church.

Verse 13. *The day shall declare it, because it shall be revealed by fire*] That the apostle refers to the approaching destruction of Jerusalem I think very probable; and when this is considered, all the terms and metaphors will appear

13 * Every man's work shall be made manifest: for the day ^b shall declare it, because ^c it ^d shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, ^e he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; ^f yet so as by fire.

16 * Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 If any man ^g defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

* Ch. iv. 5.—¹ Pet. i. 7. iv. 12.—² Luke ii. 35.—³ Gr. is revealed.
—⁴ Ch. iv. 5.—⁵ Jude 23.—⁶ Ch. vi. 11. 2 Cor. vi. 16. Eph. ii. 21, 22.
Heb. iii. 6. 1 Pet. ii. 5.—⁷ Or, destroy.—⁸ Prov. v. 7. Isa. v. 21.
—⁹ Ch. i. 20. ii. 6.—¹⁰ Job v. 13.—¹¹ Ps. xciv. 11.—¹² Ch. i. 12. iv. 6.

clear and consistent. [The reference can hardly be to any other day than the second coming of Christ.]

And the fire shall try every man's work] The difference of the Christian and the Jewish systems should then be seen: the latter should be destroyed in that fiery day, and the former prevail more than ever.

Verse 14. If any man's work abide] Perhaps there is here an allusion to the purifying of different sorts of vessels under the law. All that could stand the fire were to be purified by the fire; and those which could not resist the action of the fire were to be purified by water, Namb. xxi. 23.

He shall receive a reward.] He has not only preached the truth, but he has laboured in the word and doctrine. And the reward is to be according to the labour.

Verse 15. If any man's work shall be burned, he shall suffer loss] If he have preached the necessity of incorporating the law with the gospel, or proclaimed as a doctrine of God anything which did not proceed from heaven, he shall suffer loss—all his time and labour will be found to be uselessly employed and spent. Some refer the loss to the work, not to the man; and understand the passage thus: If any man's work be burned, it shall suffer loss—much shall be taken away from it; nothing shall be left but the measure of truth and uprightness which it may have contained.

But he himself shall be saved.] If he have sincerely and conscientiously believed what he preached, and yet preached what was wrong, not through malice or opposition to the gospel, but through mere ignorance, he shall be saved; God in his mercy will pass by his errors; and he shall not suffer punishment because he was mistaken. Yet, as in most erroneous teachings there is generally a portion of wilful and obstinate ignorance, the salvation of such erroneous teachers is very rare; and is expressed here, yet so as by fire, i. e., with great difficulty; a mere escape; a hair's breadth deliverance; he shall be like a brand plucked out of the fire.

The popish writers have applied what is here spoken to the fire of purgatory; and they might with equal propriety have applied it to the discovery of the longitude, the perpetual motion, or the philosopher's stone; because it speaks just as much of the former as it does of any of the latter. The fire mentioned here is to try the man's work, not to purify his soul.

Verse 16. Ye are the temple of God.] As the whole congregation of Israel were formerly considered as the temple and habitation of God because God dwelt among them, so here the whole Church of Corinth is called the temple of God, because all genuine believers have the Spirit of God to dwell in them; and Christ has promised to be always in the midst even of two or three who are gathered together in his name. Therefore where God is, there is his temple.

Verse 17. If any man defile the temple] If any man destroy the temple of God, him will God destroy. The verb is the same in both clauses. The reference is to him who wilfully opposes the truth; the erring, mistaken man, shall barely escape; but the obstinate opposer shall be destroyed. The former shall be treated leniently; the latter shall have judgment without mercy.

Verse 18. If any man among you seemeth to be wise] If any man pretend or affect to be wise. This seems to refer to some individual in the Church of Corinth, who had been very troublesome to its peace and unity: probably Diotrephes

18 ¹ Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For ² the wisdom of this world is foolishness with God: for it is written, ³ He taketh the wise in their own craftiness.

20 And again, ⁴ The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore ⁵ let no man glory in men: for ⁶ all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; ⁷ all are yours;

23 And ⁸ ye are Christ's; and Christ is God's.

Ver. 4, 5, 6.—² 2 Cor. iv. 5, 15.—³ Ch. vi. 2. Rom. viii. 28. 2 Cor. iv. 15. 1 Tim. iv. 8.—⁴ Rom. xiv. 8. Ch. xi. 2. 2 Cor. x. 7. Gal. iii. 29.

or some one of a similar spirit, who wished to have the pre-eminence, and thought himself wiser than seven men that could render a reason. Every Christian church has less or more of these.

Let him become a fool] Let him divest himself of his worldly wisdom, and be contented to be called a fool, and esteemed one, that he may become wise unto salvation, by renouncing his own wisdom, and seeking that which comes from God.

Verse 19. The wisdom of this world] Whether it be the pretended deep and occult wisdom of the rabbins, or the wire-drawn speculations of the Grecian philosophers, it is foolishness with God; for as folly consists in spending time, strength, and pains to no purpose, so these may be fitly termed fools who acquire no saving knowledge by their speculations.

He taketh the wise in their own craftiness.] This is a quotation from Job v. 13. and powerfully shows what the wisdom of this world is: it is a sort of craft, a subtle trade, which they carry on to wrong others and benefit themselves; and they have generally too much cunning to be caught by men; but God often overthrows them with their own devisings.

Verse 20. The Lord knoweth the thoughts of the wise] This is a quotation from Psalm xciv. 11. What is here said of the vanity of human knowledge is true of every kind of wisdom that leads not immediately to God himself.

Verse 21. Let no man glory in men] Let none suppose that he has any cause of exultation in anything but God. All are yours; he that has God for his portion has every thing that can make him happy and glorious: all are his.

Verse 22. Whether Paul, or Apollos] As if he had said: God designs to help you by all things and persons; every teacher sent from him will become a blessing to you, if you abide faithful to your calling.

Or the world] The word here means rather the inhabitants of the world, than what we commonly understand by the world itself; and this is its meaning in John iii. 16, 17, vi. 33, xiv. 31, and xvii. 21. See particularly on John xii. 19. The apostle's meaning evidently is: Not only Paul, Apollos, and Cephas, are yours—appointed for and employed in your service: but every person besides with whom you may have an intercourse or connexion, whether Jew or Greek, whether enemy or friend. God will cause every person, as well as every thing, to work for your good, while you love, cleave to, and obey Him.

Or life] With all its trials and advantages; every hour of it, every tribulation in it, the whole course of it, as the grand state of your probation, is a general blessing to you.

Or death] Death is your servant; he comes a special messenger from God for you; he comes to take your souls to glory; and he cannot come before his due time to those who are waiting for the salvation of God.

Or things present] Every occurrence in providence, in the present life; for God rules in providence as well as in grace.

Verse 23. And ye are Christ's] You are called by his name; you have embraced his doctrine; you depend on him for your salvation; he is your foundation-stone; he has gathered you out of the world, and acknowledges you as his people and followers.

I. CORINTHIANS.

And Christ is God's.] And Christ is of God. Christ, the Messiah, is the gift of God's eternal love and mercy to mankind. Christ in his human nature is as much the property of God as any other human being. And as mediator between

God and man, he must be considered in a certain way, inferior to God; but, in his own essential, eternal nature, there is no inequality—he is God over all. Ye, therefore, do not belong to men.

CHAPTER IV.

Ministers should be esteemed by their flocks as the stewards of God, whose duty and interest it is to be faithful, 1, 2. Precipitate and premature judgments condemned, 3-5. The apostle's caution to give the Corinthians no offence, 6. We have no good but what we receive from God, 7. The worldly-mindedness of the Corinthians, 8. The enumeration of the hardships, trials, and sufferings of the apostles, 9-13. For what purpose St. Paul mentions these things, 14-16. He promises to send Timothy to them, 17. And to come himself shortly, to examine and correct the abuses that had crept in among them, 18-21.

LET a man so account of us, as of * the ministers of Christ, ^b and stewards of the mysteries of God.

2 Moreover, it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's ^c judgment; yea, I judge not mine own self.

4 For I know nothing by myself; ^d yet am I not hereby justified: but he that judgeth me is the Lord.

5 * Therefore judge nothing before the time, until the Lord come, ^e who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and ^f then shall every man have praise of God.

6 And these things, brethren, ^h I have in a figure

transferred to myself and to Apollos for your sakes; ⁱ that ye might learn in us not to think of *men* above that which is written; that no one of you ^j be puffed up for one against another.

7 For who ^k maketh thee to differ from another? and ^l what hast thou that thou didst not receive; now, if thou didst receive it, why dost thou glory, as if thou hadst not received it?

8 Now ye are full, ^m now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth ⁿ us the apostles last, ^o as it were appointed to death: for ^p we are made a ^q spectacle unto the world, and to angels, and to men.

10 ^r We are ^s fools for Christ's sake, but ye are

* Matt. xxiv. 45. Ch. iii. 5. ix. 17. 2 Cor. vi. 4. Col. i. 25. — Luke xii. 42. Tit. i. 7. 1 Pet. iv. 10. — Gr. day. Ch. iii. 13. — Job ix. 2. Ps. cxxx. 3. cxliii. 2. Prov. xxi. 2. Rom. iii. 20. iv. 2. — Matt. vii. 1. Rom. ii. 1, 16. xiv. 4, 10, 13. Rev. xx. 12. — Ch. iii. 13. — Rom. ii. 29. 2 Cor. v. 10. — Ch. i. 12. iii. 4. — Rom. xii. 8. — Ch. iii. 21. v. 2, 6. — Gr. distinguisheth thee.

— John iii. 27. James i. 17. 1 Pet. iv. 10. — Rev. iii. 17. — Or, as the last apostles, as — Ps. xlv. 22. Rom. viii. 36. Ch. xv. 30, 31. 2 Cor. iv. 11. vi. 9. — Heb. x. 33. — Gr. theatre. — Ch. ii. 3. — Acts xvii. 18. xxvi. 24. Ch. i. 18, &c. ii. 14. iii. 18. See 2 Kings ix. 11.

Verse 3. *It is a very small thing that I should be judged of you*] Those who preferred Apollos or Kephas before St. Paul, would of course give their reasons for this preference; and these might, in many instances, be very unfavourable to his character as a man, a Christian, or an apostle; of this he was regardless, as he sought not his own glory, but the glory of God in the salvation of their souls.

Or of man's judgment] Literally, *or of man's day*: but it signifies any day set apart by a judge or magistrate to try a man on. This is the meaning in Psalm xxxvii. 18; Mal. iii. 17; and 2 Pet. iii. 10.

I judge not mine own self.] I leave myself entirely to God, whose I am, and whom I serve.

Verse 4. *For I know nothing by myself*] I am not conscious that I am guilty of any evil, or have neglected to fulfil faithfully the duty of a steward of Jesus Christ.

Yet am I not hereby justified] I do not pretend to say that though I am not conscious of any offence towards God, I must therefore be pronounced innocent; no, I leave those things to God; he shall pronounce in my favour, not I myself.

Verse 5. *Judge nothing before the time*] God, the righteous Judge, will determine everything shortly: it is his province alone to search the heart, and bring to light the hidden things of darkness.

Verse 6. *These things*] Which I have written, chap. iii. 5, &c.

I have in a figure transferred to myself and to Apollos

Verse 1. *Let a man so account of us*] This is a continuation of the subject in the preceding chapter; and should not have been divided from it.

As of the ministers of Christ] The word means an under-rower, or one who, in the galleys, rowed in one of the under-most benches; but it means also, as used by the Greek writers, any inferior officer or assistant. By the term here, the apostle shows the Corinthians that, far from being heads and chiefs, he and his fellow-apostles considered themselves only as inferior officers, employed under Christ; from whom alone they received their appointment, their work, and their recompence.

Stewards of the mysteries of God.] The steward, or *oikonomos*, was the master's deputy in regulating the concerns of the family, providing food for the household, seeing it served out at the proper times and seasons, and in proper quantities. He received all the cash, expended what was necessary for the support of the family, and kept exact accounts, which he was obliged at certain times to lay before the master. The *mysteries*, the *doctrines of God*, relative to the salvation of the world by the passion and death of Christ, and the inspiration, illumination, and purification of the soul by the Spirit of Christ, constituted a principal part of the divine treasure intrusted to the hands of the stewards by their heavenly master; as the food that was to be dispensed with at proper times, seasons, and in proper proportions, to the children and domestics of the church, which is the house of God.

wise in Christ; * we are weak, but ye are strong; ye are honourable, but we are despised.

11 ^b Even unto this present hour we both hunger, and thirst, and ^c are naked, and ^d are buffeted, and have no certain dwelling-place;

12 ^a And labour, working with our own hands: ^b being reviled, we bless; being persecuted, we suffer it;

13 Being defamed, we entreat: ^a we are made as the filth of the earth, and are the offscouring of all things unto this day.

14 I write not these things to shame you, but ^a as my beloved sons I warn you.

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for, ^a in Christ Jesus, I have begotten you through the gospel.

^a 2 Cor. xiii. 9.—^b 2 Cor. iv. 8. xi. 23-27. Phil. iv. 12.—^c Job xxii. 6. Rom. viii. 35.—^d Acts xxiii. 2.—^a Acts xviii. 3. xx. 34. 1 Thess. ii. 9. 2 Thess. iii. 8. 1 Tim. iv. 10.—^b Matt. v. 41. Luke vi. 28. xxiii. 34. Acts vii. 60. Rom. xii. 14, 20. 1 Pet. ii. 23. iii. 9.—^c Lam. iii. 45.—^d 1 Thess. ii. 11.—^a Acts xviii. 11. Rom. xv. 20. Ch. iii. 6. Gal. iv. 19. Phil. 10. James i. 18.—^b Ch. xi. 1. Phil.

I have written as if myself and Apollos were the authors of the sects which now prevail among you; although others, without either our consent or knowledge, have proclaimed us heads of parties.

Verse 7. *For who maketh thee to differ*] It is likely that the apostle is here addressing himself to some one of those *puffed up teachers*, who was glorying in his gifts, and in the knowledge he had of the gospel, &c. It has been applied in a more general sense by religious people; God is the foundation of all good; no man possesses any good but what he has derived from God. If any man possess that grace which saves him from scandalous enormities, let him consider that he has received it as a mere free gift from God's mercy.

Verse 8. *Now ye*] I am of opinion that the apostle here intends a strong irony; and one which, when taken in conjunction with what he had said before, must have stung them to the heart.

Verse 9. *God hath set forth us the apostles last*] The apostle seems to allude to the Roman spectacles, the *Bestiarii* and the *gladiators*, where in the morning men were brought into the theatres to fight with wild beasts, and to them was allowed armour to defend themselves and smite the beasts that assailed them; but in the meridian or noon-day spectacles the gladiators were brought forth naked, and without anything to defend themselves from the sword of the assailant; and he that then escaped was only kept for slaughter to another day, so that these men might well be called *men appointed for death*; and this being the last appearance in the theatre for that day, they are said here to be set forth the last.

We are made a spectacle] We are exhibited in the theatre to the world. Angels are astonished at our treatment, and so are the more considerate part of men.

Verse 10. *We are fools for Christ's sake*] Here he still carries on the allusion to the public spectacles among the Romans, where they were accustomed to hiss, hoot, mock, and variously insult the poor victims.

Ye are wise in Christ] Surely all these expressions are meant ironically; the apostles were neither fools, nor weak, nor contemptible; nor were the Corinthians, morally speaking, wise and strong, and honourable. Change the persons, and then the epithets will perfectly apply.

Verse 11. *We both hunger and thirst, &c.*] Who would then have been an apostle of Christ, even with all its spiritual honours and glories, who had not a soul filled with love both to God and man, and the fullest conviction of the reality of the doctrine he preached, and of that spiritual world in which alone he could expect rest?

Have no certain dwelling-place] We are mere itinerant preachers, and when we set out in the morning know not where, or whether we shall or not, get a night's lodging.

Verse 12. *Working with our own hands*] They were obliged to labour in order to supply themselves with the necessities of life while preaching the gospel to others. This, no doubt, was the case in every place where no Church had been as yet formed: afterwards, the people of God sup-

16 Wherefore, I beseech you, ^a be ye followers of me.

17 For this cause have I sent unto you ^a Timotheus, ^b who is my beloved son, and faithful in the Lord, who shall bring you ^c into remembrance of my ways which be in Christ, as I ^a teach every where ^c in every church.

18 ^a Now some are puffed up, as though I would not come to you.

19 ^a But I will come to you shortly, ^b if the Lord will; and will know, not the speech of them which are puffed up, but the power.

20 For ^a the kingdom of God is not in word, but in power.

21 What will ye? ^a shall I come unto you with a rod, or in love, and in the spirit of meekness?

iii. 17. 1 Thess. i. 6. 2 Thess. iii. 9.—^a Acts xix. 22. Ch. xvi. 10. Phil. ii. 19. 1 Thess. iii. 2.—^b 1 Tim. i. 2. 2 Tim. i. 2.—^c Ch. xi. 2.—^a Ch. vii. 17.—^b Ch. xiv. 33.—^c Ch. v. 2.—^a Acts xix. 21. Ch. xvi. 5. 2 Cor. i. 15, 23.—^a Acts xviii. 21. Rom. xv. 32. Heb. vi. 3. James iv. 15.—^a Ch. ii. 4. 1 Thess. i. 5.—^b 2 Cor. x. 2. xiii. 10.

plied their ministers, according to their power, with food and raiment.

Being reviled, we bless, &c.] What a most amiable picture does this exhibit of the power of the grace of Christ! It is only the grace of Christ that can make a man patient in bearing injuries, and render blessing for cursing, beneficence for malevolence, &c.

Verse 13. *Being defamed*] Being blasphemed. Blaspheming against men is anything by which they are injured in their persons, characters, or property.

We are made as the filth of the earth—the offscouring of all things] The Greek word, which we render *filth*, means a *purgation*, or *lustrative sacrifice*; that which we translate *offscouring* is a *redemption sacrifice*. To understand the full force of these words, as applied by the apostle in this place, we must observe that he alludes to certain customs among the heathens, who, in the time of some public calamity, chose out some unhappy men of the most abject and despicable character to be a public expiation for them; these they maintained a whole year at the public expense; and then they led them out, crowned with flowers, as was customary in sacrifices; and, having heaped all the curses of the country upon their heads, and whipped them seven times, they burned them alive, and afterwards their ashes were thrown into the sea, while the people said these words: *be thou our propitiation*. [The explanation which the text itself naturally suggests, viz., that the apostles were treated as outcasts, is more probably correct.]

Verse 15. *For though ye have ten thousand instructors*] *Myriads of leaders*, that is, an indefinite multitude; for so the word is often used. The word *pedagogue*, which we have from the original, and which we improperly apply to a schoolmaster, was, among the Greeks, the person or servant who attended a child, had the general care of him, and who led him to school for the purpose of being instructed by the teacher.

Not many fathers] Many offer to instruct you who have no parental feeling for you; and how can they? you are not their spiritual children, you stand in this relation to me alone; for in Christ Jesus—by the power and unction of his Spirit, I have begotten you.

Verse 16. *Be ye followers of me*] It should rather be translated, *Be ye imitators of me*. As children should imitate their parents in preference to all others, he calls on them to imitate him, as he claims them for his children. He lived for God and eternity, seeking not his own glory, emolument, or ease; these sowers of sedition among them were actuated by different motives.

Verse 17. *For this cause*] That you may imitate me. *My ways which be in Christ*] This person will show to you that what I require of you is no other than what I require of all the Churches of Christ which I have formed, as I follow the same plan of discipline in every place.

Verse 18. *Some are puffed up*] Imagining themselves to be safe, because they suppose that I shall not revisit Corinth.

Verse 19. *But I will come to you shortly*] And then I

shall put those proud men to the proof, not of their *speech*—eloquence, or pretensions to great knowledge and influence, but of their *power*—the authority they profess to have from God, and the evidences of that authority in the works they have performed. See the *Introduction*, sect. xi.

Verse 20. *For the kingdom of God*] The religion of the Lord Jesus is *not in word*—in human eloquence, excellence of speech, or even in *doctrines*; but *in power*, in the mighty energy of the Holy Spirit; enlightening, quickening, con-

verting, and sanctifying believers; and all his genuine apostles are enabled, on all necessary occasions, to demonstrate the truth of their calling by *miracles*; for this the original word often means.

Verse 21. *Shall I come unto you with a rod, or in love*] Shall I come to you with the *authority of a teacher*, and use the *rod of discipline*? or shall I come in the *tenderness of a father*, and entreat you to do what I have authority to enforce?

CHAPTER V.

Account of the incestuous person, or of him who had married his father's wife, 1. The apostle reproves the Corinthians for their carelessness in this matter, and orders them to excommunicate the transgressor, 2-5. They are reprehended for their glorying, while such scandals were among them, 6. They must purge out the old leaven, that they may properly celebrate the Christian Passover, 7-9. They must not associate with any who, professing the Christian religion, were guilty of any scandalous vice, and must put away from them every evil person, 10-13.

IT is reported commonly that there is fornication among you, and such fornication as is not so much as ^a named among the Gentiles, ^b that one should have his ^c father's wife.

2 ^d And ye are puffed up, and have not rather ^e mourned, that he that hath done this deed might be taken away from among you.

3 ^f For I verily, as absent in body, but present in spirit, have ^g judged already, as though I were present, concerning him that hath so done this deed;

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, ^h with the power of our Lord Jesus Christ,

5 ⁱ To deliver such an one unto ^j Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 ^k Your glorying is not good. Know ye not that ^l a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even ^m Christ our ⁿ passover ^o is sacrificed for us:

8 Therefore ^p let us keep ^q the feast, ^r not with old leaven, neither ^s with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle ^t not to company with fornicators:

10 ^u Yet not altogether with the fornicators ^v of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go ^w out of the world.

11 But now I have written unto you not to keep

^a Eph. v. 3.—^b Lev. xviii. 8. Deut. xxii. 30. xxvii. 21.—^c 2 Cor. vii. 12.—^d Ch. iv. 18.—^e 2 Cor. vii. 7, 10.—^f Col. ii. 5.—^g Or, *determined*.—^h Matt. xvi. 19. xviii. 18. John xx. 23. 2 Cor. ii. 10. xiii. 3, 10.—ⁱ Job ii. 8. Ps. cix. 6. 1 Tim. i. 20.—^j Acts xxvi. 18.—^k Ver. 2. Ch. iii. 21. iv. 19. James iv. 16.—^l Ch. xv. 33. Gal. v. 9. 2

Tim. ii. 17.—^m Isa. liii. 7. John i. 29. Ch. xv. 3. 1 Pet. i. 19. Rev. v. 6, 12.—ⁿ John xix. 14.—^o Or, *is slain*.—^p Exod. xii. 15. xiii. 6.—^q Or, *holiday*.—^r Deut. xvi. 3.—^s Matt. xvi. 6, 12. Mark viii. 15. Luke xii. 1.—^t See ver. 2, 7. 2 Cor. vi. 14. Eph. v. 11. 2 Thess. iii. 14.—^u Ch. x. 27.—^v Ch. i. 20.—^w John xvii. 15. 1 John v. 19.

Verse 1. *There is fornication among you*] The word which we translate *fornication* in this place, must be understood in its utmost latitude of meaning, as implying all kinds of impurity: for, that the Corinthians were notoriously guilty of every species of irregularity and debauch, we have already seen; and it is not likely that in speaking on this subject, in reference to a people so very notorious, he would refer to only one species of impurity, and that not the most flagitious.

That one should have his father's wife.] Most think that the father was *alive*, and imagine that to this the apostle refers, 2 Cor. vii. 12, where, speaking of the person who did the wrong, he introduces also him who had *suffered* the wrong; which must mean the father, and the father then *alive*. I think it most natural to conclude that the person in question had married the wife of his *deceased* father, not his own mother, but *step-mother*, then a *widow*.

The word *named*, is wanting in almost every MS. and Version of importance, and certainly makes no part of the text. The words should be read, *and such fornication as is not amongst the Gentiles*, i. e., *not allowed*.

Verse 2. *Ye are puffed up*] Ye are full of strength and contention relative to your parties and favourite teachers, and neglect the discipline of the church. Had you considered the greatness of this crime, ye would have rather

mourned, and have put away this flagrant transgression from among you.

Taken away from among you.] Probably no more is meant than a simple *disowning* of the person, accompanied with the refusal to admit him to the sacred ordinances, or to have any intercourse or connexion with him.

Verse 3. *Absent in body, but present in spirit*] Perhaps St. Paul refers to the gift of the discernment of spirits, which it is very likely the apostles in general possessed on extraordinary occasions. He had already seen this matter so clearly that he had determined on that sort of punishment which should be inflicted for this crime.

Verse 4. *In the name of our Lord Jesus*] Who is the *head* of the church; and under whose authority every act is to be performed.

And my spirit] My apostolical authority derived from Him; *with the power*, with the *miraculous energy of the Lord Jesus*, which is to inflict the punishment that you pronounce.

Verse 5. *To deliver such an one unto Satan*] There is no evidence that delivering to Satan was any *form* of excommunication known either among the Jews or the Christians. It was a species of punishment administered in extraordinary cases, in which the body and the mind of an incorrigible

company, * if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, * no, not to eat.

12 For what have I to do to judge * them also

* Matt. xviii. 17. Rom. xvi. 17. 2 Thess. iii. 6, 14. 2 John 10.—
Gal. ii. 12.—* Mark iv. 11. Col. iv. 5. 1 Thess. iv. 12. 1 Tim.

transgressor were delivered by the authority of God into the power of Satan, to be tortured with diseases and terrors as a warning to all; but, while the body and mind were thus tormented, the immortal spirit was under the influence of the Divine mercy; and the affliction, in all probability, was in general only for a season; though sometimes it was evidently unto death, as the destruction of the flesh seems to imply. But the soul found mercy at the hand of God; for such a most extraordinary interference of God's power and justice, and of Satan's influence, could not fail to bring the person to a state of the deepest humiliation and contrition; and thus, while the flesh was destroyed, the spirit was saved in the day of the Lord Jesus. No such power as this remains in the church of God; none such should be assumed; the pretensions to it are as wicked as they are vain. It was the same power by which Ananias and Sapphira were struck dead, and Elymas the sorcerer struck blind. Apostles alone were intrusted with it.

Verse 6. *Know ye not*] If this leaven—the incestuous person, be permitted to remain among you; if his conduct be not exposed by the most formidable censure; the flood-gates of impurity will be opened on the church, and the whole state of Christianity ruined in Corinth.

Verse 7. *Purge out therefore the old leaven*] As it is the custom of the Jews previously to the passover to search their houses in the most diligent manner for the old leaven, and throw it out, sweeping every part clean; so act with this incestuous person.

Verse 8. *Therefore let us keep the feast*] It is very likely that the time of the passover was now approaching, when the Church of Christ would be called to extraordinary acts of devotion, in commemorating the passion, death, and resurrection of Christ; and of this circumstance the apostle takes advantage in his exhortation to the Corinthians.

Not with old leaven] Under the Christian dispensation we must be saved equally from Judaism, Heathenism, and from sin of every kind; malice and wickedness must be destroyed; and sincerity and truth, inward purity and outward holiness, take their place.

Verse 9. *I wrote unto you in an epistle*] The wisest and best skilled in biblical criticism agree that the apostle does not refer to any other epistle than this; and that he speaks here of some general directions which he had given in the foregoing part of it; but which he had now in some measure changed and greatly strengthened, as we see from ver. 11. The words may be translated, I HAD written to you in THIS

that are without? do not ye judge * them that are within?

13 But them that are without God judgeth. Therefore * put away from among yourselves that wicked person.

iii. 7.—* Ch. vi. 1, 2, 3, 4.—* Deut. xiii. 5. xvii. 7. xxi. 21. xxii. 21, 22, 24.

EPISTLE. The principal evidence against this is 2 Cor. vii. 8, where the same words as above appear to refer to this first epistle. Possibly the apostle may refer to an epistle which he had written though not sent; for, on receiving further information from Stephanas, Fortunatus, and Achaicus, relative to the state of the Corinthian church, he suppressed that, and wrote this, in which he considers the subject much more at large.

Not to company with fornicators] With which, as we have already seen, Corinth abounded. It was not only the grand sin, but staple, of the place.

Verse 10. *For then must ye needs go out of the world.*] What an awful picture of the general corruption of manners does this exhibit! The Christians at Corinth could not transact the ordinary affairs of life with any others than with fornicators, covetous persons, extortioners, railers, drunkards, and idolaters, because there were none others in the place!

Verse 11. *But now I have written*] I not only write this, but I add more: if any one who is called a brother, i. e., professes the Christian religion, be a fornicator, covetous, idolater, railer, drunkard, or extortioner, not even to eat with such—have no communion with such an one, in things either sacred or civil. You may transact your worldly concerns with a person that knows not God, and makes no profession of Christianity, whatever his moral character may be; but ye must not even thus far acknowledge a man professing Christianity, who is scandalous in his conduct. Let him have this extra mark of your abhorrence of all sin; and let the world see that the church of God does not tolerate iniquity.

Verse 12. *For what have I to do to judge them also that are without?*] The term without signifies those who were not members of the church, and in this sense its correspondent term in Hebrew is generally understood in the Jewish writers, where it frequently occurs. The word also, which greatly disturbs the sense here, is wanting in several of the best MSS., Versions, and Fathers. The sentence should stand thus: Does it belong to me to pass sentence on those which are without—which are not members of the church? By no means. Pass ye sentence on them which are within, which are members of the church: those which are without which are not members of the church, God will pass sentence on, in that way in which he generally deals with the heathen world. But put ye away the evil from among yourselves.

CHAPTER VI.

The Corinthians are reprov'd for their litigious disposition; brother going to law with brother, and that before the heathen, 1-6. They should suffer wrong rather than do any, 7, 8. No unrighteous person can enter into the glory of God, 9, 10. Some of the Corinthians had been grievous sinners, but God had saved them, 11. Many things may be lawful which are not at all times expedient, 12. Meats are for the belly, and the belly for meats; but the body is not for uncleanness, 13. Christ's resurrection a pledge of ours, 14. The bodies of Christians are members of Christ, and must not be defiled, 15-17. He that commits fornication sins against his own body, 18. Strong dissuaves from it, 19, 20.

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now, therefore, there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

* Ps. xlix. 14. Dan. vii. 22. Matt. xix. 28. Luke xxii. 30. Rev. ii. 26. iii. 21. xx. 4.—^b Pet. ii. 4. Jude 6.—^c Ch. v. 12.—^d Prov. xx. 22. Matt. v. 39, 40. Luke vi. 29. Rom. xii. 17, 19. 1 Thess. v. 15.—^e 1 Thess. iv. 6.—^f Ch. xv. 50. Gal. v. 21. Eph. v. 5. 1

Verse 1. *Before the unjust, and not before the saints?* It is very likely that at Corinth, where such corruption of manners reigned, there was a great perversion of public justice; and it is not to be supposed that matters relative to the Christians were fairly decided.

Verse 2. *The saints shall judge the world?* Nothing can be more evident than that the writers of the New Testament often use the word, to signify the Jewish people; and sometimes the Roman empire, and the Jewish state; and in the former sense it is often used by our Lord. The place before us is generally understood to imply, that the redeemed of the Lord shall be, on the great day, assessors with him in judgment; and shall give their award in the determinations of his justice. On reviewing this subject, I am fully of opinion that this cannot be the meaning of the words, and that no such assessorship as is contended for ever will take place; and that the interpretation is clogged with a multitude of absurdities.

I think that these words of the apostle refer to the prediction of Daniel, chap. vii. 18, 27, and such like prophecies, where the kingdoms of the earth are promised to the saints of the Most High; that is, that a time shall come when Christianity shall so far prevail that the civil government of the world shall be administered by Christians, which, at that time, was administered by heathens. And this is even now true of all those parts of the earth which may be considered of the greatest political consequence. They profess Christianity, and the kings and other governors are Christians in this general sense of the term. [The best modern critics reject this interpretation, and understand the apostle as referring to the active participation of the saints in the reign of Christ. The argument runs thus: Persons called to such dignity are surely able to pass judgment on the trifling affairs of this life.]

Verse 3. *Know ye not that we shall judge angels?* By angels all confess that demons are intended; but certainly all saints, according to the latitude with which that word is understood, i. e., all who profess Christianity, shall not judge angels. Nor is this judging of angels to be understood of the last day; but the apostle speaks of the ministers of the gospel, himself and others, who, by the preaching of the gospel, through the power of Christ, should spoil the devils of their oracles and their idols, should deprive them of their worship, should drive them out of their seats, and strip them of their dominion.

Verse 4. *Things pertaining to this life?* They could examine all civil cases among themselves, which they were permitted to determine without any hindrance from the heathen governments under which they lived.

Who are least esteemed in the church. Those who were in the lowest order of judges; for the apostle may refer here to the orders in the Jewish benches, as Dr. Lightfoot conjectures.

8 Nay, ye do wrong, and defraud, and that your brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats; but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

Tim. i. 9. Heb. xii. 14. xiii. 4. Rev. xxii. 15.—^a Ch. xii. 2. Eph. ii. 2. iv. 22. v. 8. Col. iii. 7. Tit. iii. 8.—^b Ch. i. 30. Heb. x. 22.—^c Ch. x. 23.—^d Or, profitable.—^e Matt. xv. 17. Rom. xiv. 17. Col. ii. 22, 23.—^f Ver. 15, 19, 20. 1 Thess. iv. 8, 7.—^g Eph. v. 23.

tures, of which there were five. The fifth order did not receive its authority immediately from the Sanhedrin, but was chosen by the parties between whom the controversy depended. The apostle certainly does not mean persons of no repute, but such as these arbitrators, who were chosen for the purpose of settling private differences, and preventing them from going before the regular magistrates. [This, however, seems far-fetched. The apostle simply affirms, that instead of leaving the decision of disputes to the church, the Corinthians were in the habit of appealing to secular judges, who were really despised by the church.]

Verse 5. *Is it so, that there is not a wise man among you?* Have you none among yourselves that can be arbitrators of the differences which arise, that you go to the heathen tribunals?

Verse 6. *Brother goeth to law with brother* One Christian sues another at law! This is almost as great a scandal as can exist in a Christian society.

Verse 7. *There is utterly a fault among you* There is a most manifest defect among you, 1. Of peaceableness; 2. Of brotherly love; 3. Of mutual confidence; and, 4. Of reverence for God, and concern for the honour of his cause. [Perhaps, also, the text implies loss.]

Verse 9. *The unrighteous shall not inherit the kingdom* The unrighteous, those who act contrary to right, cannot inherit, for the inheritance is by right. There are here ten classes of transgressors which the apostle excludes from the kingdom of God, and any man who is guilty of any of the evils mentioned above is thereby excluded from this kingdom, whether it imply the church of Christ here below, or the state of glory hereafter.

Verse 11. *But ye are washed* Ye have been baptized into the Christian faith, and ye have promised in this baptism to put off all filthiness of the flesh and spirit; and the washing of your bodies is emblematical of the purification of your souls.

Ye are sanctified Ye are separated from earthly things to be connected with spiritual. Ye are separated from time to be connected with eternity. Ye are separated from idols to be joined to the living God. Separation from common, earthly, or sinful uses, to be wholly employed in the service of the true God, is the ideal meaning of this word, both in the Old and New Testaments.

Ye are justified Ye have been brought into a state of favour with God; your sins having been blotted out through Christ Jesus, the Spirit of God witnessing the same to your conscience, and carrying on by his energy the great work of regeneration in your hearts.

Verse 12. *All things are lawful unto me* It is likely that some of the Corinthians had pleaded that the offence of the man who had his father's wife, as well as the eating the things offered to idols, was not contrary to the law, as it then stood.

14 And ^a God hath both raised up the Lord, and will also raise up us ^b by his own power.

15 Know ye not that ^c your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of a harlot? God forbid.

16 What! know ye not that he which is joined to a harlot is one body? for ^d two, saith he, shall be one flesh.

17 ^e But he that is joined unto the Lord is one spirit.

^a Rom. vi. 5, 8, viii. 11. 2 Cor. iv. 14.—^b Eph. i. 19, 20.—^c Rom. xii. 5. Ch. xii. 27. Eph. iv. 12, 15, 16. v. 30.—^d Gen. ii. 24. Matt. xix. 5. Eph. v. 31.—^e John xvii. 21, 22, 23. Eph. iv. 4. v. 30.—^f Rom. vi. 12, 13. Heb. xiii. 4.—^g Rom. i. 24. 1 Thess. iv. 4.—

To this the apostle answers: Though such a thing be lawful, yet the case of fornication, mentioned chap. v. 1, is not expedient, it is not agreeable to propriety, decency, order, and purity. It is contrary to the established usages of the best and most enlightened nations, and should not be tolerated in the church of Christ.

But I will not be brought under the power of any. Allow- ing that they are all lawful, or at least that there is no law against them, yet they are not expedient; there is no neces- sity for them; and some of them are abominable, and for- bidden by the law of God and nature, whether forbidden by yours or not; while others, such as eating meats offered to idols, will almost necessarily lead to bad moral consequences: and who, that is a Christian, would obey his appetite so far as to do those things for the sake of gratification? A man is brought under the power of anything which he cannot give up.

Verse 13. *Meats for the belly* I suppose that means the animal appetite, or propensity to food, &c. God has provided different kinds of aliments for the appetite of man, and he has adapted the appetite to these aliments, and the aliments to the appetite: but none of these is eternal; all these lower appetites and sensations will be destroyed by death.

Now the body is not for fornication. God has not made the body for any uncleanness, nor indulgence in sensuality; but he has made it for Christ.

Verse 14. *And God hath both raised up the Lord* He has raised up the human nature of Christ from the grave, as a pledge of our resurrection; and will also raise us up by his own power, that we may dwell with him in glory for ever.

Verse 15. *Know ye not that your bodies are the members of Christ?* Because he has taken your nature upon him, and thus, as believers in him, ye are the members of Christ.

Shall I then take, &c. Shall we, who profess to be mem- bers of his body, of his flesh, and of his bones, connect our- selves with harlots, and thus dishonour and pollute the bodies which are members of Christ?

18 ^f Flee fornication. Every sin that a man doeth is without the body; but he that committeth forni- cation sinneth ^g against his own body.

19 What! ^h know ye not that your body is the temple of the Holy Ghost *which is in you*, which ye have of God, ⁱ and ye are not your own?

20 For ^j ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

^h Ch. iii. 16. 2 Cor. vi. 16.—ⁱ Rom. xiv. 7, 8.—^j Acts xx. 28. Ch. vii. 23. Gal. iii. 13. Heb. ix. 12. 1 Pet. i. 18, 19. 2 Pet. ii. 1. Rev. v. 9.

Verse 17. *Is one spirit.* Who can change such a relation- ship for communion with a harlot; or for any kind of sensual gratification?

Verse 18. *Flee fornication.* Abominate, detest, and escape from every kind of uncleanness. Some sins, or solicitations to sin, may be reasoned with; in the above cases, if you *parley* you are undone; reason not, but FLY!

Sinneth against his own body. Though sin of every species has a tendency to destroy life, yet none are so mortal as those to which the apostle refers; they strike immediately at the basis of the constitution. Neither prostitutes, whore- mongers, nor unclean persons of any description, can live out half their days.

Verse 19. *Your body is the temple of the Holy Ghost* What an astonishing saying is this! As truly as the living God dwelt in the Mosaic tabernacle, and in the temple of Solomon, so truly does the Holy Ghost dwell in the souls of genuine Christians; and as the temple and all its utensils were holy, separated from all common and profane uses, and dedicated alone to the service of God, so the bodies of genuine Christians are holy, and all their members should be employed in the service of God alone.

And ye are not your own? Ye have no right over your- selves, to dispose either of your body, or any of its members, as you may think proper or lawful; you are bound to God, and to him you are accountable.

Verse 20. *Ye are bought with a price* As the slave who is purchased by his master for a sum of money is the sole property of that master, so ye, being bought with the price of the blood of Christ, are not your own, you are his pro- perty. As the slave is bound to use all his skill and dili- gence for the emolument of his master, so you should employ body, soul, and spirit in the service of your Lord; promoting, by every means in your power, the honour and glory of your God, whom you must also consider as your Lord and Master.

CHAPTER VII.

A solution of several difficult cases concerning marriage and married persons, 1-6. God has given every man his proper gift, 7. Directions to the unmarried and widows, 8, 9. Directions to the married, 10, 11. Directions to men married to heathen women, and to women married to heathen men, 12-16. Every man should abide in his vocation, 17-24. Directions concerning virgins, and single persons in general, 25-28. How all should behave themselves in the things of this life, in reference to eternity, 29-31. The trials of the married state, 32-35. Directions concerning the state of virginity or celibacy, 36-38. How the wife is bound to her husband during his life, and her liberty to marry another after his death, 39, 40.

NOW, concerning the things whereof ye wrote unto me: *"It is good for a man not to touch a woman."*

2 Nevertheless, ^b to avoid fornication, let every man have his own wife, and let every woman have her own husband.

3 ^c Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 ^d Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that ^e Satan tempt you not for your incontinency.

6 But I speak this by permission, ^f and not of commandment.

7 For ^g I would that all men were ^h even as I myself. But ⁱ every man hath his proper gift of God, one after this manner, and another after that.

8 I say, therefore, to the unmarried and widows, ^j It is good for them if they abide even as I:

9 But, ^k if they cannot contain, let them marry; for it is better to marry than to burn.

10 And unto the married I command, ^l yet not I,

^a Ver. 8, 26. Matt. xix. 10. Prov. vi. 29.—^b Ch. vi. 18. Matt. xiv. 4. xv. 19. Heb. xiii. 4.—^c Exod. xxi. 10. 1 Pet. iii. 7.—^d Joel ii. 16. Zech. vii. 3. Exod. xix. 15. 1 Sam. xxi. 4. 5.—^e 1 Thess. iii. 5.—^f Ver. 12, 25. 2 Cor. vii. 8. xi. 17.—^g Acts xxvi. 29.—^h Ch. ix. 5.—ⁱ Matt. xix. 12. Ch. xii. 11.—^j Ver. 1, 26.—^k 1 Tim.

Verse 1. *The things whereof ye wrote unto me*] It is sufficiently evident that the principal part of this epistle was written in answer to some questions which had been sent to the apostle in a letter from the Corinthian church; and the first question seems to be this: "*Is it proper for a man to marry in the present circumstances of the church?*"

Verse 2. *Let every man have his own wife*] Let every man have one woman, his own; and every woman one man, her own. Here, plurality of wives and husbands is most strictly forbidden; and they are commanded to marry for the purpose of procreating children.

Verse 3. *Let the husband render unto the wife due benevolence*] Though our version is no translation of the original, yet few persons are at a loss for the meaning, and the context is sufficiently plain.

Verse 4. *The wife hath no power, &c.*] Her person belongs to her husband; her husband's person belongs to her: neither of them has any authority to refuse what the other has a matrimonial right to demand.

Verse 5. *Defraud ye not one the other*] What ye owe thus to each other never refuse paying, unless by mutual consent; and let that be only for a certain time, when prudence dictates the temporary separation, or when some extraordinary spiritual occasion may render it mutually agreeable, in order that ye may fast and pray, and derive the greatest possible benefit from these duties by being enabled to wait on the Lord without distraction.

Verse 6. *I speak this by permission, &c.*] We may understand the apostle here as saying that the directions already given were from his own judgment, and not from any divine inspiration; and we may take it for granted that where he does not make this observation he is writing under the immediate affluence of the Holy Spirit.

Verse 7. *For I would that all men, &c.*] It never could be his wish that marriage should cease among men, and that human beings should no longer be propagated upon earth; nor could he wish that the church of Christ should always be composed of single persons; this would have been equally absurd; but as the church was then in straits and difficulties, it was much better for its single members not to encumber themselves with domestic embarrassments.

Every man hath his proper gift of God] Continence is a state that cannot be acquired by human art or industry; a man has it from God, or not at all.

Verse 8. *The unmarried and widows*] It is supposed that the apostle speaks here of men who had been married, but

but the Lord, ^m Let not the wife depart from her husband:

11 But, and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

12 But to the rest speak I, ⁿ not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, ^o let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else ^p were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us ^q to ^r peace.

16 For what knowest thou, O wife, whether thou shalt ^s save thy husband? or ^t how knowest thou, O man, whether thou shalt save thy wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And ^u so ordain I in all churches.

18 Is any man called being circumcised? let him

v. 14.—¹ See ver. 12, 25, 40.—² Mal. ii. 4, 16. Matt. v. 32. xix. 6, 9. Mark x. 11, 12. Luke xvi. 18.—³ Ver. 6.—⁴ 1 Pet. iii. 1, 2.—⁵ Mal. ii. 15.—⁶ Rom. xii. 28. xiv. 19. Ch. xiv. 33. Heb. xii. 14.—⁷ Gr. in peace.—⁸ 1 Pet. iii. 1.—⁹ Gr. what.—¹⁰ Ch. iv. 17. 2 Cor. xi. 28.

were now widowers; as he does of women who had been married, but were now widows. And when he says *even as I*, he means that he himself was a widower; for several of the ancients rank Paul among the married apostles.

Verse 9. *But, if they cannot contain*] If they find it inconvenient and uncomfortable to continue as widowers, and widows, let them re-marry.

It is better to marry than to burn.] It would be well to soften the sense of this word in reference to the subject of which the apostle speaks. He cannot mean burning with lust.

Verse 10. *I command, yet not I, but the Lord*] I do not give my own private opinion or judgment in this case; for the Lord Jesus commands that man shall not put asunder them whom God hath joined, Matt. v. 32, xix. 6. And God has said the same, Gen. ii. 24.

Verse 11. *But, and if she depart*] He puts the case as probable, because it was frequent, but lays it under restrictions.

Let her remain unmarried] She departs at her own peril; but she must not marry another: she must either continue unmarried, or be reconciled to her husband.

And let not the husband put away his wife.] Divorces cannot be allowed but in the case of fornication: an act of this kind dissolves the marriage vow; but nothing else can.

Verse 12. *But to the rest speak I, not the Lord*] These words do not intimate that the apostle was not now under the influences of the divine Spirit; but that there was nothing in the sacred writings which bore directly on this point.

If any brother] A Christian man, have a wife that believeth not, i. e., who is a heathen, not yet converted to the Christian faith, and she be pleased to dwell with him, notwithstanding his turning Christian since their marriage, let him not put her away because she still continues in her heathen superstition.

Verse 13. *And the woman*] Converted from heathenism to the Christian faith; which hath a husband, who still abides in heathenism; if he be pleased to dwell with her, notwithstanding she has become a Christian since their marriage; let her not leave him because he still continues a heathen.

Verse 14. *The unbelieving husband is sanctified by the wife*] Or rather, is to be reputed as sanctified on account of his wife; she being a Christian woman, and he, though a heathen, being by marriage one flesh with her: her sanctity, as far as it refers to outward things, may be considered as

*not become uncircumcised. Is any called in uncircumcision? ¹let him not be circumcised.

19 ^c Circumcision is nothing, and uncircumcision is nothing, ^d but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being a servant*? care not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being a servant*, is ^e the Lord's ^f freeman: likewise also he that is called, *being free*, is ^g Christ's servant.

23 ^h Ye are bought with a price; be not ye the servants of men.

24 Brethren, ⁱ let every man, wherein he is called, therein abide with God.

25 Now concerning virgins, ^j I have no commandment of the Lord; yet I give my judgment, as one ^k that hath obtained mercy of the Lord ^l to be faithful.

26 I suppose, therefore, that this is good for the present ^m distress; *I say*, ⁿ that *it* is good for a man so to be.

^a 1 Mac. i. 15.—^b Acts xv. 1, 5, 19, 24, 28. Gal. v. 2.—^c Gal. v. 6, vi. 15.—^d John xv. 14. 1 John ii. 3. iii. 24.—^e John viii. 36. Rom. vi. 18, 22. Philem. 16.—^f Gr. *made free*.—^g Ch. ix. 21. Gal. v. 13. Eph. vi. 6. 1 Pet. ii. 16.—^h Ch. vi. 20. 1 Pet. i. 18, 19. See Lev.

imputed to him so as to render their connexion not *unlawful*. The case is the same when the wife is a *heathen* and the husband a *Christian*.

[*Else were your children unclean*] If this kind of relative sanctification were not allowed, the children of these persons could not be received into the Christian church, nor enjoy any rights or privileges as *Christians*; but the Church of God never scrupled to admit such children as members, just as well as she did those who had sprung from parents both of whom were Christians.

Verse 15. But if the unbelieving depart] Whether husband or wife: if such *obstinately* depart and utterly refuse all cohabitation, a brother or a sister—a Christian man or woman, is *not under bondage* to any particular laws, so as to be prevented from *remarrying*. Such, probably, the law stood then; but it is not so now: for the marriage can only be dissolved by death, or by the *ecclesiastical court*. [But it is questionable whether the release from *bondage* in such cases is a permission to marry again. See Matt. v. 31, 32; xix. 3, 9.]

God hath called us to peace.] The refractory and disagreeing party should not be *compelled* to fulfil such matrimonial engagements as would produce continual *jarring* and *discord*.

Verse 16. For what knowest thou, O wife] Bear your cross, and look up to God, and he may give your unbelieving husband or wife to your prayers.

Verse 17. But as God hath distributed to every man, &c.] Let every man fulfil the duties of the state to which God in the course of his providence has called him.

So ordain I in all churches.] I do not lay on you a burden which others are not called to bear: this is the general rule which, by the authority of God, I impose on every Christian society.

Verse 18. Is any man called being circumcised?] Is any man who was formerly a Jew converted to Christianity?

Let him not become uncircumcised.] Let him not endeavour to abolish the sign of the old covenant, which he bears in his flesh.

Let him not be circumcised.] Let no man who, being a Gentile, has been converted to the Christian faith, submit to circumcision as something necessary to his salvation.

Verse 19. Circumcision is nothing] Circumcision itself, though commanded of God, is nothing of *itself*, it being only a sign of the justification which should be afterwards received by faith.

Verse 20. Let every man abide in the same calling] Any situation of life is equally friendly to the salvation of the soul, if a man be faithful to the grace he has received.

Verse 21. Art thou called being a servant?] Art thou

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But, and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

29 But ^o this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not ^p abusing *it*: for ^q the fashion of this world passeth away.

32 But I would have you without carefulness. ^r He that is unmarried careth for the things ^s that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is a difference *also* between a wife and a virgin. The unmarried woman ^t careth for the things of the Lord, that she may be holy both in

xxv. 42.—¹ Ver. 20.—² Ver. 6, 10, 40. 2 Cor. viii. 8, 10.—³ 1 Tim. i. 16.—⁴ Ch. iv. 2. 1 Tim. i. 12.—⁵ Or, *necessity*.—⁶ Ver. 1, 8.—⁷ Rom. xiii. 11. 1 Pet. iv. 7. 2 Pet. iii. 8, 9.—⁸ Ch. ix. 18.—⁹ Ps. xxxix. 6. James i. 10. iv. 14. 1 Pet. i. 24. iv. 7. 1 John ii. 17.—¹⁰ 1 Tim. v. 5.—¹¹ Gr. of the Lord, as ver. 34.—¹² Luke x. 40, &c.

converted to Christ while thou art a *slave*—the property of another person, and bought with his money? *care not for it*—this will not injure thy Christian condition: but if thou canst obtain thy liberty, use *it rather*—prefer this state for the sake of *freedom*, and the temporal advantages connected with it.

Verse 22. For he that is called] The man who, being a *slave*, is converted to the Christian faith, is the Lord's *freeman*; his condition as a *slave* does not vitiate any of the privileges to which he is entitled as a *Christian*: on the other hand, all free men, who receive the grace of Christ, must consider themselves the *slaves of the Lord*, i. e., his real property, to be employed and disposed of according to his godly wisdom.

Verse 23. Ye are bought with a price] As truly as your bodies have become the property of your masters, in consequence of his paying down a price for you; so sure you are now the Lord's property, in consequence of your being purchased by the blood of Christ.

Verse 24. Let every man—abide with God.] Let him live to God in whatsoever station he is placed by Providence. If he be a *slave*, God will be with him even in his *slavery*, if he be faithful to the grace which he has received.

Verse 25. Now concerning virgins] This was another subject on which the church at Corinth had asked the advice of the apostle. The word *virgin* we take to signify a *pure, unmarried young woman*; but it is evident that the word in this place means young unmarried persons of either sex, as appears from verses 26, 27, 32, 34, and from Rev. xiv. 4.

I have no commandment of the Lord] There is nothing in the sacred writings that directly touches this point.

Yet I give my judgment] As every way equal to such commandments had there been any, seeing I have received the teaching of his own Spirit, and have obtained *mercy of the Lord to be faithful* to this heavenly gift, so that it abides with me to lead me into all truth.

Verse 26. This is good for the present distress] In such times, when the people of God had no certain dwelling-place, when they were lying at the mercy of their enemies, without any protection from the state—the state itself often among the *persecutors*—he who had a *family* to care for, would find himself in very embarrassed circumstances, as it would be much more easy to provide for his *personal* safety than to have the care of a wife and children. On this account it was much better for unmarried persons to continue for the present in their celibacy.

Verse 27. Art thou bound unto a wife?] That is, *Married*; for the marriage contract was considered in the light of a *bond*.

Verse 28. But, and if thou marry] As there is no law

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body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: * let them marry.

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his

own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 ^b So thef, he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

39 ^c The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; * only in the Lord.

40 But she is happier if she so abide, * after my judgment: and 'I think also that I have the Spirit of God.

* Deut. vii. 3.—^b Heb. xiii. 4.

* Rom. vii. 2.—^c 2 Cor. vi. 14.—^e Ver. 25.—^f 1 Thess. iv. 8.

against this, even in the present distress, thou hast not sinned, because there is no law against this; and it is only on account of prudential reasons that I give this advice.

And if a virgin marry.] Both the man and the woman have equal privileges in this case; either of them may marry without sin.

But I spare you.] The evil is coming; but I will not press upon you the observance of a prudential caution, which you might deem too heavy a cross.

Verse 29. The time is short.] The persecutions and distresses are at the door, and life itself will soon be run out.

They that have wives.] Let none begin to think of any comfortable settlement for his family; let him sit loose to all earthly concerns, and stand ready prepared to escape for his life, or meet death, as the providence of God may permit.

Verse 31. And they that use this world.] Let them who have earthly property or employments discharge conscientiously their duties, from a conviction of the instability of earthly things.

For the fashion of this world.] Properly, the present state or constitution of things; the frame of the world, that is, the world itself. But often the term world, is taken to signify the Jewish state and polity; the destruction of this was then at hand, and this the Holy Spirit might then signify to the apostle.

Verse 32. Without carefulness.] Though all these things will shortly come to pass, yet do not be anxious about them. Every occurrence is under the direction and management of God.

He that is unmarried careth for the things that belong to the Lord.] He has nothing to do with a family, and therefore can give his whole time to the service of his Maker, having him alone to please.

Verse 33. But he that is married.] He has a family to provide for, and his wife to please, as well as to fulfil his duty to God, and attend to the concerns of his own soul.

Verse 34. There is a difference also between a wife and a virgin.] The unmarried careth (only) for the things of the Lord, having no domestic duties to perform. Whereas she that is married careth (also) for the things of the world, how she may please her husband, having many domestic duties to fulfil, her husband being obliged to leave to her the care of the family, and all other domestic concerns.

Verse 35. This I speak for your own profit.] Nothing spoken here was ever designed to be of general application; it concerned the church at Corinth alone, or churches in similar circumstances.

Not that I may cast a snare upon you.] Here is a manifest allusion to the Retiarus among the Romans, who carried a small casting net, which he endeavoured to throw over the head of his adversary, and thus entangle him.

The apostle, therefore, intimates that what he says was not intended absolutely to bind them, but to show them the propriety of following an advice which in the present case

would be helpful to them in their religious connexions, that they might attend upon the Lord without distraction, which they could not do in times of persecution, when, in addition to their own personal safety, they had a wife and children to care for.

For that which is comely.] But for the sake of decency, and of attending more easily upon the Lord without distraction.

Verse 36. Uncomely toward his virgin.] It is generally supposed that these three verses relate to virgins under the power of parents and guardians, and the usual inference is, that children are to be disposed of in marriage by the parents, guardians, &c. Now, this may be true, but it has no foundation in the text, for to keep his virgin is not to keep his daughter's, but his own virginity, or rather his purpose of virginity. That this must be the true import of these words appears from this consideration, that this depends upon the purpose of his own heart, and the power he has over his own will, and the no necessity arising from himself to change this purpose. Whereas the keeping a daughter unmarried depends not on these conditions on her father's part, but on her own; for, let her have a necessity, and surely the apostle would not advise the father to keep her a virgin, because he had determined so to do; nor could there be any doubt whether the father had power over his own will or not, when no necessity lay upon him to betroth his virgin. [This exposition does violence not only to the structure of the sentence, but to its most obvious meaning. It can only be maintained by the adoption of various readings which have little critical value.]

Verse 39. The wife is bound by the law.] But, if the husband die, she is free to remarry, but only in the Lord; that is, she must not marry a heathen nor an irreligious man; and she should not only marry a genuine Christian, but one of her own religious sentiments; for, in reference to domestic peace, much depends on this.

Verse 40. But she is happier if she so abide.] If she continue in her widowhood because of the present distress; for this must always be taken in, that consistency in the apostle's reasoning may be preserved.

After my judgment.] According to the view I have of the subject, which view I take by the light of the Divine Spirit, who shows me the tribulations which are coming on the church.

I think—I have the Spirit of God.] The apostle cannot be understood as expressing any doubt of his being under the inspiration of the Divine Spirit, as this would have defeated his object in giving the above advices; for if they were not dictated by the Spirit of God, can it be supposed that, in the face of apparent self-interest, and the prevalence of strong passions, they could have been expected to have become rules of conduct to this people? They must have understood him as asserting that he had the direction of the Spirit of God in giving those opinions, else they could not be expected to obey.

CHAPTER VIII.

The question of the Corinthians concerning meats offered to idols, and the apostle's preface to his instructions on that head, 1-3. The nature of idolatry, 4, 5. Of genuine worship, 6. Some ate of the animals that had been offered to idols knowingly, and so defiled their conscience, 7. Neither eating nor abstinence in themselves, recommend us to God, 8. But no man should use his Christian liberty so as to put a stumbling-block before a brother, 9, 10. If he act otherwise, he may be the means of a brother's destruction, 11. Those who act so as to wound the tender conscience of a brother, sin against Christ, 12. The apostle's resolution on this head, 13.

NOW *as touching things offered unto idols, we know that we all have ^b knowledge.

^c Knowledge puffeth up, but charity edifieth.

2 And ^dif any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, ^ethe same is known of him.

4 As concerning, therefore, the eating of those things that are offered in sacrifice unto idols, we know that ^f'an idol is nothing in the world, ^gand that there is none other God but one.

5 For though there be that are ^hcalled gods, whether in heaven or in earth (as there be gods many, and lords many,)

6 But ⁱto us there is but one God, the Father. ^jof whom are all things, and we ^kin him; and ^lone Lord Jesus Christ, ^mby whom are all things, and we by him.

7 Howbeit, there is not in every man that knowledge: for some, ⁿwith conscience of the idol unto this hour, eat it as a thing offered unto an idol; and their conscience being weak is ^odefiled.

8 But ^pmeat commendeth us not to God: for neither, if we eat, ^qare we the better; neither, if we eat not, ^rare we the worse.

9 But ^stake heed, lest by any means this ^tliberty of yours become ^ua stumbling-block to them that are weak.

10 For if any man see thee which hast knowledge

Eph. iv. 6.—Acts xvii. 28. Rom. xi. 36.—^aOr, for him.—John xiv. 13. Acts ii. 36. Ch. xii. 3. Eph. iv. 5. Phil. ii. 11.—^bJohn i. 3. Col. i. 6. Heb. i. 2.—^cCh. x. 28, 29.—^dRom. xiv. 14, 23.—^eRom. xiv. 17.—^fOr, have we the more.—^gOr, have we the less.—^hGal. v. 13.—ⁱOr, power.—^jRom. xiv. 13, 20.

and was understood by them in this way: they are not *Elohim*, the true God; but they are *nothings* and *VANITY*.

Verse 5. *There be that are called gods*] There are many images that are supposed to be representations of divinities; but these divinities are nothing, the figments of mere fancy; and these images have no corresponding realities.

Whether in heaven or in earth] As the sun, moon, planets, stars, the ocean, rivers, trees, &c. And thus there are, nominally, gods many, and lords many.

Verse 6. *But to us there is but one God, the Father*] Who produced all things, himself uncreated and unoriginated. *And we in him, and we for him*; all intelligent beings having been created for the purpose of manifesting his glory, by receiving and reflecting his wisdom, goodness, and truth.

And one Lord Jesus] Only one visible Governor of the world and the church, by whom are all things; who was the Creator, as he is the Upholder of the universe. *And we by him*, being brought to the knowledge of the true God, by the revelation of Jesus Christ; for it is the only begotten Son alone that can reveal the Father.

Verse 7. *There is not in every man that knowledge*] This is spoken in reference to what is said, ver. 4: *We know that an idol is nothing in the world; for some with a conscience of the idol, viz., that it is something, eat it*—the flesh that was offered to the idol as a thing thus offered, considering the feast as a sacred banquet, by which they have fellowship with the idol. *And their conscience being weak*—not properly instructed in divine things, is defiled—ho performs what he does as an act of religious worship, and thus his conscience contracts guilt through this idolatry.

Verse 8. *Meat commendeth us not to God*] As to the thing, considered in itself, the eating gives us no spiritual advantage; and the eating not is no spiritual loss.

Verse 9. *But take heed*] Lest by frequenting such feasts and eating things offered to idols, under the conviction that *an idol is nothing* and that you may eat those things innocently, this liberty of yours should become a means of grievously offending a weak brother who has not your knowledge, or inducing one who respects you for your superior knowledge to partake of these things with the conscience, the persuasion, and belief, that an idol is *something*, and to conclude, that as you partake of such things, so he may also, and with safety.

* Acts xv. 20, 29. Ch. x. 19.—^bRom. xiv. 14, 22.—^cRom. xiv. 3, 10.—^dCh. xiii. 8, 9, 12. Gal. vi. 3. 1 Tim. vi. 4.—^eExod. xxxiii. 12, 17. Nah. i. 7. Matt. vii. 23. Gal. iv. 9. 2 Tim. ii. 19.—^fIsa. xli. 24. Ch. x. 19.—^gDeut. iv. 39. vi. 4. Isa. xlviii. 8. Mark xii. 29. Ver. 6. Eph. iv. 6. 1 Tim. ii. 5.—^hJohn x. 34.—ⁱMal. ii. 10.

Verse 1. *As touching things offered unto idols*] It was customary, after the blood and life of an animal had been offered in sacrifice to an idol, to sell the flesh in the market indiscriminately with that of other animals which had not been sacrificed, but merely killed for common use. Even the less scrupulous Jews, knowing that any particular flesh had been thus offered, would abhor the use of it; and as those who lived among the Gentiles, as the Jews at Corinth, must know that this was a common case, hence they would be generally scrupulous; and those of them that were converted to Christianity would have their scruples increased. On the other hand, those of the Gentiles who had received the faith of Christ, knowing that an idol was nothing in the world, nor was even a representation of anything (for the beings represented by idol images were purely imaginary), made no scruple to buy and eat the flesh as they used to do, though not with the same intention; for when, in their heathen state, they ate the flesh offered to idols, they ate it as a feast with the idol, and were thus supposed to have communion with the idol, which was the grossest idolatry.

We know that we all have knowledge.] These words contain a general truth, as they relate to Christians of those times, and may be thus paraphrased: "All we who are converted to God by Christ have sufficient knowledge concerning idols and idol worship; and we know also the liberty which we have through the gospel, not being bound by Jewish laws, rites, ceremonies, &c.; but many carry their knowledge in this liberty too far, and do what is neither seemly nor convenient, and thus give offence to others."

Knowledge puffeth up, but charity edifieth.] This knowledge is very nearly allied to pride; it puffeth up the mind with vain conceit, makes those who have it bold and rash, and renders them careless of the consciences of others.

Verse 2. *He knoweth nothing yet, &c.*] He that can torment his neighbour's weak or tender conscience with his food or his conduct, does not love him as himself, and therefore knows nothing as he ought to know.

Verse 3. *But if any man love God*] In that way which the commandment requires, which will necessarily beget love to his neighbour, the same is known of him—is approved of God, and acknowledged as his genuine follower.

Verse 4. *An idol is nothing in the world*] This expression was common in the Old Testament and among the Jews;

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sit at meat in ^athe idol's temple, shall not ^bthe conscience of him which is weak be ^cemboldened to eat those things which are offered to idols;

11 And ^dthrough thy knowledge shall the weak brother perish, for whom Christ died?

^a 1 Mac. i. 47.—^b Ch. x. 28, 32.—^c Gr. *edified*.—^d Rom. xiv. 15, 20.

Verse 10. *If any man see thee which hast knowledge*] Of the true God, and who art reputed for thy skill in divine things.

Be emboldened to eat] *Be built up*—he confirmed and established in that opinion which before he doubtfully held, that on seeing you eat he may be led to think there is no harm in feasting in an idol-temple, nor in eating things offered to idols.

Verse 11. *Shall the weak brother perish*] Being first taught by thy conduct that there was no harm in thus eating, he grieves the spirit of God; becomes again darkened and hardened; and, sliding back into idolatry, dies in it, and so finally perishes.

For whom Christ died?] So we learn that a man may perish for whom Christ died: this admits of no quibble. If a man for whom Christ died, apostatizing from Christianity (for he is called a brother though weak), return again to and

12 But ^awhen ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, ^bif meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

^a Matt. xxv. 40, 45.—^b Rom. xiv. 21. 2 Cor. xi. 29.

die in idolatry, cannot go to heaven; then a man for whom Christ died may perish everlastingly.

Verse 12. *But when ye sin so against the brethren*] *Against Christians*, who are called by the gospel to abhor and detest all such abominations.

Ye sin against Christ.] By sending to perdition, through your bad example, a soul for whom he shed his blood; and so far defeating the gracious intentions, of his sacrificial death.

Verse 13. *Wherefore, &c.*] Rather than give any occasion to a Christian to sin against and so to harden his conscience that he should return to idolatry and perish, I would not only abstain from all meats offered to idols, but I would eat no flesh, should I exist through the whole course of time, but live on the herbs of the field, rather than cause my brother to stumble, and thus fall into idolatry and final ruin.

CHAPTER IX.

St. Paul vindicates his apostleship, and shows that he has equal rights and privileges with Peter and the brethren of our Lord; and that he is not bound, while doing the work of an apostle, to labour with his hands for his own support, 1-6. He who labours should live by the fruit of his own industry, 7. For the law will not allow even the ox to be muzzled which treads out the corn, 8-10. Those who minister in spiritual things have a right to a secular support for their work, 11-14. He shows the disinterested manner in which he has preached the gospel, 15-18. How he accommodated himself to the prejudices of men, in order to bring about their salvation, 19-23. The way to heaven compared to a race, 24. The qualifications of those who may expect success in the games celebrated at Corinth, and what that success implies, 25. The apostle applies these things spiritually to himself; and states the necessity of keeping his body in subjection, lest, after having proclaimed salvation to others, he should become a cast-away, 26, 27.

AM ^aI not an apostle? am I not free? ^bhave I not seen Jesus Christ our Lord? ^care not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for ^dthe seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this.

4 ^eHave we not power to eat and to drink?

^a Acts ix. 15, xlii. 2, xxvi. 17. 2 Cor. xii. 12. Gal. ii. 7, 8. 1 Tim. ii. 7. 2 Tim. i. 11.—^b Acts ix. 3, 17. xviii. 9. xxii. 14, 18. xxiii. 11. Ch. xv. 8.—^c Ch. iii. 6. iv. 15.—^d 2 Cor. iii. 2, xii. 12.—^e Ver. 14. 1 Thess. ii. 6. 2 Thess. iii. 9.—^f Or. woman.—^g Matt. xiii. 55.

Verse 1. *Am I not an apostle? Am I not free?*] These questions are all designed as assertions of the affirmative: *I am an apostle*; and *I am free*—possessed of all the rights and privileges of an apostle.

Have I not seen Jesus Christ] This was judged essentially necessary to constitute an apostle.—See Acts xxii. 14, 15; xvi. 16.

Are not ye my work] Your conversion from heathenism is the proof that I have preached with the divine unction and authority.

Verse 2. *If I be not an apostle unto others*] If there be

5 Have we not power to lead about a sister, ^aa wife, as well as other apostles, and ^bas ^cthe brethren of the Lord, and ^dCephas?

6 Or I only and Barnabas, ^ehave not we power to forbear working?

7 Who ^fgoeth a warfare any time at his own charges? who ^gplanteth a vineyard, and eateth not of the fruit thereof? or who ^hfeedeth a flock, and eateth not of the milk of the flock?

Mark vi. 3. Luke vi. 15. Gal. i. 19.—^b Matt. viii. 14.—^c 2 Thess. iii. 8, 9.—^d 2 Cor. x. 4. 1 Tim. i. 18. vi. 12. 2 Tim. ii. 8. iv. 7.—^e Deut. xx. 6. Prov. xvii. 18. Ch. iii. 6, 7, 8.—^f John xxi. 15.

other churches which have been founded by other apostles; yet it is not so with you.

The seal of mine apostleship are ye] Your conversion to Christianity is God's seal to my apostleship. Had not God sent me, I could not have profited your souls.

In the Lord.] The apostle shows that it was by the grace and influence of God alone that he was an apostle, and that they were converted to Christianity.

Verse 3. *Mine answer to them*] This is my defence against those who examine me. The words are forensic; and the apostle considers himself as brought before a legal tribunal

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, *Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he it altogether for our sakes? For our sakes, no doubt, *this* is written: that ^b he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

11 *If we have sown unto you spiritual things, *is it a great thing if we shall reap your carnal things?*

12 If others be partakers of *this* power over you, are not we rather? *Nevertheless we have not used this power; but suffer all things, *lest we should hinder the gospel of Christ.

13 *Do ye not know that they which minister about holy things, ^clive of the things of the temple? and they which wait at the altar, are partakers with the altar?

14 Even so ^b hath the Lord ordained, ^dthat they

*Deut. xxv. 4. 1 Tim. v. 18.—^b2 Tim. ii. 6.—^cRom. xv. 27. Gal. vi. 6.—^dActs xx. 33. Ver. 15, 18. 2 Cor. xi. 7, 9. xii. 13. 1 Thes. ii. 6.—^e2 Cor. xi. 12.—^fLev. vi. 16, 23. vii. 6, &c. Numb. v. 9, 10. xviii. 8-20. Deut. x. xviii. 1.—^gOr. feed.—^hMatt. x. 10. Luke x. 7.—ⁱGal. vi. 6. 1 Tim. v. 17.—^jVer. 12. Acts xviii. 3. xx. 34.

and questioned so as to be obliged to answer as upon oath. His defence therefore was this, that they were converted to God by his means.

Verse 4. *Have we not power to eat and to drink?* Have we not *authority*, or *right*, to expect sustenance, while we are labouring for your salvation? Meat and drink, the *necessaries*, not the *superfluities*, of life, were what those primitive messengers of Christ required; it was just that they who *laboured* in the gospel should *live* by the gospel; they did not wish to make a fortune, or accumulate wealth; a *living* was all they desired.

Verse 5. *Have we not power to lead about a sister, a wife?* When the apostle speaks of leading about a sister, a wife, he means *first*, that he and all other apostles, and consequently all ministers of the gospel, had a *right* to marry. And *secondly*, we find that their wives were persons of the *same faith*; for less can never be implied in the word *sister*. This is a decisive proof against the papistical celibacy of the clergy: and as to their attempts to evade the force of this text by saying that the apostles had holy women who attended them, and ministered to them in their peregrinations, there is no proof of it; nor could they have suffered either young women or other men's wives to have accompanied them in this way without giving the most palpable occasion of scandal. [The point is not the Apostle's right of marriage, but his right to take a wife with him on his travels, at the cost of the Church.]

Verse 6. *Or I only and Barnabas?* Have we alone of all the apostles no right to be supported by our converts?

Verse 7. *Who goeth a warfare—at his own charges?* These questions, which are all supposed from the necessity and propriety of the cases to be answered in the affirmative, tend more forcibly to point out that the common sense of man joins with the providence of God in showing the propriety of every man living by the fruits of his labour.

Verse 8. *Say I these things as a man?* Is this only human reasoning? or does not God say in effect the same things?

Verse 9. *Thou shalt not muzzle the mouth of the ox?* See this largely explained in the note on Deut. xxv. 4.

Doth God take care for oxen? Is it likely that God should be solicitous for the comfort of *oxen*, and be regardless of the welfare of *men*?

Verse 10. *And he that thresheth in hope should be partaker of his hope.* Many of the best MSS. and Versions read the passage thus: *And he who thresheth, in hope of partaking.*

Verse 11. *If we have sown unto you spiritual things?* If we have been the means of bringing you into a state of salvation by the divine doctrines which we have preached unto you, is it too much for us to expect a temporal support when we give ourselves up entirely to this work?

Verse 12. *If others be partakers of this power?* If those who in any matter serve you have a right to a recompence for that service, surely we who have served you in the most

which preach the gospel should live of the gospel.

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for ^ait were better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for ^anecessity is laid upon me: yea, woe is unto me if I preach not the gospel.

17 For if I do this thing willingly, ^aI have a reward; but if against my will, ^aa dispensation of the gospel is committed unto me.

18 What is my reward then? *Verily* that, ^awhen I preach the gospel, I may make the gospel of Christ without charge, that I ^aabuse not my power in the gospel.

19 For though I be ^afree from all men, yet have I made myself servant unto all, ^athat I might gain the more.

20 And ^aunto the Jews I became as a Jew, that I might gain the Jews; to them that are under the

Ch. iv. 12. 1 Thess. ii. 9. 2 Thess. iii. 8.—^b2 Cor. xi. 10.—^cRom. i. 14.—^dCh. iii. 8, 14.—^eCh. iv. 1. Gal. ii. 7. Phil. i. 17. Col. i. 25.—^fCh. x. 33. 2 Cor. iv. 5. xi. 7.—^gCh. vii. 31.—^hVer. 1.—ⁱGal. v. 13.—^jMatt. xviii. 15. 1 Pet. iii. 1.—^kActs xvi. 3. xviii. 18. xxi. 23, &c.

essential matters have a right to our support while thus employed in your service.

We have not used this power. Though we had this right we have not availed ourselves of it, but have worked with our hands to bear our own charges, lest any of you should think that we preached the gospel merely to procure a temporal support, and so be prejudiced against us, and thus prevent our success in the salvation of your souls.

Verse 13. *They which minister about holy things.* All the officers about the temple, whether priests, Levites, Nethinim, &c., had a right to their support while employed in its service.

Verse 14. *Even so hath the Lord ordained.* This is evidently a reference to our Lord's ordination, Matt. x. 10: *The workman is worthy of his meat.* And Luke x. 7: *For the labourer is worthy of his hire.* And in both places it is the preacher of the gospel of whom he is speaking.

Verse 15. *Neither have I written, &c.* Though I might plead the authority of God in the law, of Christ in the gospel, the common consent of our own doctors, and the usages of civil society, yet I have not availed myself of my privileges; nor do I now write with the intention to lay in my claims.

Verse 16. *For though I preach the gospel.* I have cause of glorying that I preach the gospel free of all charges to you, but I cannot glory in being a preacher of the gospel, because I am not such either by my own skill or power: I have received both the office, and the grace by which I execute the office from God. I have not only his authority to preach, but that authority obliges me to preach; and if I did not, I should endanger my salvation.

Verse 17. *For if I do this thing willingly.* If I be a cordial co-operator with God, I have a reward, an incorruptible crown, ver. 25. Or, If I freely preach this gospel without being burthensome to any, I have a special reward; but if I do not, I have simply an office to fulfil, into which God has put me, and may fulfil it conscientiously, and claim my privileges at the same time; but then I lose that special reward which I have in view by preaching the gospel without charge to any.

Verse 18. *That I abuse not my power.* I am inclined to think that the verb is to be understood here, not in the sense of *abusing*, but of *using* to the uttermost—*exact*ing every thing that a man can claim by law.

Verse 19. *For though I be free.* Although I am under no obligation to any man, yet I act as if every individual had a particular property in me, and as if I were the *slave* of the public.

Verse 20. *Unto the Jews I became as a Jew.* In Acts xvi. 3, we find that for the sake of the unconverted Jews he circumcised Timothy.

To them that are under the law. To those who considered themselves still under obligations to observe its rites and

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law, as under the law, that I might gain them that are under the law;

21 ^aTo ^bthem that are without law, as without law, (^cbeing not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 ^dTo the weak became I as weak, that I might gain the weak; ^eI am made all things to all men, ^fthat I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with you.

24 Know ye not that they which run in a race

^aGal. iii. 2.—^bRom. ii. 12, 14.—^cCh. vii. 22.—^dRom. xv. 1. ^e2 Cor. xi. 29.—^fCh. x. 33.—^fRom. xi. 14. ^gCh. vii. 16.—^gGal. ii. 2. ^hv. 7. Phil. ii. 18. iii. 14. 2 Tim. iv. 7. Heb. xii. 1.—^hEph. vi.

ceremonies, though they had in the main embraced the gospel, he became as if under the same obligations; and therefore purified himself in the temple, as we find related, Acts xxi. 26, where also see the notes.

After the first clause, the following words, *not being myself under the law*, are added by the best MSS. and Versions.

Verse 21. *To them that are without law*] The Gentiles, who had no written law, though they had the law written in their hearts; see on Rom. ii. 15.

Being not without law to God] Instead of *to God*, and *to Christ*, the most important MSS. and Versions have *of God*, and *of Christ*; being not without the law of God, but under the law of Christ.

Them that are without law] He might, among the heathen, appear as if he were not a Jew, and discourse with them on the great principles of that eternal law, the outlines of which had been written in their hearts, in order to show them the necessity of embracing that gospel, which was the power of God unto salvation to every one that believed.

Verse 22. *To the weak became I as weak*] Those who were conscientiously scrupulous, even in respect to lawful things.

I am made all things to all men] I assumed every shape and form consistent with innocence and perfect integrity; giving up my own will, my own way, my own ease, my own pleasure, and my own profit, that I might save the souls of all.

Verse 23. *And this I do for the gospel's sake*] Instead of *this*, all things is the reading of the best MSS.

That I might be partaker thereof with you] That I might attain to the reward of eternal life which it sets before me; and this is in all probability the meaning of the word, which we translate *the gospel*, and which should be rendered here *prize* or *reward*; this is a frequent meaning of the original word.

Verse 24. *They which run in a race run all*] The apostle alludes to the athletic exercises in the games which were celebrated every fifth year on the isthmus, or narrow neck of land, which joins the Peloponnesus, or Morea, to the mainland; and were thence termed the *Isthmian games*.

But one receiveth the prize?] The apostle places the Christian race in contrast to the Isthmian games; in them, only one received the prize, though all ran; in this, if all run, all will receive the prize; therefore he says, *So run*

run all, but one receiveth the prize? ^aSo run, that ye may obtain.

25 And every man that ^bstriveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we ^can incorruptible.

26 I therefore so run, ^dnot as uncertainly; so fight I, not as one that beateth the air:

27 ^eBut I keep under my body, and ^fbring it into subjection; lest that by any means, when I have preached to others, I myself should be ^ga castaway.

12. 1 Tim. vi. 12. 2 Tim. ii. 5. iv. 7.—12 Tim. iv. 8. James i. 12. 1 Pet. i. 4. v. 4. Rev. ii. 10. iii. 11.—12 Tim. ii. 5.—1 Rom. viii. 13. Col. iii. 5.—1 Rom. vi. 18, 19.—Jer. vi. 30. 2 Cor. xiii. 5, 6.

that ye may obtain. Be as much in earnest to get to heaven as others are to gain their prize; and, although only one of them can win, all of you may obtain.

Verse 25. *Is temperate in all things*] All those who contended in these exercises went through a long state and series of painful preparations.

They do it to obtain a corruptible crown] The crown won by the victor in the *Olympian games* was made of the *willow olive*; in the *Pythian games* of laurel; in the *Nemean games* of parsley; and in the *Isthmian games* of the pine. These were all *corruptible*, for they began to wither as soon as they were separated from the trees, or plucked out of the earth. In opposition to these, the apostle says, he contended for an incorruptible crown, the heavenly inheritance. He sought not *worldly honour*; but that honour which comes from God.

Verse 26. *I therefore so run, not as uncertainly*] In the foot-course in those games, how many soever ran, only one could have the prize, however strenuously they might exert themselves; therefore, *all ran uncertainly*; but it was widely different in the Christian course; if every one ran as he ought, each would receive the prize.

Not as one that beateth the air] I have a real and a deadly foe; and as I fight not only for my *honour* but for *my life*; I aim every blow well, and do execution with each.

Verse 27. *But I keep under my body, &c.*] The apostle considers his body as an enemy with which he must contend; he must mortify it by self-denial, abstinence, and severe labour; it must be the *slave* of his soul, and not the soul the *slave* of the body, which in all unregenerate men is the case.

Lest—when I have preached to others] The word which we translate *having preached*, refers to the office of the *herald* at these games, whose business it was to proclaim the conditions of the games, display the prizes, exhort the combatants, excite the emulation of those who were to contend, declare the terms of each contest, pronounce the name of the victors, and put the crown on their heads.

Should be a castaway] The word signifies such a person as the *judges of the games* reject as not having deserved the prize. So Paul himself might be rejected by the Great Judge; and to prevent this, he ran, he contended, he denied himself, and brought his body into subjection to his spirit, and had his spirit governed by the Spirit of God.

CHAPTER X.

Peculiar circumstances in the Jewish history were typical of the greatest mysteries of the gospel; particularly their passing through the Red Sea, and being overshadowed with the miraculous cloud, 1, 2. The manna with which they were fed, 3. And rock out of which they drank, 4. The punishments inflicted on them for their disobedience are warnings to us, 5. We should not lust as they did, 6. Nor commit idolatry, 7. Nor fornication as they did; in consequence of which twenty-three thousand of them were destroyed, 8. Nor tempt Christ as they did, 9. Nor murmur, 10. All these transgressions and their punishments are recorded as warnings to us, that we may not fall away from the grace of God, 11, 12. God never suffers any to be tempted above their strength, 13. Idolatry must be detested, 14. And the sacrament of the Lord's Supper properly considered and taken, that God may not be provoked to punish us, 15-22. There are some things which may be legally done

which are not expedient; and we should endeavour so to act as to edify each other, 23, 24. The question concerning eating things offered to idols considered, and finally settled, 25-30. We should do all things to the glory of God, avoid whatsoever might be the means of stumbling another, and seek the profit of others in spiritual matters rather than our own gratification, 31-33.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under ^a the cloud, and all passed through ^b the sea;
2 And were all baptized unto Moses in the cloud and in the sea;
3 And did all eat the same ^c spiritual meat;
4 And did all drink the same ^d spiritual drink; (for they drank of that spiritual rock that ^e followed them: and that rock was Christ.)

5 But with many of them God was not well pleased; for they ^f were overthrown in the wilderness.

6 Now those things were ^g our examples, to the intent we should not lust after evil things, as ^h they also lusted.

7 ⁱ Neither be ye idolaters, as ^j were some of them; as it is written, ^k The people sat down to eat and drink, and rose up to play.

8 ^l Neither let us commit fornication, as some of

them committed, and ^m fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as ⁿ some of them also tempted, and ^o were destroyed of serpents.

10 Neither murmur ye, as ^p some of them also murmured, and ^q were destroyed of ^r the destroyer.

11 Now all these things happened unto them for ^s ensamples: and ^t they are written for our admonition, ^u upon whom the ends of the world are come.

12 Wherefore ^v let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but ^w such as is common to man: but ^x God ^y is faithful, ^z who will not suffer you to be tempted above that ye are able; but will, with the temptation, also ^{aa} make a way to escape, that ye may be able to bear it.

14 Wherefore, my dearly beloved, ^{ab} flee from idolatry.

15 I speak as to wise ^{ac} men; judge ye what I say.

^a Exod. xiii. 21. xl. 34. Numb. ix. 18. xiv. 14. Deut. i. 33. Neh. ix. 12, 19. Ps. lxxviii. 14. cv. 39.—^b Exod. xiv. 22. Numb. xxxiii. 8. Josh. iv. 23. Ps. lxxviii. 13.—^c Exod. xvi. 15, 35. Neh. ix. 15, 20. Ps. lxxviii. 24.—^d Exod. xvii. 6. Numb. xx. 11. Ps. lxxviii. 15.—^e Or, went with them. Deut. ix. 21. Ps. cv. 41.—^f Numb. xiv. 29, 32, 35. xxvi. 64, 65. Ps. cvi. 26. Heb. iii. 17. Judo 6.—^g Gr. our figures.—^h Numb. xl. 4, 33, 34. Ps. cvi. 14.—ⁱ Ver. 14.—^j Exod. xxxii. 6.—^k Ch. vi. 18. Rev. ii. 14.—^l Numb. xxv. i, 9. Ps. cvi.

29.—^m Exod. xvii. 2, 7. Numb. xxi. 5. Deut. vi. 16. Ps. lxxviii. 15, 56. xcv. 9. cvi. 14.—ⁿ Numb. xxi. 6.—^o Exod. xvi. 2. xvii. 2. Numb. xiv. 2, 29. xvi. 41.—^p Numb. xiv. 37. xvi. 49.—^q Exod. xii. 23. 2 Sam. xxiv. 16. 1 Chron. xvi. 15.—^r Or, types.—^s Rom. xv. 4. Ch. ix. 10.—^t Ch. vii. 29. Phil. iv. 5. Heb. x. 25, 37. 1 John ii. 18.—^u Rom. xi. 20.—^v Or, moderate.—^w Ch. i. 9.—^x Ps. cxv. 3. 2 Pet. ii. 9.—^y Jer. xxix. 11.—^z Ver. 7. 2 Cor. vi. 17. 1 John v. 21.—^{aa} Ch. viii. 1.

Verse 1. *I would not that ye should be ignorant*] It seems as if the Corinthians had supposed that their being made partakers of the ordinances of the gospel, such as *Baptism* and the *Lord's Supper*, would secure their salvation, notwithstanding they might be found partaking of idolatrous feasts; as long, at least, as they considered an *idol to be nothing in the world*. To remove this destructive supposition, the apostle shows that the Jews had sacramental ordinances in the wilderness; and that, notwithstanding they had the typical baptism from the cloud, and the typical eucharist from the paschal lamb, and the manna that came down from heaven, yet, when they joined with idolaters and partook of idolatrous feasts, God was not only *displeased* with them, but signified this displeasure by pouring out His judgments upon them, so that in one day 23,000 of them were destroyed.

Verse 2. *And were all baptized unto Moses*] Rather INTO *Moses*—into the covenant of which Moses was the mediator; and by this typical baptism they were brought under the obligation of acting according to the Mosaic precepts, as Christians receiving Christian baptism are said to be baptized INTO *Christ*, and are thereby brought under obligation to keep the precepts of the Gospel.

Verse 3. *Spiritual meat*] The manna, which is here called *spiritual*. 1. Because it was provided supernaturally; and, 2. Because it was a type of Christ Jesus.

Verse 4. *That spiritual rock that followed them*] How could the rock follow them? It does not appear that the rock ever moved from the place where Moses struck it. But to solve this difficulty, it is said that *rock* here is put, by metonymy, for the *water* of the rock; and that this water did follow them through the wilderness. This is likely; but we have not direct proof of it.

Others contend, that by the *rock following them* we are to understand their having *carried off its waters* with them on their journeyings. This we know is a common custom in these deserts to the present day; and the Greek verb to follow has this sense.

Yet it appears that the apostle does not speak about the rock itself, but of *Him* whom it represented; namely, Christ: this was the Rock that followed them, and ministered to them; and this view of the subject is rendered more probable by what is said ver. 9, that they tempted Christ, and were destroyed by serpents.

Verse 5. *They were overthrown in the wilderness*.] Nothing can be a more decisive proof than this that people, who have every outward ordinance, and are made partakers of the grace of our Lord Jesus, may so abuse their privileges and grieve the Spirit of God as to fall from their state of grace, and perish everlastingly.

Verse 6. *These things were our examples*] The punishments which God inflicted on them furnish us with evidences of what God will inflict upon us, if we sin after the similitude of those transgressors.

We should not lust after evil things] The apostle refers here to the history in Num. xi. 4, &c.: *And the mixed multitude fell a lusting, and said, Who shall give us flesh to eat?* Into the same spirit the Corinthians had most evidently fallen; they lusted after the *flesh* in the idol feasts, and therefore frequented them, to the great scandal of Christianity.

Verse 7. *Neither be ye idolaters*] The apostle considers partaking of the idolatrous feasts as being real acts of idolatry; because those who offered the flesh to their gods considered them as feeding invisibly with them on the flesh thus offered, and that every one that partook of the feast was a real participator with the god to whom the flesh or animal had been offered in sacrifice.

Rose up to play] See the note on Exod. xxxii. 6. The Jews generally explain this word as implying *idolatrous acts* only; I have considered it as implying acts of *impurity*, with which idolatrous acts were often accompanied. It also means those *dances* which were practised in honour of their gods.

Verse 8. *Fell in one day three and twenty thousand*.] In Numb. xxv. 9, the number is 24,000. I think the discordance may be best accounted for by supposing that *Phineas* and his companions might have slain 1000 men, who were heads of the people, and chief in this idolatry: and that the plague sent from the Lord destroyed 23,000 more; so an equal number to the whole tribe of Levi perished in one day, who were just 23,000.

Verse 9. *Neither let us tempt Christ*] By tempting Christ is meant disbelieving the providence and goodness of God; and presuming to prescribe to him how he should send them the necessary supplies, and of what kind they should be, &c.

Verse 10. *Neither murmur ye*] It appears, from what the apostle says here, that the Corinthians were murmuring

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16 *The cup of blessing which we bless, is it not the communion of the blood of Christ? *the bread which we break, is it not the communion of the body of Christ?

17 For *we, being many, are one bread, and one body; for we are all partakers of that one bread.

18 Behold *Israel *after the flesh: *are not they which eat of the sacrifices partakers of the altar?

19 What say I then? *that the idol is any thing? or that which is offered in sacrifice to idols is any thing?

20 But I say, that the things which the Gentiles *sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and *the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we *provoke the Lord to jealousy? *are we stronger than he?

*Matt. xxvi. 26, 27, 28.—*Acts ii. 42, 46. Ch. xi. 23, 24. —*Rom. xii. 5. Ch. xii. 27.—*Rom. iv. 12. Gal. vi. 16.—*Rom. iv. 1. ix. 3, 5. 2 Cor. xi. 18.—*Lev. iii. 3. vii. 15.—*Ch. viii. 4.—*Lev. xvii. 7. Deut. xxxii. 17. Ps. cvi. 37. Rev. ix. 20. —*2 Cor. vi. 15, 16.—*Deut. xxxii. 38.—*Deut. xxxii. 21.—*Ezek.

against God and his apostle for prohibiting them from partaking of the idolatrous feasts, just as the Israelites did in the wilderness in reference to a similar subject.

Destroyed of the destroyer.] The Jews supposed that God employed destroying angels to punish those rebellious Israelites; they were five in number, and one of them they call *Mesachith*, the destroyer; which appears to be another name for *Samael*, the angel of death, to whose influence they attribute all deaths which are not uncommon or violent.

Verse 11. *Upon whom the ends of the world are come.*] The end of the times included within the whole duration of the Mosaic economy. For although the word means, in its primary sense, *endless being*, or *duration*; yet, in its accommodated sense, it is applied to any round or duration that is *complete in itself*: and here it evidently means the whole duration of the Mosaic economy.

Verse 12. *Let him that thinketh he standeth.*] Let him that most confidently standeth—him who has the fullest conviction in his own conscience that his heart is right with God, and that his mind is right in the truth, take heed lest he fall from his faith, and from the state of holiness in which the grace of God has placed him.

Verse 13. *But such as is common to man.*] Your temptations or trials have been but trifling in comparison of those endured by the Israelites; they might have been easily resisted and overcome. Besides, God will not suffer you to be tried above the strength he gives you; but as the trial comes, he will provide you with sufficient strength to resist it: as the trial comes in, he will make your way out. Satan is never permitted to block up our way, without the providence of God making a way through the wall. God ever makes a breach in his otherwise impregnable fortification. Should an upright soul get into difficulties and straits, he may rest assured that there is a way out, as there was a way in; and that the trial shall never be above the strength that God shall give him to bear it.

Verse 14. *Wherefore—flee from idolatry.*] This is a trial of no great magnitude; to escape from so gross a temptation requires but a moderate portion of grace and circumspection.

Verse 15. *I speak as to wise men.*] The Corinthians valued themselves not a little on their wisdom and various gifts; the apostle admits this, and draws an argument from it against themselves.

Verse 16. *The cup of blessing.*] The apostle speaks here of the Eucharist, which he illustrates by the *cos habberacah*, cup of blessing, over which thanks were expressed at the conclusion of the passover.

The communion of the blood of Christ.] We who partake of this sacred cup, in commemoration of the death of Christ, are made partakers of his body and blood, and thus have fellowship with him; as those who partake of an idol feast, thereby, as much as they can, participate with the idol, to whom the sacrifice was offered.

23 *All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 *Let no man seek his own, but every man another's wealth.

25 *Whatsoever is sold in the shambles, that eat, asking no question for conscience sake:

26 For *the earth is the Lord's, and the fulness thereof.

27 If any of them that believe not bid you to a feast, and ye be disposed to go; *whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not, *for his sake that shewed it, and for conscience' sake: for *the earth is the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for *why is my liberty judged of another man's conscience?

xxii. 14.—*Ch. vi. 12.—*Rom. xv. 1, 2. Ver. 33. Ch. xiii. 5. Phil. ii. 4, 21.—*Baruch vi. 23. 1 Tim. iv. 4.—*Exod. xix. 5. Deut. x. 14. Ps. xxiv. 1. 1. 12. Ver. 28.—*Luko x. 7.—*Ch. viii. 10, 12.—*Deut. x. 14. Ps. xxiv. 1. Ver. 26.—*Rom. xiv. 16.

Verse 17. *For we, being many, are one bread.*] The original would be better translated thus: *Because there is one bread, or loaf, we, who are many, are one body.*

Verse 18. *Behold Israel after the flesh.*] All the Israelites who offer sacrifice, and partake of those sacrifices, give proof thereby that they are Jews, and are in fellowship with the object of their worship; so they who join in idol festivals, and eat things which have been offered to idols, give proof that they are in communion with those idolaters, and that they have fellowship with the demons they worship.

Verse 19. *What say I then?*] A Jewish phrase for, *I conclude*; and this is his conclusion: that although an idol is nothing, has neither power nor influence, nor are things offered to idols anything the worse for being thus offered; yet, as the things sacrificed by the Gentiles are sacrificed to demons and not to God, those who partake of them have fellowship with demons: those who profess Christianity cannot have fellowship both with Christ and the devil.

Verse 21. *Ye cannot drink the cup of the Lord.*] It is in vain that you who frequent these idol festivals profess the religion of Christ, and commemorate his death and passion in the Holy Eucharist; for you cannot have that fellowship with Christ which this ordinance implies, while you are partakers of the table of demons.

Verse 22. *Do we provoke the Lord to jealousy?*] All idolatry is represented as a sort of spiritual adultery; it is giving that heart to Satan that should be devoted to God; and he is represented as being *jealous*, because of the infidelity of those who have covenanted to give their hearts to him.

Are we stronger than he?] A sinner should consider, while he is in rebellion against God, whether he be able to resist that power whereby God will inflict vengeance.

Verse 23. *All things are lawful for me.*] I may lawfully eat all kinds of food, but all are not expedient. It would not be becoming in me to eat of all, because I should by this offend and grieve many weak minds.

Verse 24. *Let no man seek his own, &c.*] Let none, for his private gratification or emolument, disturb the peace or injure the soul of another.

Verse 26. *For the earth is the Lord's.*] And because God made the earth and its fulness, all animals, plants, and vegetables, there can be nothing in it or them impure or unholy; because all are the creatures of God.

Verse 27. *If any—bid you to a feast.*] The apostle means any common meal, not an idol festival; for to such no Christian could lawfully go.

Whatsoever is set before you, eat.] Do not act as the Jews generally do, torturing both themselves and others with questions.

Verse 28. *This is offered in sacrifice unto idols.*] While they were not apprised of this circumstance they might lawfully eat; but when told that the flesh set before them

30 For if I by ^a grace be a partaker, why am I evil spoken of for that ^b for which I give thanks?

31 ^c Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

^a Or, thanksgiving.—^b Rom. xiv. 6. 1 Tim. iv. 3, 4.—^c Col. iii. 17. 1 Pet. iv. 11.—^d Rom. xiv. 18. Ch. viii. 13. 2 Cor. vi. 3.

had been offered to an idol, then they were not to eat, for the sake of his weak conscience who pointed out the circumstance.

For the earth is the Lord's, and the fulness thereof] This clause, which appears also in ver. 26, has scarcely any authority to support it.

Verses 29, 30. *For why is my liberty judged of another man's conscience? &c.*] The gospel of Christ did not lay any man under this general burthen, that he must do nothing at which any weak brother might feel hurt or be stumbled; for the liberty of the gospel must not take for its rule the scrupulosity of any conscience; for if a man, by grace—by the allowance or authority of the gospel, partake of anything that God's bounty has sent, and which the gospel has not forbidden, and give thanks to God for the blessing, no

32 ^d Give none offence, neither to the Jew, nor to the ^e Gentiles, nor to 'the church of God:

33 Even as ^f I please all men in all things, ^h not seeking mine own profit, but the *profit* of many, that they may be saved.

—^a Gr. *Greeks*.—^b Acts xx. 28. Ch. xi. 22. 1 Tim. iii. 5.—^c Rom. xv. 2. Ch. ix. 19, 22.—^d Ver. 24.

man has right or authority to condemn such a person.

Verse 31. *Whether therefore ye eat or drink*] This is a sufficient rule to regulate every man's conscience and practice in all indifferent things, where there are no express commands or prohibitions.

Verse 32. *Give none offence, &c.*] Scrupulously avoid giving any cause of offence either to the unconverted Jews or the unconverted Gentiles, so as to prejudice them against Christianity: *nor to the Church of God*, made up of converts from the above parties.

Verse 33. *Even as I please all men*] Act as I do; forgetting myself, my own interests, convenience, ease, and comfort, I labour for the welfare of others; and particularly that they may be saved. How blessed and amiable was the spirit and conduct of this holy man!

CHAPTER XI.

The apostle reprehends the Corinthians for several irregularities in their manner of conducting public worship; the men praying or prophesying with their heads covered, and the women with their heads uncovered, contrary to custom, propriety, and decency, 1-6. Reasons why they should act differently, 7-16. They are also reprov'd for their divisions and heresies, 17-19. And for the irregular manner in which they celebrated the Lord's Supper, 20-22. The proper manner of celebrating this holy rite laid down by the apostle, 23-26. Directions for a profitable receiving of the Lord's Supper, and avoiding the dangerous consequences of communicating unworthily, 27-34.

BE ^a ye followers of me, even as I also am of Christ.

2 Now I praise you, brethren, ^b that ye remember me in all things, and ^c keep the ^d ordinances, as I delivered them to you.

3 But I would have you know, that ^e the head of every man is Christ; and ^f the head of the woman is the man; and ^g the head of Christ is God.

^a Ch. iv. 16. Eph. v. 1. Phil. iii. 17. 1 Thess. i. 6. 2 Thess. iii. 9.—^b Ch. iv. 17.—^c Ch. vii. 17.—^d Or, traditions. 2 Thess. ii. 15. iii. 6.—^e Eph. v. 23.—^f Gen. iii. 16. 1 Tim. ii. 11, 12. 1 Pet. iii. 1,

Verse 1. *Be ye followers of me*] This verse certainly belongs to the preceding chapter, and is here out of all proper place and connexion.

Verse 2. *That ye remember me in all things*] It appears that the apostle had previously given them a variety of directions relative to the matters mentioned here; that some had paid strict attention to them, and that others had not; and that contentions and divisions were the consequences which he here reproveth and endeavours to rectify.

Verse 3. *The head of every man is Christ*] The apostle is speaking particularly of Christianity and its ordinances: *Christ is the head or Author of this religion*; and is the creator, preserver, and Lord of every man. The man also is the Lord or head of the woman; and the Head or Lord of Christ, as Mediator between God and man, is God the Father.

Verse 4. *Praying or prophesying*] Any person who engages in public acts in the worship of God, whether prayer, singing, or exhortation; for we learn from the apostle himself, that to *prophesy*, signifies to *speak unto men to edifica-*

4 Every man praying or ^h prophesying, having his head covered, dishonoureth his head.

5 But ⁱ every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were ^j shaven.

6 For if the woman be not covered, let her also be shorn: but if it be ^k a shame for a woman to be shorn or shaven, let her be covered.

5, 6.—^a John xiv. 28. Ch. iii. 23. xv. 27, 28. Phil. ii. 7, 8, 9.—^b Ch. xii. 10, 28. xiv. 1, &c.—^c Acts xxi. 9.—^d Deut. xxi. 12.—^e Num. v. 18. Deut. xxii. 6.

tion, exhortation, and comfort, chap. xiv. 3. And this comprehends all that we understand by *exhortation*, or even *preaching*.

Having his head covered] With his cap or turban on, dishonoureth his head; because the head being covered was a sign of subjection; and while he was employed in the public ministration of the word, he was to be considered as a representative of Christ, and on this account his being veiled or covered would be improper. This decision of the apostle was in point blank hostility to the canons of the Jews; for they would not suffer a man to pray unless he was veiled.

Verse 5. *But every woman that prayeth, &c.*] Whatever may be the meaning of *praying* and *prophesying*, in respect to the man, they have precisely the same meaning in respect to the woman. So that some women at least, as well as some men, might speak to others to *edification*, and *exhortation*, and *comfort*. And this kind of prophesying or teaching was predicted by Joel, ii. 28, and referred to by Peter, Acts ii. 17. And had there not been such gifts bestowed on

7 For a man indeed ought not to cover his head, forasmuch as ^a he is the image and glory of God: but the woman is the glory of the man.

8 For ^b the man is not of the woman; but the woman of the man.

9 ^c Neither was the man created for the woman: but the woman for the man.

10 For this cause ought the woman ^d to have ^e power on her head ^f because of the angels.

11 Nevertheless ^g neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman is of the man, even so is the man also by the woman; ^h but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a ⁱ covering.

^a Gen. i. 26, 27. v. 1. ix. 6.—^b Gen. ii. 21, 22.—^c Gen. ii. 18, 21, 23. ^d Gen. xxiv. 65.—^e That is, a covering, in sign that she is under the power of her husband.—^f Eccles. v. 6.—^g Gal. iii. 28.—^h Rom. xi. 36.—ⁱ Or, veil.—1 Tim. vi. 4.—^j Ch. vii. 17. xiv. 38.—1 Cor. i. 10, 11, 12. iii. 3.—^k Or, schisms.—^l Matt. xviii. 7. Luke xvii. 1.

women, the prophecy could not have had its fulfilment. The only difference marked by the apostle was, the man had his head uncovered because he was the representative of Christ; the woman had her's covered, because she was placed by the order of God in a state of subjection to the man, and because it was a custom, both among the Greeks and Romans, and among the Jews, an express law, that no woman should be seen abroad without a veil. This was, and is, a common custom through all the east, and none but public prostitutes go without veils. And if a woman should appear in public without a veil, she would dishonour her head—her husband. And she must appear like to those women who had their hair shorn off as the punishment of whoredom, or adultery.

Verse 6. For if the woman be not covered. If she will not wear a veil in the public assemblies, let her be shorn—let her carry a public badge of infamy: but if it be a shame—if to be shorn or shaven would appear, as it must, a badge of infamy, then let her be covered—let her by all means wear a veil. Even in mourning it was considered disgraceful to be obliged to shear off the hair; and lest they should lose this ornament of their heads, the women contrived to evade the custom, by cutting off the ends of it only.

Verse 7. A man indeed ought not to cover his head. He should not wear his cap or turban in the public congregation, for this was a badge of servitude, or an indication that he had a conscience overwhelmed with guilt; and besides, it was contrary to the custom that prevailed, both among the Greeks and Romans.

He is the image and glory of God. He is God's vicegerent in this lower world; and, by the authority which he has received from his Maker, he is his representative among the creatures, and exhibits, more than any other part of the creation, the glory and perfections of the Creator.

But the woman is the glory of the man. As the man is, among the creatures, the representative of the glory and perfections of God; so the woman is, in the house and family, the representative of the power and authority of the man.

Verse 8. For the man is not of the woman. His meaning is that the man does not belong to the woman, as if she was the principal; but the woman belongs to the man in that view.

Verse 10. For this cause ought the woman to have power on her head because of the angels. There are few portions in the sacred writings that have given rise to such a variety of conjectures and explanations, and are less understood, than this verse, and ver. 29 of chap. xv. Our translators were puzzled with it; and have inserted here one of the largest marginal readings found any where in their work; but this is only on the words power on her head, which they interpret thus: that is, a covering, in sign that she is under the power of her husband. Bishop Pearce contends that the original should be read, Wherefore the woman ought to

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, this is not to eat the Lord's supper.

21 For in eating, every one taketh before other his own supper: and one is hungry, and another is drunken.

22 What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

Acts xx. 30. 1 Tim. iv. 1. 2 Pet. ii. 1, 2.—^a Or, sects.—^b Luke ii. 35. 1 John ii. 19. See Deut. xii. 3.—^c Or, ye cannot eat.—^d 2 Pet. ii. 13. Jude 12.—^e Ch. x. 32.—^f James ii. 6.—^g Or, them that are poor.

have a power upon her head, that is, the power of the husband over the wife; the word power standing for the sign or token of that power which was a covering or veil; and he believes that the apostle uses the word angels, in its most obvious sense, for the heavenly angels; and that he speaks according to the notion which then prevailed among Jews, that the holy angels interested themselves in the affairs of men, and particularly were present in their religious assemblies, as the cherubim, their representation, were present in their temple. Eccles. v. 6; 1 Tim. v. 21.

On the whole, the Bishop's sense of the passage and paraphrase stands thus: "And because of this superiority in the man, I conclude that the woman should have on her head a veil, the mark of her husband's power over her, especially in the religious assemblies, where the angels are supposed to be invisibly present."

After all, the custom of the Nazarite may cast some light upon this place. As Nazarite means one who has separated himself by vow to some religious austerity, wearing his own hair, &c.; so a married woman was considered a Nazarite for life, i.e., separated from all others, and joined to one husband, who is her lord: and hence the apostle, alluding to this circumstance, says, The woman ought to have power on her head, i.e., wear her hair and veil, for her hair is a proof of her being a Nazarite, and of her subjection to her husband, as the Nazarite was under subjection to the Lord, according to the rule or law of his order. See notes on Num. vi. 5-7. [The reference to the Nazarite can scarcely be sustained. The weight of modern criticism is in favour substantially of the interpretation of Bishop Pearce, though it is felt that the entire difficulty of the passage is not met.]

Verse 11. Neither is the man without the woman. The apostle seems to say: I do not intimate any disparagement of the female sex, by insisting on the necessity of her being under the power or authority of the man; for they are both equally dependant on each other, in the Lord. Others think that he means that men and women equally make a Christian society, and in it have equal right and privileges.

Verse 12. For as the woman is of the man. For as the woman was first formed out of the side of man, man has ever since been formed out of the womb of the woman; but they, as all other created things, are of God.

Verse 13. Judge in yourselves. Consider the subject in your own common sense, and then say whether it be decent for a woman to pray in public without a veil on her head?

Verse 14. Doth not nature—teach you, that, if a man have long hair? Nature certainly teaches us, by bestowing it, that it is proper for women to have long hair; and it is not so with men. The hair of the male rarely grows like that of the female, unless art is used, and even then it bears but a scanty proportion to the former. Hence it is truly womanish to have long hair, and it is a shame to the man who affects it.

23 For ^a I have received of the Lord that which also I delivered unto you, ^b That the Lord Jesus, the same night in which he was betrayed, took bread :

24 And when he had given thanks, he brake it, and said, Take, eat : this is my body, which is broken for you : this do ^c in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood : this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ^d ye do shew the Lord's death ^e till he come.

27 ^f Wherefore, whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

^a Ch. xv. 8. Gal. i. 11, 12.—^b Matt. xxvi. 26. Mark xiv. 22. Luke xxii. 19.—^c Or, for a remembrance.—^d Or, shew ye.—^e John xiv. 9. xxi. 22. Acts i. 11. Ch. iv. 5. xv. 23. 1 Thess. iv. 16. 2 Thess. i. 10. Jude 14. Rev. i. 7.—^f Numb. ix. 10, 13. John vi. 51, 63, 64.

Verse 15. *But if a woman have long hair*] The Author of their being has given a larger proportion of hair to the head of women than to that of men ; and to them it is an especial ornament, and may in various cases serve as a veil.

Verse 16. *But if any man seem to be contentious*] If any person sets himself up as a wrangler—puts himself forward as a defender of such points, that a woman may pray or teach with her head uncovered, and that a man may, without reproach, have long hair ; let him know that we have no such custom as either, nor are they sanctioned by any of the churches of God, whether among the Jews or the Gentiles.

Verse 17. *Now in this—I praise you not*] He is obliged to condemn certain irregularities which had crept in among them, particularly relative to the celebration of the Lord's Supper. Through some false teaching which they had received, in the absence of the apostle, they appear to have celebrated it precisely in the same way the Jews did their *passover*. That, we know, was a regular meal, only accompanied with certain peculiar circumstances and ceremonies : two of these ceremonies were, eating bread, solemnly broken, and drinking a cup of wine called the Cup of Blessing. Now, it is certain that our Lord had taken these two things, and made them expressive of the *crucifixion* of his body, and the *shedding of his blood*, as an atonement for the sins of mankind. The teachers which had crept into the Corinthian Church appear to have perverted the whole of this divine institution ; for the celebration of the Lord's supper appears to have been made among them a part of an ordinary meal.

Verse 18. *There be divisions among you*] They had *schisms*, among them : the old parties were kept up, even in the place where they assembled to eat the Lord's Supper.

Verse 19. *There must be also heresies*] Not a common consent of the members of the church, either in the doctrines of the gospel, or in the ceremonies of the Christian religion. Their difference in religious opinion led to a difference in their religious practice, and thus the Church of God, that should have been one body, was split into sects and parties.

Verse 20. *This is not to eat the Lord's supper*] They did not come together to eat the Lord's Supper exclusively, which they should have done, and not have made it a part of an ordinary meal.

Verse 22. *Have ye not houses to eat and to drink in ?*] They should have taken their ordinary meal at home, and have come together in the church to celebrate the Lord's Supper.

Despise ye the church of God] Ye render the sacred assembly and the place contemptible by your conduct, and ye show yourselves destitute of that respect which ye owe to the place set apart for divine worship.

And shame them that have not ?] Them that are poor, not them who had not *virtuats* at that time ; but those who were so poor as to be incapable of furnishing themselves as others had done.

Verse 28. *I have received of the Lord*] It is possible that several of the people at Corinth did receive the bread and

28 But ^a let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh ^b damnation to himself, not discerning the Lord's body.

30 For this cause many are weak and sickly among you, and many sleep.

31 For ^c if we would judge ourselves, we should not be judged.

32 But when we are judged, ^d we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man ^e hunger, let him eat at ^f home ; that ye come not together unto ^g condemnation. And the rest ^h will I set in order when ⁱ I come.

xiii. 27. Ch. x. 21.—^a 2 Cor. xiii. 5. Gal. vi. 4.—^b Or, judgment. Rom. xiii. 2.—^c Ps. xxxii. 5. 1 John i. 9.—^d Ps. xciv. 12, 13. Heb. xii. 5-11.—^e Ver. 21.—^f Ver. 22.—^g Or, judgment.—^h Ch. vii. 17. Tit. i. 5.—ⁱ Ch. iv. 19.

wine of the Eucharist as they did the paschal bread and wine, as a mere commemoration of an event. And as our Lord had by this institution consecrated that bread and wine, not to be the means of commemorating the deliverance from Egypt, and their joy on the account, but their deliverance from sin and death by his passion and cross ; therefore the apostle states that he had received from the Lord what he delivered ; viz., that the eucharistic bread and wine were to be understood of the accomplishment of that of which the paschal lamb was the type—the body broken for them, the blood shed for them.

Verse 26. *Ye do shew the Lord's death*] As in the passage they showed forth the bondage they had been in, and the redemption they had received from it ; so in the Eucharist they showed forth the sacrificial death of Christ, and the redemption from sin derived from it.

Verse 27. *Whosoever shall eat—and drink—unworthily*] To put a final end to controversies and perplexities relative to these words and the context, let the reader observe, that to eat and drink the bread and wine in the Lord's Supper unworthily, is to eat and drink as the Corinthians did, who ate it not in reference to Jesus Christ's sacrificial death ; but rather in such a way as the Israelites did the *passover*, which they celebrated in remembrance of their deliverance from Egyptian bondage. Those who acknowledge it as a sacrificial offering, and receive it in remembrance of God's love to them in sending his Son into the world, can neither bring *damnation* upon themselves by so doing, nor eat nor drink unworthily.

Shall be guilty of the body and blood of the Lord.] If he use it irreverently, if he deny that Christ suffered unjustly (for of some such persons the apostle must be understood to speak), then he in effect joins issue with the Jews in their condemnation and crucifixion of the Lord Jesus, and renders himself guilty of the death of our blessed Lord.

Verse 28. *Let a man examine himself*] Let him try whether he has proper faith in the Lord Jesus ; and whether he discerns the Lord's body ; and whether he duly considers that the bread and wine point out the crucified body and spilt blood of Christ.

Verse 29. *Eateth and drinketh damnation*] Judgment, punishment ; and yet this is not unto *damnation*, for the judgment or punishment inflicted upon the disorderly and the profane was intended for their *emendation* ; for in ver. 32 it is said, when we are judged, we are chastened, corrected as a father does his children, that we should not be condemned with the world.

Verse 30. *For this cause*] That they partook of this sacred ordinance without discerning the Lord's body ; many are weak and sickly : it is hard to say whether these words refer to the consequences of their own intemperance, or to some extraordinary disorders inflicted immediately by God himself. Acting as they did in this solemn and awful sacrament, they might have provoked God to plague them with divers diseases and sundry kinds of death.

Verse 31. *If we would judge ourselves*] If, having noted improperly, we condemn our conduct and humble ourselves,

we shall not be *judged*, i.e., *punished* for the sin we have committed.

Verse 34. *The rest will I set in order, &c.*] All the other matters relative to this business, to which you have referred

in your letter, I will regulate when I come to visit you; as, God permitting, I fully design. The apostle did visit them about one year after this, as is generally believed.

CHAPTER XII

The apostle proceeds to the question of the Corinthians concerning Spiritual Gifts, 1. He calls to their remembrance their former state, and how they were brought out of it, 2, 3. Shows that there are diversities of gifts which proceed from the Spirit, 4. Diversities of administrations which proceed from the Lord Jesus, 5. And diversities of operations which proceed from God, 6. What these gifts are, and how they are dispensed, 7-11. Christ is the Head, and the church his members; and this is pointed out under the similitude of the human body, 12, 13. The relation which the members of the body have to each other; and how necessary their mutual support, 14-26. The members in the church, or spiritual body, and their respective offices, 27-30. We should earnestly covet the best gifts, 31.

NOW ^a concerning spiritual gifts, brethren, I would not have you ignorant.
2 Ye know ^b that ye were Gentiles, carried away unto these ^c dumb idols, even as ye were led.

3 Wherefore I give you to understand, ^d that no man speaking by the Spirit of God calleth Jesus ^e accursed; and ^f that no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now ^g there are diversities of gifts, but ^h the same Spirit.

5 ⁱ And there are differences of ^j administrations, but the same Lord.

^a Ch. xiv. 1. 37.—^b Ch. vi. 11. Eph. ii. 11, 12. 1 Thess. i. 9. Tit. iii. 8. 1 Pet. iv. 3. ^c Pa. xlv. 5.—^d Mark ix. 39. 1 John iv. 2, 3.—^e Or, anathema.—^f Matt. xvi. 17. John xv. 26. 2 Cor. iii. 5.—^g Rom. xii. 4, &c. Heb. ii. 4. 1 Pet. iv. 10.—^h Eph. iv. 4.—ⁱ Rom. xii. 6, 7, 8. Eph. iv. 11.—^j Or, ministries.—^k Eph. i. 23.—^l Rom.

Verse 1. *Now concerning spiritual gifts*] This was a subject about which they appear to have written to the apostle, and concerning which there were probably some contentions among them. The words may as well be translated concerning spiritual persons, as spiritual gifts; and indeed the former agrees much better with the context.

Verse 2. *Ye were Gentiles*] Previously to your conversion to the Christian faith; ye were heathens, carried away, not guided by reason or truth, but hurried by your passions into a senseless worship, the chief part of which was calculated only to excite and gratify animal propensities.

Verse 3. *No man speaking by the Spirit of God*] It was granted on all hands that there could be no religion without divine inspiration, because God alone could make his will known to men: hence heathenism pretended to this inspiration; Judaism had it in the law and the prophets; and it was the very essence of the Christian religion. The heathen priests and priestesses pretended to receive by inspiration, from their god, the answers which they gave to their votaries. And as far as the people believed their pretensions, so far they were led by their teaching.

And that no man can say that Jesus is the Lord] Nor can we demonstrate this person to be the Messiah and the Saviour of men but by the Holy Ghost, enabling us to speak with divers tongues, to work miracles; he attesting the truth of our doctrines to them that hear, by enlightening their minds, changing their hearts, and filling them with the peace and love of God.

Verse 4. *There are diversities of gifts*] Gracious endowments, leading to miraculous results; such as the gift of

6 And there are diversities of operations, but it is the same God ^k which worketh all in all.

7 ^l But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit, ^m the word of wisdom; to another ⁿ the word of knowledge, by the same Spirit;

9 ^o To another faith, by the same Spirit; to another ^p the gifts of healing, by the same Spirit;

10 To ^q another the working of miracles; to another ^r prophecy; ^s to another discerning of spirits; to another ^t divers kinds of tongues; to another the interpretation of tongues:

xii. 6, 7, 8. Ch. xiv. 28.—^l Eph. iv. 7. 1 Pet. iv. 10, 11.—^m Ch. ii. 6, 7.—ⁿ Ch. i. 5. xiii. 2. 2 Cor. viii. 7.—^o Matt. xviii. 19, 20. Ch. xiii. 2. 2 Cor. iv. 13.—^p Mark xvi. 18. James v. 14.—^q Ver. 28, 29. Mark xvi. 17. Gal. iii. 5.—^r Rom. xii. 6. Ch. xiii. 2. xiv. 1, &c.—^s Ch. xiv. 29. 1 John iv. 1.—^t Acts ii. 4. x. 46. Ch. xii. 1.

prophecy, speaking different tongues, &c. And these all came by the extraordinary influences of the Holy Spirit.

Verse 5. *Differences of administrations*] Various offices in the church, such as apostle, prophet, and teacher; under which were probably included bishop or presbyter, pastor, deacon, &c.: the qualifications for such offices, as well as the appointments themselves, coming immediately from the one Lord Jesus Christ.

Verse 6. *Diversities of operations*] Miraculous influences exerted on others; such as the expulsion of demons, inflicting extraordinary punishments, the healing of different diseases, raising the dead, &c.: all these proceeded from God the Father, as the fountain of all goodness and power, and the immediate dispenser of every good and perfect gift.

Verse 7. *The manifestation of the Spirit*] This is variously understood by the fathers; some of them rendering the word by illumination, others demonstration, and others operation. The apostle's meaning seems to be this: Whatever gifts God has bestowed, or in what various ways soever the Spirit of God may have manifested himself, it is all for the common benefit of the church; God has given no gift to any man for his own private advantage, or exclusive profit.

Verse 8. *Word of wisdom*] It is very difficult to say what is intended here by the different kinds of gifts mentioned by the apostle: they were probably all supernatural, and were necessary at that time only for the benefit of the church.

By doctrine of wisdom we may understand the mystery of our redemption, in which the wisdom of God was most eminently conspicuous, see chap. ii. 7, 10; and which is called the manifold wisdom of God, Eph. iii. 10.

11 But all these worketh that one and the self-same Spirit, ^a dividing to every man severally ^b as he will.

12 For ^c as the body is one, and hath many members, and all the members of that one body, being many, are one body; ^d so also is Christ.

13 For ^e by one Spirit are we all baptized into one body, ^f whether we be Jews or ^g Gentiles, whether we be bond or free; and ^h have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath ⁱ God set the members every

one of them in the body, ^j as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

22 Nay much more, those members of the body, which seem to be more feeble, are necessary:

23 And those members of the body, which we think to be less honourable, upon these we ^k bestow more abundant honour; and our uncomely parts have more abundant comeliness.

24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:

25 That there should be no ^l schism in the body; but that the members should have the same care one for another.

^a Rom. xii. 6. Ch. vii. 7. 2 Cor. x. 13. Eph. iv. 7.—^b John iii. 8. Heb. ii. 4.—^c Rom. xii. 4, 5. Eph. iv. 4, 16.—^d Ver. 27. Gal. iii. 16.—^e Rom. vi. 5.—^f Gal. iii. 28. Eph. ii. 13, 14, 16. Col. iii. 11.—^g Or.

By the doctrine of knowledge, we may understand either a knowledge of the types, &c., in the Old Testament; or what are termed mysteries; the calling of the Gentiles, the recalling of the Jews, the mystery of iniquity, of the beast, &c., and especially the mystical sense or meaning of the Old Testament, with all its types, rites, ceremonies, &c. &c.

By faith, ver. 9, we are to understand that miraculous faith by which they could remove mountains, chap. xiii. 2; or a peculiar impulse that came upon the apostles when any difficult matter was to be performed, which inwardly assured them that God's power would assist them in the performance of it. Others think that justifying faith, received by means of gospel teaching, is what is intended.

Gifts of healing simply refers to the power which at particular times the apostles received from the Holy Spirit to cure diseases; a power which was not always resident in them; for Paul could not cure Timothy, nor remove his own thorn in the flesh; because it was given only on extraordinary occasions, though perhaps more generally than many others.

The working of miracles, ver. 10. This seems to refer to the same class as the operations ver. 6, as the words are the same; and to signify those powers by which they were enabled at particular times to work miraculously on others; ejecting demons, inflicting punishments or judgments, as in the cases mentioned under ver. 6.

Prophecy. This seems to import two things: 1st, the predicting future events, such as then particularly concerned the state of the church and the apostles; as Acts xi. 28, xxi. 10, and xxvii. 25, &c. And, 2nd, as implying the faculty of teaching or expounding the scriptures, which is also a common acceptance of the word.

Discerning of spirits. A gift by which the person so privileged could discern a false miracle from a true one; or a pretender to inspiration from him who was made really partaker of the Holy Ghost. It properly extended also to the discernment of false professors from true ones, as appears in Peter, in the case of Ananias and his wife.

Divers kinds of tongues. Different languages, which they had never learned, and which God gave them for the immediate instruction of people of different countries who attended their ministry.

Interpretation of tongues. It was necessary that while one was speaking the deep things of God in a company where several were present who did not understand, though the majority did, there should be a person who could immediately interpret what was said to that part of the congregation that did not understand the language. This power to interpret was also an immediate gift of God's Spirit, and is classed here among the miracles.

Verse 11. But all these worketh that one and the self-same Spirit. All these gifts are miraculously bestowed; they cannot be acquired by human art or industry, the different languages excepted; but they were given in such a way, and in such circumstances, as sufficiently proved that they also were miraculous gifts.

Greeks.—^h John vi. 68. vii. 37, 38, 89.—ⁱ Ver. 58.—^j Rom. xii. 3. Ch. iii. 5. Ver. 11.—^k Or, put on.—^l Or, division.

Verse 12. For as the body is one. Though the human body have many members, and though it be composed of a great variety of parts, yet it is but one entire system; every part and member being necessary to the integrity or completeness of the whole.

So also is Christ. That is, So is the church the body of Christ, being composed of the different officers already mentioned, and especially those enumerated, ver. 28, apostles, prophets, teachers, &c. It cannot be supposed that Christ is composed of many members, &c., and therefore the term church must be understood; unless we suppose, which is not improbable, that the term Christ, is used to express the church, or whole body of Christian believers.

Verse 13. For by one Spirit are we all baptized, &c. As the body of man, though composed of many members, is informed and influenced by one soul; so the Church of Christ, which is his body, though composed of many members, is informed and influenced by one Spirit, the Holy Ghost; actuating and working by this spiritual body, as the human soul does in the body of man.

To drink into one Spirit. We are to understand being made partakers of the gifts and graces of the Holy Ghost agreeably to the words of our Lord, John vii. 37, &c.

Verse 14. For the body is not one member. The mystical body, the church, as well as the natural body, is composed of many members.

Verse 15. If the foot shall say, &c. As all the members of the body are necessarily dependent on each other, and minister to the general support of the system, so is it in the church.

Verse 21. And the eye cannot say unto the hand, I have no need of thee. The apostle goes on, with his principal object in view, to show that the gifts and graces with which their different teachers were endowed, were all necessary for their salvation, and should be collectively used; for not one of them was unnecessary, nor could they dispense with the least of them; the body of Christ needed the whole for its nourishment and support.

Verse 22. Those members—which seem to be more feeble. These, and the less honourable and uncomely, mentioned in the next verses, seem to mean the principal viscera, such as the heart, lungs, stomach, and intestinal canal. These, when compared with the arms and limbs, are comparatively weak; and some of them, considered in themselves, uncomely and less honourable; yet these are more essential to life than any of the others.

Verse 25. That there should be no schism in the body. So completely has God tempered the whole together that not the smallest visible part can be removed from the body without not only injuring its proportions, but producing deformity. Hence the members have the same care one for another.

Verse 26. And whether one member suffer. As there is a mutual exertion for the general defence, so there is a mutual sympathy. If the eye, the hand, the foot, &c., be injured,

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church; first apostles; secondarily prophets; thirdly teachers;

* Rom. xii. 5. Eph. i. 23. iv. 12. v. 23, 30. Col. i. 24. — Eph. v. 30. — Eph. iv. 11. — Eph. ii. 20. iii. 5. — Acts xiii. 1. Rom. xii. 6. —

the whole man grieves; and if by clothing, or any thing else, any particular member or part is adorned, strengthened, or better secured, it gives a general pleasure to the whole man.

Verse 27. *Now ye are the body of Christ*] As the members in the human body, so the different members of the mystical body of Christ. All are intended by him to have the same relation to each other; to be mutually subservient to each other; to mourn for and to rejoice with each other. He has also made each necessary to the beauty, proportion, strength, and perfection of the whole. Not one is useless; not one unnecessary. Hence no teacher should be exalted above or opposed to another. As the eye cannot say to the hand I have no need of thee, so luminous Apollos cannot say to laborious Paul, I can build up and preserve the church without thee.

Verse 28. *First apostles*] Persons immediately designated by Christ, and sent by him, to preach the gospel to all mankind.

Secondarily prophets] Persons who, under divine inspiration, predict future events; but the word is often applied to those who preached the gospel.

Thirdly teachers] Persons whose chief business it was to instruct the people in the elements of the Christian religion, and their duty to each other.

Miracles] Persons endowed with miraculous gifts, such as

after that miracles; then gifts of healings, helps, governments, diversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

* Ver. 10. — * Ver. 9. — * Numb. xi. 17. — Rom. xii. 8. 1 Tim. v. 17. Heb. xii. 17, 24. — Or, kinds. Ver. 10. — Or, powers. — Ch. xiv. 1, 39.

those mentioned, Mark xvi. 17, 18; casting out devils, speaking with new tongues, &c.

Gifts of healings.] Such as laying hands upon the sick, and healing them, Mark xvi. 18; which, as being one of the most beneficent miraculous powers, was most frequently conceded.

Helps] Persons who accompanied the apostles, baptized those who were converted by them, and were sent by them to such places as they could not attend to, being otherwise employed.

Governments] Dr. Lightfoot contends that this word does not refer to the power of ruling, but to the case of a person endowed with a deep and comprehensive mind, who is profoundly wise and prudent; and he thinks that it implies the same as discernment of spirits, ver. 10, where see the note.

Diversities of tongues.] Kinds of tongues; that is, different kinds. The power to speak, on all necessary occasions, languages which they had not learned.

Verse 31. *But covet earnestly*] To covet signifies to desire earnestly. This disposition towards heavenly things is highly laudable; towards earthly things, deeply criminal. A man may possess the best of all these gifts, and yet be deficient in what is essentially necessary to his salvation, for he may be without that love or charity which the apostle here calls the more excellent way, and which he proceeds in the next chapter to describe.

CHAPTER XIII.

Charity, or love to God and man, the sum and substance of all true religion; so that without it, the most splendid eloquence, the gift of prophecy, the most profound knowledge, faith by which the most stupendous miracles might be wrought, benevolence the most unbounded, and zeal for the truth, even to martyrdom, would all be unavailing to salvation, 1-3. The description and praise of this grace, 4-7. Its durability; though tongues, prophecies, and knowledge shall cease, yet this shall never fail, 8-10. Description of the present imperfect state of man, 11, 12. Of all the graces of God in man, Charity, or Love, is the greatest, 13.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

* Lev. xix. 18. Dent. vi. 5. x. 12. xxx. 6. Matt. xxi. 37, 38, 39, 40. Mark xii. 31. Luke x. 27. xx. 41. — * Ch. xii. 8, 9, 10, 28. xiv.

Verse 1. *Though I speak, &c.*] At the conclusion of the preceding chapter the apostle promised to show the Corinthians a more excellent way than that in which they were now proceeding. They were so distracted with contentions, divided by parties, and envious of each other's gifts, that unity was nearly destroyed. This was a full proof that love to God and man was wanting; and that without this, their numerous gifts and other graces were nothing in the eyes of God; for it was evident that they did not love one another, which is a proof that they did not love God; and consequently, that they had not true religion. Having, by his advices and directions, corrected many abuses, and having

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

1, &c. See Matt. vii. 22. — * Matt. xvii. 20. Mark xi. 23. Luke xii. 6.

shown them how in outward things they should walk so as to please God, he now shows them the spirit, temper, and disposition in which this should be done, and without which all the rest must be ineffectual.

The tongues of men] All human languages, with all the eloquence of the most accomplished orator.

And of angels] i. e., Though a man knew the language of the eternal world so well that he could hold conversation with its inhabitants, and find out the secrets of their kingdom. Or, probably, the apostle refers to a notion that was common among the Jews, that there was a language by which angels might be invoked, adjured, collected, and dispersed; and by

3 And ^a though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 ^b Charity suffereth long, and is kind; charity envieth not; charity ^c vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, ^d seeketh not her own, is not easily provoked, thinketh no evil;

6 ^e Rejoiceth not in iniquity, but ^f rejoiceth ^g in the truth;

7 ^h Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never ⁱ faileth: but whether there be prophecies, they shall fail; whether there be tongues,

^a Matt. vi. 1, 2.—^b Prov. x. 12. 1 Pet. iv. 8.—^c Or, is not rash.—^d Ch. x. 24. Phil. ii. 4.—^e Ps. x. 3. Rom. i. 32.—^f 2 John 4.—^g Or, with the truth.—^h Rom. xv. 1. Gal. vi. 2. 2 Tim. ii. 24.—ⁱ Ch. xii. 31. Phil. i. 9-11. 2 Pet. i. 19. Rev. xxii. 4, 5.—^j Ch. viii. 2. John

the means of which many secrets might be found out, and curious arts and sciences known.

Sounding brass. That is, like a trumpet made of brass; for the latter word is often employed to signify the trumpet, because generally made of this metal. [Or, better still, any piece of resonant brass. The notion of a musical instrument destroys the force of the figure.]

Tinkling cymbal. "The cymbal was a concave-convex plate of brass, the concave side of which, being struck against another plate of the same kind, produced a tinkling inharmonious sound."

Verse 2. *And though I have the gift of prophecy*. Though I should have received from God the knowledge of future events, so that I could correctly foretell what is coming to pass in the world and in the church;—

And understand all mysteries. The meaning of all the types and figures in the Old Testament, and all the unexplored secrets of nature; and all knowledge—every human art and science; and though I have all faith—such miraculous faith as would enable me to remove mountains; or had such powerful discernment in sacred things that I could solve the greatest difficulties, see the note Matt. xxi. 21, and have not charity—this love to God and man, as the principle and motive of all my conduct, the characteristics of which are given in the following verses; *I am nothing*—nothing in myself, nothing in the sight of God, nothing in the church, and good for nothing to mankind.

Verse 3. *And though I bestow all my goods to feed the poor*. This is a proof that charity, in our sense of the word, is not what the apostle means; for surely almsgiving can go no farther than to give up all that a man possesses in order to relieve the wants of others. The word which we translate to feed the poor, signifies to divide into morsels, and put into the mouth; which implies carefulness and tenderness in applying the bounty thus freely given.

And though I give my body to be burned. Some of the foreign critics translate it thus; "If I should deliver up my body to receive a stigma with a hot iron;" which may mean, If I should, in order to redeem another, willingly give up myself to slavery, and receive the mark of my owner, by having my flesh stamped with a hot iron, and have not love, as before specified, it profits me nothing. This gives a good sense; but will the passage bear it? [The idea of branding is always conveyed among Greek writers by another word.]

The charity or love which God recommends, the apostle describes in sixteen particulars, which are the following:—

Verse 4. (1.) *Charity suffereth long*. Has a long mind; to the end of which neither trials, adversities, persecutions, nor provocations, can reach. The love of God, and of our neighbour for God's sake, is patient towards all men: it suffers all the weakness, ignorance, errors, and infirmities of the children of God; and all the malice and wickedness of the children of this world; and all this, not merely for a time, but long, without end; for it is still a mind or disposition, to the end of which trials, difficulties, &c., can never reach. It also waits God's time of accomplishing his gracious or providential purposes, without murmuring or repining; and bears its own infirmities, as well as those of others, with humble submission to the will of God.

(2.) *Is kind*. It is tender and compassionate in itself, and

they shall cease; whether there be knowledge, it shall vanish away.

9 ^j For we know in part, and we prophesy in part;

10 But when that which is ^k perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I ^l thought as a child; but when I became a man, I put away childish things.

12 For ^m now we see through a glass, ⁿ darkly; but then ^o face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the ^p greatest of these is charity.

xvi. 13.—^q Heb. vii. 28. Rev. xxi. 1.—^r Or, reasoned.—^s 2 Cor. iiii. 18. v. 7. Phil. iiii. 12.—^t Gr. in a riddle.—^u Matt. xviii. 10. 1 John iii. 2.—^v Ch. xv. 19. Rom. xiii. 8-10.

kind and obliging to others; it is mild, gentle, and benign; and, if called to suffer, inspires the sufferer with the most amiable sweetness, and the most tender affection. It is also submissive to all the dispensations of God; and creates trouble to no one.

(3.) *Charity envieth not*. Is not grieved because another possesses a greater portion of earthly, intellectual, or spiritual blessings. Those who have this pure love rejoice as much at the happiness, the honour, and comfort of others, as they can do in their own. They are ever willing that others should be preferred before them.

(4.) *Charity vaunteth not itself*. There is a phrase in our own language that expresses what I think to be the meaning of the original, does not set itself forward—does not desire to be noticed or applauded; but wishes that God may be all in all.

(5.) *Is not puffed up*. Is not inflated with a sense of its own importance: for it knows it has nothing but what it has received; and that it deserves nothing that it has got. Every man, whose heart is full of the love of God, is full of humility; for there is no man so humble as he whose heart is cleansed from all sin.

Verse 5. (6.) *Doth not behave itself unseemly*. Love never acts out of its place or character; observes due decorum and good manners; is never rude, bearish, or brutish; and is ever willing to become all things to all men, that it may please them for their good to edification. No ill-bred man, or what is termed rude or unmannerly, is a Christian.

(7.) *Seeketh not her own*. Love is never satisfied but in the welfare, comfort, and salvation of all. That man is no Christian who is solicitous for his own happiness alone; and cares not how the world goes, so that himself may be comfortable.

(8.) *Is not easily provoked*. Is not provoked, is not irritated, is not made sour or bitter. How the word easily got into our translation it is hard to say; but, however it got in, it is utterly improper, and has nothing in the original to countenance it. If love is provoked at all, it then ceases to be love; and if it be not easily provoked, this grants, as almost all the commentators say, that in special cases it may be provoked. When the man who possesses this love gives way to provocation, he loses the balance of his soul, and grieves the Spirit of God. In that instant he ceases from loving God with all his soul, mind, and strength; and surely if he get embittered against his neighbour, he does not love him as himself. It is generally said that, though a man may feel himself highly irritated against the sin, he may feel tender concern for the sinner. Irritation of any kind is inconsistent with self-government, and consequently with internal peace and communion with God.

(9.) *Thinketh no evil*. Never supposes that a good action may have a bad motive; gives every man credit for his profession of religion, uprightness, godly zeal, &c., while nothing is seen in his conduct or in his spirit inconsistent with this profession. The original implies that he does not invent or devise any evil; or, does not reason on any particular act or word so as to infer evil from it; for this would destroy his love to his brother; it would be ruinous to charity and benevolence.

Verse 6. (10.) *Rejoiceth not in iniquity*. Rejoiceth not in falsehood, but on the contrary, rejoiceth in the truth. At

first view, this character seems to say but little in its favour; for who can rejoice in unrighteousness or falsity? But is it not a frequent case that persons, who have received any kind of injury, and have foreborn to avenge themselves, but perhaps have left it to God; when evil falls upon the sinner do console themselves with what appears to them an evidence that God has *avenged their quarrels*; and do at least secretly rejoice that the man is suffering for his misdeeds? Is not this, in some sort, rejoicing in iniquity? Again: is it not common for interested persons to rejoice in the successes of an unjust and sanguinary war, in the sackage and burning of cities and towns; and is not the joy always in proportion to the slaughter that has been made of the enemy? And do these call themselves *Christians*? Then we may expect that Moloch and his sub-devils are not so far behind this description of Christians as to render their case utterly desperate. If such Christians can be saved demons need not despair!

(11.) *But rejoiceth in the truth*] Every thing that is opposite to falsehood and irreligion. Those who are filled with the love of God and man rejoice in the propagation and extension of divine truth—in the spread of true religion, by which alone peace and goodwill can be diffused throughout the earth.

Verse 7. (12) *Beareth all things*] This word is also variously interpreted; to *endure, bear, sustain, cover, conceal, contain*. We well know that it is a grand and distinguishing property of *love to cover and conceal the faults* of another; and it is certainly better to consider the passage in this light than in that which our common version holds out; and this perfectly agrees with what St. Peter says of charity, 1 Pet. iv. 8; *It shall cover the multitude of sins*; but there is not sufficient evidence that the original will fully bear this sense; and perhaps it would be better to take it in the sense of *contain, keep in*, as a vessel does liquor. *Love conceals* every thing that should be concealed; betrays no secret; *retains* the grace given; and goes on to continual increase.

(13.) *Believeth all things*] Is ever ready to believe the *best* of every person, and will credit no evil of any but on the most positive evidence; gladly receives whatever may tend to the *advantage* of any person whose character may have suffered from obloquy and detraction; or even *justly*, because of his *misconduct*.

(14.) *Hopeth all things*] When there is no place left for *believing good* of a person, then *love* comes in with its *hope*, where it could not *work* by its *faith*; and begins immediately to make allowances and excuses, as far as a good conscience can permit; and farther, anticipates the *repentance* of the transgressor, and his restoration to the good opinion of society and his place in the Church of God, from which he had fallen.

(15.) *Endureth all things*] Bears up under all persecutions and maltreatment from open enemies and professed friends; bears adversities with an even mind, as it submits with perfect resignation to every dispensation of the providence of God; and never says of any trial, affliction, or insult, *this cannot be endured*.

Verse 8. (16.) *Charity never faileth*] *This love never faileth off*, because it *bears, believes, hopes, and endures* all things; and while it does so it cannot *fail*; it is the means of *preserving* all other graces; indeed, properly speaking, it includes them all; and all receive their perfection from it. *Love to God and man can never be dispensed with*. It is essential to social and religious life; without it no communion can be kept up with God; nor can any man have a preparation for eternal glory whose heart and soul are not deeply imbued with it.

Prophecies—shall fail] Whether the word imply *predicting* future events, or *teaching* the truths of religion to men, all such shall soon be rendered useless.

Tongues—shall cease] The miraculous gift of different languages, that also shall cease, as being unnecessary.

Knowledge—shall vanish away] All human arts and sciences, as being utterly useless in the eternal world, though so highly extolled and useful here.

Verse 9. *For we know in part*] We have here but little knowledge even of *earthly*, and much less of *heavenly*, things. He that knows most knows little in comparison of what is known by angels, and the spirits of just men made perfect. And as we *know* so very little, how deficient must we be if we have not much *love*!

We prophesy in part] Even the sublimest *prophets* have

been able to say but little of the heavenly state; and the best *preachers* have left the *Spirit of God* very much to supply.

Verse 10. *But when that which is perfect*] The state of eternal blessedness; *then that which is in part*—that which is *imperfect*, shall be done away; the *imperfect* as well as the *probationary* state shall cease for ever.

Verse 11. *When I was a child*] This future state of blessedness is as far beyond the utmost perfection that can be attained in this world, as our adult state of Christianity is above our state of natural infancy, in which we understand only as children understand; speak only a few broken articulate words, and reason only as children reason; having few ideas, little knowledge but what may be called mere instinct, and that much less perfect than the instinct of the brute creation; and having no experiences. But when we became *men*—adults, having gained much knowledge of men and things, we spoke and reasoned more correctly, having left off all the manners and habits of our childhood.

Verse 12. *Now we see through a glass, darkly*] Of these words some *literal* explanation is necessary. The word which we translate a *glass*, literally signifies a mirror or reflector. The word is not used for a glass to *look through*; nor would such an image have suited with the apostle's design. The word which we render *darkly*, will help us to the true meaning of the place.

Now—in this life, we *see by means of a mirror* reflecting the images of heavenly and spiritual things, in an *enigmatical manner*, invisible things being represented by visible, spiritual things by natural, eternal by temporal; *but then*—in the eternal world, *face to face*, everything being seen in itself, and not by means of a representative or similitude.

Now I know in part] Though I have an immediate revelation from God concerning his great design in the dispensation of the gospel, yet there are lengths, breadths, depths, and heights of this design, which even that revelation has not discovered; nor can they be known and apprehended in the present imperfect state. Eternity alone can unfold the whole scheme of the gospel.

As—I am known] In the same manner in which disembodied spirits know and understand.

Verse 13. *And now* [in this present life] *abideth faith, hope, charity*] These three supply the place of that *direct vision* which no human embodied spirit can have; these *abide or remain* for the present state. *Faith*, by which we apprehend spiritual blessings, and walk with God. *Hope*, by which we view and expect eternal blessedness, and pass through things temporal so as not to lose those which are eternal. *Charity or love*, by which we show forth the virtues of the grace which we receive by faith, in living a life of obedience to God, and of good-will and usefulness to man.

But the greatest of these is charity] Without *faith* it is impossible to please God, and without it, we cannot partake of the grace of our Lord Jesus; without *hope* we could not *endure*, as seeing him who is invisible; nor have any adequate notion of the eternal world; nor *bear up* under the afflictions and difficulties of life: but great and useful and indispensably necessary as these are, yet *charity or love is greater*: *Love is the fulfilling of the law*; but this is never said of *faith or hope*.

Some say *love is the greatest* because it *remains* throughout eternity, whereas *faith and hope* proceed only through *life*; hence we say that *there faith is lost in sight, and hope in fruition*. But does the apostle say so? Or does any man *inspired* by God say so? I believe not. *Faith and hope* will as necessarily enter into eternal glory as *love* will. The perfections of God are absolute in their nature, infinite in number, and eternal in their duration. However high, glorious, or sublime the soul may be in that eternal state, it will ever, in respect to God, be *limited* in its powers, and must be *improved and expanded* by the *communications* of the Supreme Being. Hence it will have infinite glories in the nature of God to *apprehend by faith, to anticipate by hope, and enjoy by love*.

I conclude therefore that *faith and hope* will exist in the eternal world as well as *love*; and that *there, as well as here*, it may endlessly be said, *The greatest of these is love*. With great propriety therefore does the apostle exhort, *Follow after love*, it being so essential to our comfort and happiness here, and to our beatification in the eternal world; and how necessary *faith and hope* are to the same end we have already seen.

CHAPTER XIV.

We should earnestly desire spiritual gifts; but prophesying is to be preferred, because it is superior to the gift of tongues, 1, 2. Prophecy defined, 3. How to regulate this supernatural gift of tongues, in teaching for the edification of the church, 4-13. In praying and giving thanks, 14-17. Those who speak with tongues should interpret, that others may be edified, 18-22. What benefit may accrue from this in the public assemblies, 23-28. How the prophets or teachers should act in the Church, 29-33. Women should keep silence in the church, 34, 35. All should be humble, and everything should be done in love, 36-40.

FOLLOW after charity, and ^a desire spiritual gifts; but ^b rather that ye may prophesy.

2 For he that ^c speaketh in an *unknown tongue* speaketh not unto men, but unto God: for no man ^d understandeth him; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an *unknown tongue* edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied; for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

^a Ch. xii. 31.—^b Numb. xi. 25, 29.—^c Acts ii. 4. x. 46.—^d Gr. *heareth*. Acts xxii. 9.

Verse 1. *Follow after charity*] Most earnestly labour to be put in possession of that love which beareth, believeth, hopeth, and endureth all things. This clause belongs to the preceding chapter.

Desire spiritual gifts] Ye are very intent in getting those *splendid* gifts which may add to your worldly consequence, and please your carnal minds; but labour rather to get the gifts of God's Spirit, by which ye may grow in grace, and be useful to others; and particularly desire that ye may prophesy—that ye may be able to teach and instruct others in the things of their salvation.

Verse 2. *For he that speaketh in an unknown tongue*] This chapter is crowded with difficulties. It is not likely that the Holy Spirit should, in the church, suddenly inspire a man with the knowledge of some foreign language, which none in the church understood but himself; and lead him to treat the mysteries of Christianity in that language, though none in the place could profit by his teaching.

Dr. Lightfoot's mode of reconciling these difficulties is the most likely I have met with. He supposes that by the *unknown tongue* the Hebrew is meant, and that God restored the true knowledge of this language when he gave the apostles the gift of tongues. [Dr. Clarke has evidently misapprehended the bearings of the apostle's argument. Had St. Paul implied the Hebrew language by the word *tongue*, he could not have said, "he that speaketh (in it) speaketh not unto men," for Hebrew was understood by large numbers of Jews. The argument of the apostle is this:—that the Corinthian Christians should be more anxious to prophesy, i.e., to preach, than to speak with "the tongue," which was a sign, and therefore supernatural.]

Speaketh not unto men, but unto God] None present understanding the language, God alone knowing the truth and import of what he says.

In the spirit he speaketh mysteries.] Though his own mind apprehends the mysteries contained in the words which he reads or utters; but if, by the Spirit, we understand the Spirit of God, it only shows that it is by that Spirit that he is enabled to speak and apprehend these mysteries.

Verse 3. *But he that prophesieth*] The person who has the gift of teaching is much more useful to the church than he is who has only the gift of tongues, because he speaks to the profit of men, viz., to their edification, by the Scriptures he expounds; to their exhortation, by what he teaches; and to their comfort by his revelation.

Verse 4. *He that speaketh in an unknown tongue*] In

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by ^e revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the ^f sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words ^g easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.

11 Therefore if I know not the meaning of the

^e Ver. 26.—Or, *tunes*.—^f Gr. *significant*.

the Hebrew for instance, the knowledge of the depth and power of which he has got by a divine revelation, *edifieth himself* by that knowledge.

But he that prophesieth] Has the gift of preaching.

Edifieth the church.] Speaketh unto men to edification, exhortation, and comfort, ver. 3.

Verse 5. *I would that ye all spake with tongues*] The word does not so much imply a wish or desire, as a command or permission. As if he had said: I do not restrain you to prophesying or teaching, though I prefer that; but I give you full permission to speak in Hebrew whenever it is proper, and when one is present who can interpret for the edification of the church, provided yourselves have not that gift, though you understand the language. [This is clearly foreign to the sense of the original.]

Greater is he that prophesieth] A useful, zealous preacher, though unskilled in learned languages, is much greater in the sight of God, and in the eye of sound common sense, than he who has the gift of those learned tongues; except he interpret: and we seldom find great scholars good preachers.

Verse 6. *Speaking with tongues*] Without interpreting.

What shall I profit you?] i.e., I shall not profit you.

Except I shall speak to you either by revelation] Of some secret thing; or by knowledge, of some mystery; or by prophesying, foretelling some future event; or by doctrine, instructing you what to believe and practise.

Verse 7. *And even things without life*] The speech of one who speaks in an unknown tongue, but does not interpret, tends no more to edification than those discordant and unmeaning sounds do to pleasure and delight.

Verse 8. *If the trumpet give an uncertain sound*] If, when the soldier should prepare himself for the battle, the trumpet should give a different sound to that which is ordinarily used on such occasions, the soldier is not informed of what he should do, and therefore does not arm himself.

Verse 9. *Likewise ye*] If ye do not speak in the church so as to be understood, your labour is useless; ye shall speak into the air—your speech will be lost and dissipated in the air, without conveying any meaning to any person; there will be a noise or sound, but nothing else.

Verse 10. *There are, it may be*] For example.

So many kinds of voices] So many different languages, each of which has its distinct articulation, pronunciation, emphasis, and meaning; or there may be so many different nations, each possessing a different language, &c.

I. CORINTHIANS.

voice, I shall be unto him that speaketh a barbarian; and he that speaketh *shall* be a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous * of spiritual gifts, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue, pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: ^b I will sing with the spirit, and I will sing ^c with the understanding also.

16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen ^d at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, than *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

* Gr. of spirits.—^b Eph. v. 19. Col. iii. 16.—^c 1's. xlvii. 7.—^d Ch. xi. 24.—^e Ps. cxxxi. 2. Matt. xi. 25. xviii. 3. xix. 14. Rom. xvi. 19. Ch. iii. 1. Eph. iv. 14. Heb. v. 12, 13.—^f Matt. xviii. 3. 1 Pet.

Verse 11. *If I know not the meaning of the voice*] The power and signification of the language.

I shall be unto him that speaketh a barbarian] I shall appear to him, and he to me, as a person who has no distinct and articulate sounds which can convey any kind of meaning.

Verse 12. *Forasmuch as ye are zealous*] Seeing ye affect so much to have spiritual gifts, seek that ye may get those by which ye may excel in edifying the church.

Verse 14. *For if I pray in an unknown tongue*] If my prayers are composed of sentences and sayings taken out of the prophets, &c., and in their own language—*my spirit prayeth*, my heart is engaged in the work, and my prayers answer all the purpose of prayers to myself; but my understanding is unfruitful to all others, because they do not understand my prayers, and I either do not or cannot interpret them.

Verse 15. *I will pray with the spirit*] I will endeavour to have all my prayers influenced and guided by the Spirit of God; and to have my own heart deeply affected in and by the work.

And I will pray with the understanding also] I will endeavour so to pray that others may understand me, and thus be edified and improved by my prayers.

I will sing with the spirit] It does appear that singing psalms or spiritual hymns was one thing that was implied in what is termed prophesying in the Old Testament, as is evident from 1 Sam. x. 5, 6, 10, &c. And when this came through an immediate affluus or inspiration of God, there is no doubt that it was exceedingly edifying; and must have served greatly to improve and excite the devotional spirit of all that were present.

Verse 16. *He that occupieth the room of the unlearned*] One who is not acquainted with the language in which you speak, sing, or pray.

Say Amen] Give his assent and ratification to what he does not understand. It was very frequent in primitive times to express their approbation in the public assemblies by *Amen*. This practice, soberly and piously conducted, might still be of great use in the Church of Christ.

Verse 17. *Thou verily givest thanks well*] Because he felt gratitude, and, from a sense of his obligation, gave praise to God; but because this was in an unknown tongue, those who heard him received no edification.

Verse 18. *I speak with tongues more than ye all*] He understood more languages than any of them did; and this was indispensably necessary, as he was the apostle of the Gentiles in general, and had to preach to different provinces where different dialects, if not languages, were used.

20 Brethren, * be not children in understanding: howbeit in malice ^b be ye children; but in understanding be ^c men.

21 ^a In the law it is ^b written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are unlearned or unbelievers*, ^c will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one unlearned*, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so, falling down on *his face*, he will worship God, and report ^d that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, ^e hath a doctrine, hath a tongue, hath a revelation, hath an

ii. 2.—^a Gr. perfect, or, of a ripe age. Ch. ii. 6.—^b John x. 34.—^c Isa. xxviii. 11, 12.—^d Acts ii. 13.—^e Isa. xlv. 14. Zech. viii. 23.—^f Ver. 6. Ch. xii. 8, 9, 10.

Verse 19. *Yet in the church*] As the grand object of public worship is the edification of those who attend, *five words*, spoken so as to convey edification, were of much more consequence than *ten thousand* which, not being understood, could convey none.

Verse 20. *Be not children in understanding*] The apostle's meaning is this; *Brethren, be not as little children*, just beginning to go to school, in order to learn the first elements of their mother tongue, and with an understanding only sufficient to apprehend those elements; howbeit, in wickedness, be ye as infants, who neither speak, do, nor purpose evil. But in understanding be ye perfect men, whose vigour of body and energy of mind show a complete growth, and a well cultivated understanding.

Verse 21. *In the law it is written*] But the passage quoted is in Isa. xxviii. 11. Here is no contradiction, for the term *torah*, LAW, was frequently used by the Jews to express the whole scriptures, law, prophets, and hagiographa; and they used it to distinguish these sacred writings from the words of the scribes.

With men of other tongues] "With the tongues of foreigners and with the lips of foreigners will I speak to this people; and yet, for all that, will they not hear me, saith the Lord."

Verse 22. *Wherefore tongues are for a sign*] The miraculous gift of tongues was never designed for the benefit of those who have already believed, but for the instruction of unbelievers, that they might see from such a miracle that this is the work of God; and so embrace the gospel.

Prophesying] Teaching the things of God in a known language is of infinitely more consequence than speaking in all the foreign tongues in the universe.

Verse 23. *Will they not say that ye are mad?*] So they well might, finding a whole assembly of people talking languages which those who had most need of instruction could not understand.

Verse 25. *And thus are the secrets of his heart*] As these, who were the prophets or teachers, had often the discernment of spirits, they were able in certain cases, and probably very frequently, to tell a man the secrets of his own heart; and, where this was not directly the case, God often led his ministers to speak those things that were suitable to the case before them, though they themselves had no particular design. [There is no need for supposing any exercise of spiritual discernment. The mere force of truth, plainly preached, would bring about conviction.]

Verse 26. *How is it—every one of you hath a psalm, &c.*] It seems likely that, when the whole church came together, among whom there were many persons with extraordinary

interpretation. * Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not the author of confusion, but of peace, as in all churches of the saints.

* Ch. xii. 7. 2 Cor. xii. 19. Eph. iv. 12.—b Ch. xii. 10.—c 1 Thess. v. 19, 20.—d 1 John iv. 1.—e Gr. *tumult*, or, *unguietness*.—f Ch. xi. 16.—g 1 Tim. ii. 11, 12.—h Ch. xi. 3. Eph. v. 22. Col. iii. 18. Tit.

gifts, each of them wished to put himself forward, and occupy the time and attention of the congregation: hence confusion must necessarily take place, and perhaps not a little contention. This was contrary to that edifying which was the intention of these gifts.

Verse 27. Let it be by two, or at the most by three, and that by course.] Let only two or three in one assembly act in this way, that too much time may not be taken up with one exercise; and let this be done by course, the one after the other, that two may not be speaking at the same time: and let one interpret for all that shall thus speak.

Verse 28. But if there be no interpreter.] If there be none present who can give the proper sense of this reading and speaking, then let him keep silence, and not occupy the time of the church, by speaking in a language which only himself can understand.

Verse 29. Let the prophets.] Those who have the gift of speaking to men to edification, and exhortation, and comfort, ver. 3.

And let the other judge.] The other prophets, or qualified persons, judge of the propriety of what had been spoken; or let them discern how the revelation under the new Covenant confirmed and illustrated the revelation granted under the Old Testament. It appears to have been taken for granted, that a man might pretend to this spirit of prophecy who was not sent of God; and therefore it was the duty of the accredited teachers to examine whether what he spoke was according to truth, and the analogy of faith.

Verse 30. Be revealed to another that sitteth by.] If such a person could say, I have just received a particular revelation from God, then let him have the liberty immediately to speak it; as it might possibly relate to the circumstances of that time and place.

Verse 31. For ye may all prophesy one by one.] The gifts which God grants are given for the purpose of edification; but there can be no edification where there is confusion; therefore let them speak one by one.

Verse 32. And the spirits of the prophets, &c.] Let no one interrupt another; and let all be ready to prefer others before themselves; and let each feel a spirit of subjection to his brethren. God grants no ungovernable gifts.

Verse 33. For God is not the author of confusion.] Let not the persons, who act in the congregation in this disorderly manner, say that they are under the influence of God; for he is not the author of confusion; but two, three, or more, praying or teaching in the same place, at the same time, is confusion. How often is a work of God marred and discredited by the folly of men! for nature will always, and Satan too, mingle themselves as far as they can in the genuine work of the Spirit, in order to discredit and destroy it.

Verse 34. Let your women keep silence in the churches.] This was a Jewish ordinance; women were not permitted to teach in the assemblies, or even to ask questions.

This was their condition till the time of the gospel, when, according to the prediction of Joel, the Spirit of God was to be poured out on the women as well as the men, that they

34 * Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

35 And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church.

36 What! came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

ii. 5. 1 Pet. iii. 1.—1 Gen. iii. 16.—J 2 Cor. x. 7. 1 John iv. 6.—k Ch. xii. 31. 1 Thess. v. 20.—l Ver. 33.

might prophesy, i.e., teach. And that they did prophesy or teach is evident from what the apostle says, chap. xi. 5, where he lays down rules to regulate this part of their conduct while ministering in the church.

But does not what the apostle says here contradict that statement, and show that the words in chap. xi. should be understood in another sense? For, here it is expressly said that they should keep silence in the church; for it was not permitted to a woman to speak. Both places seem perfectly consistent. It is evident from the context that the apostle refers here to asking questions, and what we call dictating in the assemblies. It was permitted to any man to ask questions, to object, altercate, attempt to refute, &c., in the synagogue; but this liberty was not allowed to any woman; because it was perfectly indecorous for women to be contending with men in public assemblies, on points of doctrine, cases of conscience, &c. But this by no means intimated that when a woman received any particular influence from God to enable her to teach, that she was not to obey that influence; on the contrary, she was to obey it, and the apostle lays down directions in chap. xi. for regulating her personal appearance when thus employed.

Verse 35. For it is a shame for women to speak in the church.] The apostle refers to irregular conduct, such conduct as proved that they were not under obedience, ver. 34.

Verse 36. Came the word of God out from you? Was it from you that other churches received the gospel? Are you the mother church? that you should have rules, and orders, and customs, different from all others; and set yourselves up for a model to be copied by all the churches of Christ?

Or came it unto you only? Are you the only church of God? Are there not many others founded before you that have no such customs, and permit no such disorders?

Verse 37. If any man think himself to be a prophet, &c.] He who is really a spiritual man, under the influence of the Spirit of God, and capable of teaching the Divine will, will acknowledge that what I now say is from the same Spirit; and that, the things which I now write are the commandments of God, and must be obeyed on pain of his displeasure.

Verse 38. But if any man be ignorant.] If he affect to be so, or pretend that he is ignorant; let him be ignorant—let him be so at his peril. [The Apostle does not so much declare a penalty, as give expression to despair of instructing a man wilfully ignorant.]

Verse 39. Covet to prophesy.] Let it be your endeavour and prayer to be able to teach the way of God to the ignorant; this is the most valuable, because the most useful gift of the Spirit.

And forbid not to speak with tongues.] Let every gift have its own place and operation; let none envy another; nor prevent him from doing that part of the work to which God, by giving the qualification, has evidently called him.

Verse 40. Let all things be done decently.] In their proper forms; with becoming reverence, according to their dignity and importance. Everything in the Church of God should be conducted with gravity and composure, suitable to the

importance of the things, the infinite dignity of the object of worship, and the necessity of the souls in behalf of which those religious ordinances are instituted.

And in order.] Everything in its place, everything in its time, and everything suitably.

CHAPTER XV.

The gospel which the apostle preached to the Corinthians, viz., that Christ died for our sins, and rose again the third day, 1-4. The witnesses of his resurrection, Peter, James, and more than five hundred brethren, 5-7. Lastly, Paul himself saw him, and was called by him to the apostleship, 8-11. Objections against the resurrection of the dead answered, 12-34. The manner in which this great work shall be performed, 35-49. The astonishing events that shall take place in the last day, 50-57. The use we should make of this doctrine, 58.

MOREOVER, brethren, I declare unto you the gospel ^a which I preached unto you, which also ye have received, and ^b wherein ye stand:

2 ^c By which also ye are saved, if ye ^d keep in memory ^e what I preached unto you, unless ^f ye have believed in vain.

3 For I ^g delivered unto you first of all that ^h which I also received, how that Christ died for our sins ⁱ according to the scriptures:

4 And that he was buried, and that he rose again the third day ^j according to the scriptures:

^a Gal. i. 11.—^b Rom. v. 2.—^c Rom. i. 16. Ch. i. 21.—^d Or, hold fast.—^e Gr. by what speech.—^f Gal. iii. 4.—^g Ch. xi. 2, 23.—^h Gal. i. 12.—ⁱ Ps. xxii. 15, &c. Isa. liii. 5, 6, &c. Dan. ix. 26. Zech. xiii. 7. Luke xxiv. 26, 46. Acts iii. 18. xxvi. 23. 1 Pet. i. 11. ii. 24.—^j Ps. ii. 7. xvi. 10. Isa. liii. 10. Hos. vi. 2. Luke xxiv. 26, 46.

It appears from this chapter that there were some false apostles at Corinth, who denied the resurrection, see verse 12; in consequence of which St. Paul discusses three questions in this chapter:

1. Whether there be a resurrection of the dead? ver. 1-35.
2. What will be the nature of the resurrection bodies? 35-51.
3. What should become of those who should be found alive in the day of judgment? 51-57.

Verse 1. *The gospel which I preached unto you.]* This gospel is contained in Christ dying for our sins, being buried, and rising again the third day.

Verse 2. *By which also ye are saved.]* That is, ye are now in a salvable state; and are saved from your Gentilism, and from your former sins.

If ye keep in memory.] Your future salvation, or being brought finally to glory, will now depend on your faithfulness to the grace that ye have received.

Verse 3. *For I delivered unto you first of all.]* As the chief things, or matters of the greatest importance; fundamental truths.

That which I—received.] By revelations from God himself, and not from man.

That Christ died for our sins.] The death of Jesus Christ, as a vicarious sacrifice for sin, is among the things that are of chief importance, and is essential to the gospel scheme of salvation.

According to the scriptures.] It is not said anywhere in the scriptures, in express terms, that Christ should rise on the third day; but it is fully implied in his types, as in the case of Jonah, who came out of the belly of the fish on the third day; but particularly in the case of Isaac, who was a very expressive type of Christ; for as his being brought to the mount Moriah, bound, and laid on the wood, in order to be sacrificed, pointed out the death of Christ; so his being brought alive on the third day from the mount was a figure of Christ's resurrection.

5 ^k And that he was seen of Cephas, then ^l of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen sleep.

7 After that, he was seen of James, then ^m of all the apostles.

8 ⁿ And last of all he was seen of me also, as of ^o one born out of due time.

9 For I am ^p the least of the apostles, that am not meet to be called an apostle, because ^q I persecuted the Church of God.

Acts ii. 25-31. xiii. 33, 34, 35. xxvi. 22, 23. 1 Pet. i. 11.—^k Luke xxiv. 34.—^l Matt. xxviii. 17. Mark xvi. 14. Luke xxiv. 36. John xx. 19, 26. Acts x. 41.—^m Luke xxiv. 50. Acts i. 3, 4.—ⁿ Acts ix. 4, 17. xxii. 14, 18. Ch. ix. 1.—^o Or, an abortive.—^p Eph. iii. 8.—^q Acts viii. 3. ix. 1. Gal. i. 13. Phil. iii. 6. 1 Tim. i. 13.

Verse 5. *That he was seen of Cephas, then of the twelve.]* This refers to the journey to Emmaus, Luke xxiv. 13 and 34; and to what is related, Mark xvi. 14.

Then of the twelve.] Instead of twelve, eleven is the reading of several MSS. Versions, and Fathers. Perhaps the term twelve is used here merely to point out the society of the apostles, who, though at this time they were only eleven, were still called the twelve, because this was their original number, and a number which was afterwards filled up.

Verse 6. *Above five hundred brethren at once.]* This was probably in Galilee, where our Lord had many disciples. See Matt. xxviii. 16.

Verse 7. *After that, he was seen of James.]* But where, and on what occasion, we are not told; nor indeed do we know which James is intended. But one thing is sufficiently evident, from what is here said, that this James, of whom the apostle speaks, was still alive; for the apostle's manner of speaking justifies this conclusion.

Then of all the apostles.] Including, not only the eleven, but, as some suppose, the seventy-two disciples.

Verse 8. *And last of all—of me also.]* It seems that it was essential to the character of a primitive apostle that he had seen and conversed with Christ; and it is evident, from the history of Saul's conversion, Acts ix. 4-7, that Jesus Christ did appear to him; and he pleaded this ever after as a proof of his call to the apostleship.

As of one born out of due time.] The apostle considers himself as coming after the time in which Jesus Christ personally conversed with his disciples; and that, therefore, to see him at all, he must see him in this extraordinary way.

Verse 9. *I am the least of the apostles.]* This was literally true in reference to his being chosen last, and chosen not in the number of the twelve, but as an extra apostle.

Am not meet to be called an apostle.] None of the twelve had ever persecuted Christ, nor withstood his doctrine: Saul of Tarsus had been, before his conversion, a grievous perse-

10 But, *by the grace of God I am what I am : and his grace which *was bestowed* upon me was not in vain ; but ^b I laboured more abundantly than they all : ^c yet not I, but the grace of God which was with me.

11 Therefore whether *if* were I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead ?

13 But if there be no resurrection of the dead, ^d then is Christ not risen :

14 And if Christ be not risen, then *is* our preaching vain, and your faith is also vain.

* Eph. ii. 7, 8.—^b 2 Cor. xi. 23, xii. 11.—^c Matt. x. 20. Rom. xv. 18, 19. 2 Cor. iii. 5. Gal. ii. 8. Eph. iii. 7. Phil. ii. 13.—^d 1 Thess. iv. 14.—^e Acts ii. 24, 32. iv. 10, 33. xiii. 30.—^f Rom. iv. 25.—

cutor ; and therefore he says, *I am not proper to be called an apostle, because I persecuted the Church of God, i.e., of Christ, which none of the apostles ever did.*

Verse 10. *But, by the grace of God I am what I am*] God, by his mere grace and good will, has called me to be an apostle, and has denominated me such.

And his grace, &c.] Nor have I been unfaithful to the divine call ; I used the grace which he gave me ; and when my labours, travels, and sufferings are considered, it will be evident that *I have laboured more abundantly than the whole twelve.*

Yet not I, but the grace of God] It was not through my own power or wisdom that I performed these things, but through the divine influence which accompanied me.

Verse 11. *Whether it were I or they*] All the apostles of Christ agree in the same doctrines ; we all preach *one* and the *same thing* ; and, as we preached, so ye believed ; having received from us the true apostolical faith, that Jesus died for our sins, and rose again for our justification ; and that *his resurrection is the pledge and proof of ours.*

Verse 12. *Now if Christ be preached, &c.*] That there was some *false teacher, or teachers*, among them, who was endeavouring to incorporate *Mosaic rites* and ceremonies with the Christian doctrines, and even to blend *Sadduceism* with the whole, appears pretty evident. To confute this mongrel Christian, and overturn his bad doctrine, the apostle writes this chapter.

Verse 13. *If there be no resurrection of the dead*] As Christ was partaker of the same *flush and blood* with us, and he promised to raise mankind from the dead through his resurrection, *if the dead rise not* then Christ has had no resurrection.

Verse 14. *Then is our preaching vain*] Our whole doctrine is useless, nugatory, and false.

And your faith is also vain.] Your belief of a false doctrine must necessarily be to you unprofitable.

Verse 15. *False witnesses*] As having testified the fact of Christ's resurrection, as a matter which ourselves had witnessed, when we knew that we bore testimony to a falsehood.

Verse 17. *Ye are yet in your sins.*] If he has not been raised from the dead, there is a presumption that he has been put to death *justly* ; and, if so, consequently he has made no *atonement* ; and *ye are yet in your sins*—under the power, guilt, and condemnation of them. All this reasoning of the apostle goes to prove that at Corinth, even among those false teachers, the *innocency* of our Lord was allowed, and the *reality* of his resurrection not questioned.

Verse 18. *They also which are fallen asleep*] All those who, either by *martyrdom or natural death*, have departed in the faith of our Lord Jesus Christ, *are perished* ; their hope was without *foundation*, and their faith had not *reason and truth* for its object.

Verse 19. *If in this life only we have hope*] It would be better to translate and *point* this verse as follows : *And, if in this life we have hoped in Christ only, we are more to be pitied than all men.* If, in this life, we have no other hope and confidence but in Christ (and if he be still *dead*, and not yet risen), we are more to be pitied than any other men ; we are sadly deceived ; we have denied ourselves, and been denied by others ; have mortified ourselves, and been persecuted by our fellow-creatures on account of our belief and hope in

15 Yea, and we are found false witnesses of God : because ^a we have testified of God that he raised up Christ : whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised :

17 And if Christ be not raised, your faith is vain ; ^b ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 ^c If in this life only we have hope in Christ, we are of all men most miserable.

20 But now ^d is Christ risen from the dead, and become ^e the first-fruits of them that slept.

^f 2 Tim. iii. 12.—^g 1 Pet. i. 3.—^h Acts xxvi. 28. Ver. 23. Col. i. 18. Rev. i. 5.

One who is not existing, and therefore can neither succour us here, nor reward us hereafter.

Verse 20. *But now is Christ risen*] On the contrary, Christ is raised from the dead, and is become the *first fruits of them that slept*. His resurrection has been demonstrated, and our resurrection necessarily follows ; as sure as the *first-fruits* are the proof that there is a *harvest*, so surely the resurrection of Christ is a *proof of ours*.

Verse 21. *For since by man came death*] Mortality came by Adam, immortality by Christ ; so sure as all have been subjected to natural death by Adam, so sure shall all be raised again by Christ Jesus.

Verse 23. *But every man in his own order*] The apostle mentions *three orders* here : 1. Christ, who arose from the dead by his own power. 2. Them that are Christ's ; all his apostles, martyrs, confessors, and faithful followers. 3. Then cometh the *end*, when the whole mass shall be raised. Whether this *order* be exactly what the apostle intends, I shall not assert. Of the *first*, Christ's own resurrection, there can be no question. The *second*, the resurrection of his followers, before that of the common dead, is thought by some very reasonable ; but it seems contrary to ver. 52, in which *all the dead* are said to rise in a moment, in the twinkling of an eye. And *thirdly*, that all the other mass of mankind should be raised last, just to come forward and receive their doom, is equally reasonable ; but it is apparently inconsistent with the manner in which God chooses to act, see ver. 53. Some think that by *them* that are Christ's *at his coming*, we are to understand Christ's coming to reign on earth a *thousand years* with his saints, previously to the general judgment ; but I must confess I find nothing in the sacred writings distinctly enough marked to support this opinion of the *Millennium*, or *thousand years' reign* ; nor can I conceive any important end that can be answered by this procedure.

Verse 24. *When he shall have delivered up the kingdom*] The mediatorial kingdom, which comprehends all the displays of his grace in saving sinners and all his spiritual influence in governing the Church.

All rule, and all authority and power.] As the apostle is here speaking of the *end* of the present system of the world, the rule, authority, and power, may refer to all earthly governments, emperors, kings, princes, &c. ; though angels, principalities, and powers, and the rulers of the darkness of this world, and all spiritual wickedness in high places, may be also intended.

Verse 25. *For he must reign, &c.*] Therefore the kingdom cannot be given up till all rule and government be cast down. So that while the world lasts, Jesus, as the *Messiah* and *Mediator*, must reign ; and all human beings are properly his subjects, are under his government, and are accountable to him.

Verse 26. *The last enemy*] Death, shall be destroyed ; shall be *counter-worked, subverted*, and finally *overturned*. But death cannot be destroyed by their being simply no farther death ; death can only be destroyed and annihilated by a *general resurrection* ; if there be no general resurrection, it is most evident that death will still retain his empire. Therefore, the fact that *death shall be destroyed*, assures the fact that there shall be a *general resurrection* ; and this is a proof, also, that after the resurrection there shall be no more death.

Verse 27. *For he hath put all things under his feet.*] The

49 And ^aas we have borne the image of the earthy, ^bwe shall also bear the image of the heavenly.

50 Now this I say, brethren, that ^cflesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery: ^dWe shall not all sleep, ^ebut we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: ^ffor the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and ^gthis mortal must put on immortality.

54 So, when this corruptible shall have put on

^aGen. v. 8.—^bRom. vii. 29. ^c2 Cor. iii. 18. iv. 11. Phil. iii. 21. ^dJohn iii. 2.—^eMatt. xvi. 17. ^fJohn iii. 8.—^g1 Thess. iv. 15, 16, 17.—^hPhil. iii. 21.—ⁱZech. ix. 14. ^jMatt. xxiv. 31. ^kJohn. v. 25.

It is raised in incorruption] Being no more subject to corruption, dissolution, and death.

Verse 43. It is sown in dishonour] Being now stripped of all the glory it had as a machine, fearfully and wonderfully made by the hands of God; and also consigned to death and destruction because of sin. This is the most dishonourable circumstance.

It is raised in glory] It is raised a glorious body, because immortal, and for ever redeemed from the empire of death.

It is sown in weakness] The principles of dissolution, corruption, and decay, have prevailed over it; disease undermined it; and death made it his prey.

It is raised in power] To be no more liable to weakness through labour; decay, by age; wasting, by disease; and dissolution, by death.

Verse 44. It is sown a natural body] An animal body, having a multiplicity of solids and fluids of different kinds, with different functions.

It is raised a spiritual body.] One perfect in all its parts, no longer dependant on natural productions for its support, being built up on indestructible principles, and existing in a region where there shall be no more death; no more causes of decay leading to dissolution; and consequently, no more necessity for food, nutrition, &c.

Verse 45. The first man Adam was made a living soul] This is found, Gen. ii. 7, in the words *nismath chayim*, the *breath of lives*; which the apostle translates, *a living soul*.

The last Adam—a quickening spirit.] Some contend that the first Adam and the last Adam mean the same person in two different states: the first man with the body of his creation; the same person with the body of his resurrection. See on ver. 49.

Verse 46. That was not first which is spiritual] The natural or animal body described, ver. 44, was the first; it was the body with which Adam was created. The spiritual body is the last, and is that with which the soul is to be clothed in the resurrection.

Verse 47. The first man is of the earth] That is: Adam's body was made out of the dust of the earth; and hence the apostle says he was of the dust; for the body was made dust from the ground, Gen. ii. 7.

The second man is—from heaven.] Heavenly, as some good MSS. and Versions read. I conceive both these clauses to relate to man; and to point out the difference between the animal body and the spiritual body, or between the bodies which we now have and the bodies which we shall have in the resurrection. But can this be the meaning of the clause, *the second man is the Lord from heaven*? Some of the most eminent ancient and modern critics leave out the word *Lord*, and the Tertullian says it was put in by the heretic Marcion. I do think that it is not legitimate in this place. The first man and the second man of this verse are the same as the first Adam and the second Adam of ver. 45, and it is not clear that Christ is meant in either place.

Verse 48. As is the earthy, &c.] As Adam was, who was formed from the earth, so are all his descendants; frail, decaying, and subject to death.

As is the heavenly] As is the heavenly state of Adam and all glorified beings, so shall be the state of all those who, at the resurrection, are found fit for glory.

Verse 49. And as we have borne the image of the earthy] As being descendants from Adam we have all been born in

incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, ^hDeath is swallowed up in victory.

55 ⁱO death, where is thy sting? ^jO grave, where is thy victory?

56 The sting of death is sin; and ^kthe strength of sin is the law.

57 ^lBut thanks be to God, which giveth us ^mthe victory through our Lord Jesus Christ,

58 ⁿTherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know ^othat your labour is not in vain in the Lord.

1 Thess. iv. 16.—²2 Cor. v. 4.—³Isa. xxv. 8. Heb. ii. 14, 15. Rev. xx. 14.—⁴Hos. xiii. 14.—⁵Or, hell.—⁶Rom. iv. 15. v. 13. vii. 5, 13.—⁷Rom. vii. 25.—⁸1 John v. 4, 6.—⁹2 Pet. iii. 14.—¹⁰Ch. iii. 8.

his likeness, and subject to the same kind of corruption, disgrace, and death; we shall also be raised to a life immortal, such as he now enjoys in the kingdom of God. This interpretation proceeds on the ground that what is here spoken belongs to Adam in his twofold state, viz., of mortality and immortality; of disgrace and honour; of earth and heaven.

But by many commentators the words are understood to refer to Adam and Christ, in ver. 45, 47, 48, and 49. By these, Christ is called the second Adam, the quickening Spirit, the second man, and the heavenly; whose image of righteousness and true holiness we are to bear.

But when I consider how all these terms are used and applied in the Jewish writings, it appears to me that as this was not their import among them, so it was not the design of Paul; and it would be very difficult to find any place where Jesus Christ is called the second Adam in either Old or New Testament. [This interpretation meets with little favour from expositors in general.]

Verse 50. Flesh and blood cannot inherit the kingdom] This is a Hebrew periphrasis for man, and man in his present state of infirmity and decay. Man, in his present state, cannot inherit the kingdom of God; his nature is not suited to that place; he could not, in his present weak state, endure an exceeding great and eternal weight of glory. Therefore, it is necessary that he should die, or be changed; that he should have a celestial body suited to the celestial state.

Verse 51. I shew you a mystery] That is, a thing which you have never known before. But what is this mystery? Why, that we shall not all sleep; we shall not all die; but we shall all be changed: of this the Jews had not distinct notions. For, as flesh and blood cannot inherit glory, and all shall not be found dead at the day of judgment, then all must be changed—undergo such a change that their bodies may become spiritual, like the bodies of those who shall be raised from the dead.

Verse 52. In a moment] In an atom; that is, an indivisible point of time. In the twinkling of an eye; as soon as a man can wink; which expressions show that this mighty work is to be done by the almighty power of God, as he does all his works: He calls, and it is done. The resurrection of all the dead, from the foundation of the world to that time, and the change of all the living then upon earth, shall be the work of a single moment.

At the last trump] This, as well as all the rest of the peculiar phraseology of this chapter, is merely Jewish, and we must go to the Jewish writers to know what is intended. [But there is no allusion here to the seven trumpets, which, according to the Rabbins, were to usher in the seven stages of the Resurrection.]

For the trumpet shall sound] See Zech. ix. 14; Matt. xxiv. 31; John v. 25; 1 Thess. iv. 16, in which latter place, the apostle treats this subject among the Thessalonians, as he does here among the Corinthians.

Shall be raised incorruptible] Fully clothed with a new body, to die no more.

We shall be changed.] That is, those who shall then be found alive.

Verse 53. For this corruptible, &c.] Because flesh and blood cannot inherit glory; therefore, there must be a refinement by death, or a change without it.

Verse 54. Death is swallowed up in victory.] These words

are a quotation from Isa. xxv. 8 : *He (God) hath swallowed up death in victory ; or, for ever.*

Death is here personified and represented as a devouring being, swallowing up all the generations of men ; and by the resurrection of the body and the destruction of the empire of death, God is represented as swallowing him up ; or that *eternity* gulps him down : so that he is endlessly lost and absorbed in its illimitable waste.

Verse 55. *O death, where is thy sting ? O grave, where is thy victory ?* These words are generally supposed to be taken from Hos. xiii. 14, where the Hebrew may be read : *O death ! I will be thy plagues ; O grave ! I will be thy destruction ;* and which the *Septuagint* translates very nearly as the apostle : *O death, where is thy revenge, or judicial process ? O grave, where is thy sting ?*

Hades, which we here translate *grave*, is generally understood to be the place of separate spirits. See the note on Matt. xi. 23.

Verse 56. *The sting of death is sin.* The apostle explains himself particularly here : Death could not have entered into the world if sin had not entered first ; it was sin that not only introduced death, but has armed him with all his *destroying* force ; the *goad* or *dagger* of death is sin ; by this both body and soul are slain.

The strength of sin is the law. The law of God forbids all transgression, and sentences those who commit it to temporal and eternal death. Sin has its controlling and binding power from the law. The law *curses* the transgressor, and

provides no help for him ; and if nothing else intervene, he must, through it, continue ever under the empire of death.

Verse 57. *But thanks be to God* What the law could not do because it is *law* (and law cannot provide *pardon*), is done by the *gospel* of our Lord Jesus Christ : he has *died* to slay death ; he has *risen* again to bring mankind from under the empire of *Hades*. All this he has done through his mere unmerited *mercy* ; and eternal *thanks* are due to God for this *unspeakable gift*. He has given us the *victory* over sin, Satan, death, the grave, and hell.

Verse 58. *Be ye stedfast* Be settled ; confide in the truth of this doctrine of the resurrection, and everything that pertains to it, as confidently as a man sits down on a seat, which he knows to be solid, firm, and safe ; and on which he has often sat.

Unmoveable Let nothing shake your faith ; let nothing move you away from this hope of the gospel which is given unto you. What I tell you I receive from God ; your false teachers cannot say so : in a declaration of God you may unshakenly confide.

Your labour is not in vain Your labour in the Lord is not in vain ; you must not only work, but you must labour—put forth all your strength ; and you must work and labour in the Lord—under his direction, and by his influence ; for without him ye can do nothing. And this labour cannot be in vain ; you shall have a resurrection unto eternal life : not because you have laboured, but because Christ died, and gave you grace to be faithful.

CHAPTER XVI.

The apostle exhorts the Corinthians to make a contribution for the relief of the poor Christians at Jerusalem ; and directs to the best mode of doing it, 1-4. Promises to pay them a visit after Pentecost, 5-9. Gives directions about the treatment of Timothy and Apollos, 10-12. And concerning watchfulness, &c., 13, 14. Commends the house of Stephanas, and expresses his satisfaction at the visit paid him by Stephanas, Fortunatus, and Achaicus, 15-18. Sends the salutations of different persons, 19, 21. Shows the awful state of those who were enemies to Christ, 22. And concludes the epistle with the apostolical benediction, 23, 24.

NOW concerning * the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 ^b Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

3 And when I come, * whomsoever ye shall approve by your letters, them will I send to bring your ^a liberality unto Jerusalem.

* Acts xi. 29, xxiv. 17. Rom. xv. 26. 2 Cor. viii. 4. ix. 1, 12. Gal. ii. 10.—^a Acts xx. 7. Rev. i. 10.—2 Cor. viii. 19.—^d Gr. *gift*.

Verse 1. *The collection for the saints* The Christians living at Jerusalem, we may naturally suppose, were greatly straitened ; as the enmity of their countrymen to the gospel of Christ led them to treat those who professed it with cruelty, and spoil them of their goods : and the apostle hereby teaches that it was the duty of one Christian congregation to help another when in distress.

Verse 2. *Upon the first day of the week* We learn from this that the weekly contribution could not be always the same, as each man was to lay by as God had prospered him : now some weeks he would gain more ; others, less. The first day of the week, which is the Christian Sabbath, was the day on which their principal religious meetings were held in Corinth and the churches of Galatia ; and, consequently, in all other places where Christianity had prevailed.

4 * And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, ' when I shall pass through Macedonia : for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may * bring me on my journey whithersoever I go.

7 For I will not see you now by the way ; but I

2 Cor. viii. 4, 6, 19.—2 Cor. viii. 4, 19.—^c Acts xix. 21. 2 Cor. i. 16.—^e Acts xv. 3. xvii. 15. xxi. 5. Rom. xv. 24. 2 Cor. i. 16.

This is a strong argument for the keeping of the Christian Sabbath.

Verse 3. *Whomsoever ye shall approve by your letters* Why should Paul require letters of approbation in behalf of certain persons, when he himself should be among them, and could have their characters *viva voce* ? Some MSS. and several Versions join by letters, to the following words, and read the verse thus : *When I come, those whom ye shall approve I will send with letters to bring your liberality to Jerusalem.* This seems most natural.

Verse 4. *And if it be meet, &c.* If it be a business that requires my attendance, and it be judged proper for me to go to Jerusalem, I will take those persons for my companions.

Verse 5. *I will come unto you, when I shall pass through Macedonia* St. Paul was now at Ephesus ; for almost all

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trust to tarry a while with you, *if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For ^aa great door and effectual is opened unto me, and ^cthere are many adversaries.

10 Now ^aif Timotheus come, see that he may be with you without fear; for ^ahe worketh the work of the Lord, as I also do.

11 ^aLet no man therefore despise him: but conduct him forth ^ain peace, that he may come unto me; for I look for him with the brethren.

12 As touching our brother ^aApollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

* Acts xviii. 21. Ch. iv. 19. James iv. 15.—^a Acts xiv. 27. 2 Cor. ii. 12. Col. iv. 8. Rev. iii. 8.—^a Acts xix. 9.—^a Acts xix. 22. Ch. iv. 17.—^a Rom. xvi. 21. Phil. ii. 20. 22. 1 Thess. iii. 2.—^a 1 Tim. i. 12.—^a Acts xv. 83.—^a Ch. i. 12. iii. 5.—^a Matt. xxiv. 42. xxv. 13. 1 Thess. v. 6. 1 Pet. v. 8.—^a Ch. xv. 1. Phil. i. 27. iv. 1. 1 Thess.

allow, in opposition to the subscription at the end of this epistle that states it to have been written from Philippi, that it was written from Ephesus. Though Macedonia was not in the direct way from Ephesus to Corinth, yet the apostle intended to make it in his way. And it was because it was not in the direct road, but lay at the upper end of the *Ægean* sea, and very far out of his direct line, that he says, *I do pass through Macedonia*—I have purposed to go thither before I go to Corinth.

Verse 6. *Yea, and winter with you*] He purposed to stay till Pentecost at Ephesus; after that to go to Macedonia, and probably to spend the summer there; and come in the autumn to Corinth, and there spend the winter.

That ye may bring me on my journey] That ye may furnish me with the means of travelling. It appears that, in most cases, the different churches paid his expenses to other churches; where this was not done then he laboured at his business to acquire the means of travelling.

Verse 7. *I will not see you now by the way*] From Ephesus to Corinth was merely across the *Ægean* Sea, and comparatively a short passage.

Verse 8. *I will tarry at Ephesus*] And it is very probable that he did so; and that all these journeys were taken as he himself had projected. See on ver. 5.

Verse 9. *A great door and effectual is opened*] *A great and energetic door is opened to me*; that is, God has made a grand opening to me in those parts, which I perceive will require much labour; and besides, I shall have many adversaries to oppose me.

Verse 10. *Now, if Timotheus come*] Of Timothy we have heard before, chap. iv. 17. And we learn, from Acts xix. 22, that Paul sent him with *Erastus* from Ephesus to Macedonia. It is evident, therefore, in opposition to the very exceptionable subscription at the end of this epistle, that the epistle itself was not sent by Timothy, as there stated.

That he may be with you without fear] That he may be treated well, and not perplexed and harassed with your divisions and jealousies; for *he worketh the work of the Lord*—he is divinely appointed, as I also am.

Verse 11. *Let no man—despise him*] Let none pretend to say that he has not full authority from God to do the work of an evangelist.

But conduct him forth in peace] I believe that this clause should be translated and pointed thus: *accompany him upon his journey, that he may come unto me in peace (in safety)*, as the word is used in Mark v. 84; and Luke xii. 50.

For I look for him with the brethren] This clause should not be understood as if Paul was expecting certain brethren with Timothy; but it was the brethren that were with Paul that were looking for him; *I, with the brethren, am looking for him*.

Verse 12. *As touching our brother Apollos*] It appears from this that the brethren, of whom the apostle speaks in the preceding verse, were then with him at Ephesus; *I, with the brethren, greatly desired him to come*.

But his will was not at all to come] As there had been a faction set up in the name of Apollos at Corinth, he probably thought it not prudent to go thither at this time, lest his presence might be the means of giving it either strength or countenance.

13 ^aWatch ye, ^astand fast in the faith, quit you like men, ^abe strong.

14 ^aLet all your things be done with charity.

15 I beseech you, brethren, (ye know ^athe house of Stephanas, that it is ^athe first-fruits of Achaia, and that they have addicted themselves to ^athe ministry of the saints,)

16 ^aThat ye submit yourselves unto such, and to every one that helpeth with us, and ^alaboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: ^afor that which was lacking on your part they have supplied.

18 ^aFor they have refreshed my spirit and yours: therefore ^aacknowledge ye them that are such.

iii. 8. 2 Thess. ii. 15.—^a Eph. vi. 10. Col. i. 11.—^a Ch. xiv. 1. 1 Pet. iv. 8.—^a Ch. i. 16.—^a Rom. xvi. 5.—^a 2 Cor. viii. 4. ix. 1. Heb. vi. 10.—^a Heb. xiii. 17.—^a Heb. vi. 10.—^a 2 Cor. xi. 9. Phil. ii. 30. Philem. 13.—^a Col. iv. 8.—^a 1 Thess. v. 12. Phil. ii. 29.

Verse 13. *Watch ye*] You have many enemies; be continually on your guard; be always circumspect:—1. Watch against evil; 2. Watch for opportunities to receive good; 3. Watch for opportunities to do good; 4. Watch over each other in love; 5. Watch, that none may draw you aside from the belief and unity of the gospel.

Stand fast in the faith] Hold in conscientious credence what you have already received as the truth of God; for it is the gospel by which ye shall be saved, and by which ye are now put into a state of salvation, see chap. xv. 1, 2.

Quit you like men] Be not like children tossed to and fro with every wind of doctrine; let your understanding receive the truth; let your judgment determine on the absolute necessity of retaining it; and give up life rather than give up the testimony of God.

Be strong] Put forth all the vigour and energy which God has given you in maintaining and propagating the truth, and your spiritual strength will increase by usage. The terms in this verse are all military.

Verse 14. *Let all your things be done with charity*] Let love to God, to man, and to one another, be the motive of all your conduct.

Verse 16. *That ye submit yourselves unto such*] That ye have due regard to them, and consider them as especial instruments in the hand of God for countenancing and carrying on His great work. The submission here recommended does not imply obedience, but kind and courteous demeanour.

Verse 17. *I am glad of the coming of Stephanas, &c.*] It was by these that the Corinthians had sent that letter to the apostle, to answer which was a main part of the design of St. Paul in this epistle.

Fortunatus] This man is supposed to have survived St. Paul; and to be the same mentioned by Clement in his Epistle to the Corinthians, sect. 59, as the bearer of that epistle from Clement at Rome to the Christians at Corinth.

For that which was lacking on your part] This may either refer to additional communications besides those contained in the letter which the Corinthians sent to the apostle, or to some contributions on their part for the support of the apostle in his peregrinations and labours.

Verse 18. *They have refreshed my spirit and yours*] They have been a means of contributing greatly to my comfort; and what contributes to my comfort must increase yours.

Therefore acknowledge ye them] Pay them particular respect, and let all be held in esteem in proportion to their work and usefulness.

Verse 19. *The churches of Asia salute you*] i.e., The churches in Asia Minor. Ephesus was in this Asia, and it is clear from this that the apostle was not at Philippi; had he been at Philippi, as the subscription states, he would have said, *The churches of Macedonia, not the churches of Asia, salute you*.

Aquila and Priscilla] Of these eminent persons we have heard before, see Acts xviii. 2, 18, 26; and Rom. xvi. 3.

With the church that is in their house] That is, the company of believers who generally worshipped there. There were no churches or chapels built at that time; and the assemblies of Christians were necessarily held in private houses. It appears that Aquila and Priscilla devoted their house to this purpose. The house of Philemon was of the

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, ^a with the church that is in their house.

20 All the brethren greet you. ^b Greet ye one another with an holy kiss.

21 ^c The salutation of *me* Paul with mine own hand.

^a Rom. xvi. 5, 15. Philem. 2.—^b Rom. xvi. 16.—
^c Col. iv. 18. 2 Thess. iii. 17.

same kind; Philem., ver. 2. So was likewise the house of *Nymphas*, Col. iv. 15. See the note on Rom. xvi. 5.

Verse 20. *With an holy kiss.*] The ancient patriarchs, and the Jews in general, were accustomed to *kiss each other* whenever they met; and this was a token of *friendship* and *peace* with them, as *shaking of hands* is with us. The primitive Christians naturally followed this example of the Jews.

Verse 21. *The salutation of me Paul with mine own hand.*] It is very likely that the apostle wrote this and the following verses with his own hand. The rest, though *dictated* by him, was *written* by an amanuensis.

Verse 22. *If any man love not the Lord Jesus*] This is not said in the way of a *wish* or *imprecation*, but as a *prediction* of what would certainly come upon them if they did not repent, and of what *did* come on them because they did not repent, but continued to *hate* and *execrate* the Lord Jesus; and of what *still lies upon them*, because they continue to *hate* and *execrate* the Redeemer of the world.

Anathema, Maran-atha.] "Let him be accursed; our Lord cometh." I cannot see the reason why these words were left *untranslated*. The former is Greek, and has been

22 If any man ^d love not the Lord Jesus Christ, ^e let him be Anathema, ^f Maran-atha.

23 ^g The grace of our Lord Jesus Christ be with you.

24 My love be with you all in Christ Jesus. Amen.

The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

^d Eph. vi. 24.—^e Gal. i. 8, 9.—^f Jude 14, 15.—^g Rom. xvi. 20.

already explained; the latter is Syriac, *our Lord is coming*; i. e., to execute the judgment denounced. Does not the apostle refer to the last verse in the Bible? *Lest I come and smite the land with a curse*? And does he not intimate that the Lord *was* coming to smite the Jewish land with that curse?

Verse 23. *The grace of our Lord Jesus*] May the favour, influence, mercy, and salvation procured by Jesus Christ, be *with you*—prevail amongst you, rule in you, and be exhibited by you, in your life and conversation! Amen.

Verse 24. *My love be with you all in Christ Jesus.*] The pronoun *my*, is wanting in the *Codex Alexandrinus*, and in an excellent MS. in the Vatican, written about the eleventh century. This will help us to a better sense, for it either says, *May love prevail among you*! or, supplying the word God, as in 2 Cor. xiii. 14, *The love of God be with you*! This gives a sound sense; for the *love of God* is as much a *principle of light, life, and salvation*, as the *grace of Christ*. Amen.] So be it: but this word is wanting in most MSS. of repute, and certainly was not written by the apostle.

PREFACE TO THE SECOND EPISTLE

TO THE

CORINTHIANS.

IT is a general opinion among learned men that this Epistle was written *about a year after the former*: and this seems to be supported by the words, chap. ix. 2: *Achaia was ready a year ago*; for the apostle having given instructions for that collection, to which he refers in these words at the close of the preceding epistle, they would not have had the *forwardness* there mentioned till a year had elapsed. As the apostle had purposed to stay at Ephesus till *Pentecost*, 1 Cor. xvi. 8; and he staid some time in Asia after his purpose to leave Ephesus and go to Macedonia, Acts ix. 21, 22; and yet making here his apology for not *wintering* in Corinth, as he thought to do, 1 Cor. xvi. 6; this epistle must have been written *after* the winter, and consequently when a *new year* was begun. It therefore seems to have been written after his *second* coming to Macedonia, mentioned Acts xx. 3. For, (1.) it was written after he had been at *Troas*, and had left that place to return to Macedonia: now that was at his *second* going thither, see chap. ii. 12. (2.) It was written when Timothy was with him: now, when he left *Ephesus* to go into *Macedonia*, Timothy went not *with* him, but was sent *before* him, Acts xix. 22; but at his *second* going through *Macedonia*, Timothy *was with him*, Acts xx. 4. (3.) He speaks of some *Macedonians* who were likely to accompany him, chap. ix. 4. Now, at his *second* going from *Macedonia*, there accompanied him *Aristarchus*, *Secundus*, and *Gaius* of *Thessalonica*, the metropolis of Macedonia, Acts xx. 4. (4.) The postscript says that this epistle was written from *Philippi*, where Paul was till the days of unleavened bread, Acts xx. 6; it therefore seems to have been sent from thence to them by *Titus*, and some *other person*, not long before St. Paul's coming to them; which he speaks of as *instant*, chap. xiii. 1; and that which he was *now ready to do*, chap. xii. 14; and *did*, according to Dr. Lightfoot, in his journey from *Philippi* to *Troas*; he sailing *about* from *Philippi* to Corinth, to make good his promise; whilst the rest that were with him, Acts xx. 4, went *directly the next cut* to *Troas*, and there waited for him.

That the first Epistle had produced powerful effects among the Corinthians is evident from what the apostle mentions in this. Titus had met him in Macedonia, and told him of the reformation produced by this epistle, see chap. vii. 5; that the church had excommunicated the incestuous man; that the epistle had overwhelmed them with great distress; had led them to a close examination of their conduct and state; and had filled them with respect and affection for their apostle, &c. Hearing this, St. Paul wrote this second epistle, to comfort, to commend them, and to complete the work which he had begun, by causing them to finish the contribution for the poor saints at Jerusalem; and also to vindicate his own apostolic character, and to unmask the *pretended apostle*, who had led them so long astray.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

CHAPTER I

St. Paul encourages them to trust in God in all adversities, from a consideration of the support which he had granted them already in times of afflictions: and expresses his strong confidence of their fidelity, 1-7. Mentions the heavy tribulation which he had passed through in Asia; as also his deliverance, 8-11. Shows in what the exultation of a genuine Christian consists, 12. Appeals to their own knowledge of the truth of the things which he wrote to them, 13, 14. Mentions his purpose of visiting them; and how sincere he was in forming it; and the reason why he did not come, as he had purposed, 15-24.

PAUL, ^aan apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the Church of God, which is at Corinth; ^bwith all the saints which are in all Achaia: 2 ^cGrace be to you and peace from God our Father, and from the Lord Jesus Christ.

3 ^dBlessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that

^a1 Cor. i. 1. Eph. i. 1. Col. i. 1. 1 Tim. i. 1. 2 Tim. i. 1.—^bPhil. i. 1. Col. i. 2.—^cRom. i. 7. 1 Cor. i. 3. Gal. i. 3. Phil. i. 2. Col. i. 2. 1 Thess. i. 1. 2 Thess. i. 2. Philem. 3.—^dEph. i. 3.

Verse 1. *Paul, an apostle*] Paul, commissioned immediately by Jesus Christ Himself, according to the will of God, to preach the gospel to the Gentiles.

In all Achaia] The whole of the Peloponnesus, or that country separated from the main land by the Isthmus of Corinth. From this we may learn that this epistle was not only sent to the church at Corinth, but to all the churches in that country.

Verse 2. *Grace be to you and peace*] See Rom. i. 7.

Verse 3. *Blessed be God*] Let God have universal and eternal praise: 1. Because he is the Father of our Lord Jesus Christ, who is the gift of his endless love to man, John i. 16. 2. Because he is the Father of mercies, the source whence all mercy flows, whether it respect the body or the soul, time or eternity; the source of tender mercy; for so the word implies. And, 3. Because he is the God of all comfort—the Fountain whence all consolation, happiness, and bliss flow to angels and to men.

Verse 4. *Who comforteth us*] Never leaving us a prey to anxiety, carking care, persecution, or temptation; but, by the comforts of his Spirit, bearing us up in, through, and above, all our trials and difficulties.

That we may be able to comfort them] Even spiritual comforts are not given us for our use alone; they, like all the gifts of God, are given that they may be distributed, or become the instruments of help to others. A minister's trials and comforts are permitted and sent for the benefit of the church.

Verse 5. *The sufferings of Christ*] Suffering endured for the cause of Christ; such as persecutions, hardships, and privations of different kinds.

Our consolation also aboundeth] We stood as well, as

we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as ^ethe sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, ^fit is for your consolation and salvation, which ^gis effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, ^hit is for your consolation and salvation.

1 Pet. i. 3.—^eActs ix. 4. Ch. iv. 10. Col. i. 24.—^fCh. iv. 15.—^gOr, is wrought.

firmly, and as easily, in the heaviest trial, as in the lightest; because the consolation was always proportioned to the trial and difficulty. Is it not as easy for a man to lift one hundred pounds' weight, as it is for an infant to lift a few ounces? The proportion of strength destroys the comparative difficulty.

Verse 6. *Which is effectual*] There is a strange and unusual variation in the MSS. and Versions in this passage. Perhaps the whole should be read thus: *For, if we be afflicted, it is for your encouragement and salvation; and if we be comforted, it is also for your encouragement, which exerted itself by enduring the same sufferings which we also suffer.*

This transposition of the middle and last clauses is authorised by the best MSS. and Versions.

Verse 7. *And our hope of you is steadfast*] We have no doubt of your continuing in the truth; because we see that you have such a full, experimental knowledge of it, that no sufferings or persecutions can turn you aside. And we are sure that, as ye suffer, so shall ye rejoice.

Verse 8. *Our trouble which came to us in Asia*] To what part of his history the apostle refers we know not.

We were pressed out of measure, above strength] The original is exceedingly emphatic: we were weighed down beyond what is credible, even beyond what any natural strength could support. There is no part of St. Paul's history known to us which can justify these strong expressions except his being stoned at Lystra; if this be not what is here intended, the facts to which he refers are not on record.

Verse 9. *We had the sentence of death in ourselves*] The tribulation was so violent and overwhelming, that he had no hope of escaping death.

That we should not trust in ourselves] The tribulation

7 And our hope of you *is* steadfast, knowing, that *as* ye are partakers of the sufferings, so *shall* ye be also of the consolation.

8 For we would not, brethren, have you ignorant of *our* trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life:

9 But we had the *sentence* of death in ourselves, that we should *not* trust in ourselves, but in God which raiseth the dead:

10 * Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us*;

11 Ye also *helping* together by prayer for us, that *for* the gift *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf.

* Rom. viii. 17. 2 Tim. ii. 12.—*b* Acts xix. 23. 1 Cor. xv. 32. xiv. 9.—*c* Or, *answer*.—*d* Jer. xvii. 5, 7.—*e* 2 Pet. ii. 9.—*f* Rom. xv. 30. Phil. i. 19. Philem. 22.—*g* Ch. iv. 15.—*h* Ch. ii. 17. iv. 2.—*i* 1 Cor.

was of such a nature as to take away all expectation of help but from God alone.

But in God which raiseth the dead] This is very like the business at Lystra; and would be sufficient to fix the apostle's reference to that fact could the *time* and other circumstances serve.

Verse 10. *Who delivered us from so great a death*] For the circumstances were such that no human power could avail.

Will yet deliver us] Having had such a signal evidence of his interposition already, we will confide in Him with an unshaken confidence that He will continue to support and deliver.

Verse 11. *Ye also helping together by prayer*] Even an apostle felt the prayers of the Church of God necessary for his comfort and support.

The gift bestowed—by the means of many persons] The blessings communicated by means of their prayers.

Thanks may be given by many] Thus, the prayers of many obtain the gift; and the thanksgivings of many acknowledge the mercy.

The gift, which the apostle mentions, was his deliverance from the dangers and deaths to which he was exposed.

Verse 12. *For our rejoicing is this*] Our boasting, exultation, subject of glorying.

The testimony of our conscience] That testimony or witness which conscience, under the light and influence of the Spirit of God, renders to the soul of its state, sincerity, safety, &c.

In simplicity] Having one end in view, having no sinister purpose, no bye end to answer.

And godly sincerity] The sincerity of God: that is, such a sincerity as comes from his work in the soul. It here signifies such *simplicity of intention*, and *purity of affection*, as can stand the test of the light of God shining upon it, without the discovery being made of a single blemish or flaw.

Not with fleshly wisdom] The cunning and duplicity of man, who is uninfluenced by the Spirit of God, and has his secular interest, ease, profit, pleasure, and worldly honour in view.

But by the grace of God] Which alone can produce the simplicity and godly sincerity before mentioned, and inspire the wisdom that comes from above.

We have had our conversation] We have conducted ourselves. The word properly refers to the whole tenor of a man's life—all that he does, says, and intends; and the object or end he has in view, and in reference to which he speaks, acts, and thinks; and is so used by the best Greek writers. The word *conversation* is not an unapt Latinism for the Greek term, as *conversatio* comes from *con*, together, and *verto*, I turn; and is used by the *Latins* in precisely the same sense as the other is by the *Greeks*, signifying the whole of a man's conduct, the tenor and practice of his life.

In the world] Both among Jews and Gentiles have we always acted as seeing Him who is invisible.

More abundantly to you-ward] That is, We have given the fullest proof of this in our conduct towards you.

Verse 13. *Than what ye read*] Viz., In the first epistle which he had sent them.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and *godly* sincerity, *not* with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, *that* we are your rejoicing, even as *ye* also *are* ours in the day of the Lord Jesus.

15 And in this confidence *I* was minded to come unto you before, that ye might have a *second* benefit;

16 And to pass by you into Macedonia, and *to* come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

ii. 4, 13.—*j* Ch. v. 12.—*k* Phil. ii. 16. iv. 1. 1 Thess. ii. 19, 20.—*l* 1 Cor. iv. 19.—*m* Rom. i. 11.—*n* Or, *grace*.—*o* 1 Cor. xvi. 5, 6.

Or acknowledge] To be the truth of God; and which he hoped they would continue to acknowledge, and not permit themselves to be turned aside from the hope of the gospel.

Verse 14. *Have acknowledged us in part*] The Greek may signify here, not *in part*, but *some of you*; and it is evident, from the distracted state of the Corinthians, and the opposition raised there against the apostle, that it was only a *part* of them that did acknowledge him, and receive and profit by his epistles and advice.

We are your rejoicing, &c.] You boast of us as the ministers of Christ through whom ye have believed; as we boast of you as genuine converts to the Christian faith, and worthy members of the Church of God.

Verse 15. *And in this confidence*] Under the conviction or persuasion that this is the case; that ye exult in us as we do in you;

I was minded] I had purposed to come to you before, as he had intimated, 1 Cor. xvi. 5: for he had intended to call on them in his way from Macedonia, but this purpose he did not fulfil; and he gives the reason, ver. 23.

A second benefit] He had been with them *once*, and they had received an especial blessing in having the seed of life sown among them by the preaching of the gospel; and he had purposed to visit them again that they might have a second blessing, in having that seed watered.

Verse 16. *To pass by you into Macedonia*] He had purposed to go to Macedonia first, and then from Macedonia return to them, and probably winter in Corinth. Therefore we must understand by you, as implying that he would sail up the *Ægean* Sea, leaving Corinth to the west; though he might have taken it in his way, and have gone by land through Greece up to Macedonia.

Verse 17. *Did I use lightness?*] When I formed this purpose, was it without due consideration? and did I abandon it through fickleness of mind?

That with me there should be yea, &c.] That I should act as carnal men, who change their purposes, and falsify their engagements, according as may seem best to their secular interest?

Verse 18. *But as God is true*] Setting the God of truth before my eyes, I could not act in this way: and as sure as He is true, so surely were my purposes sincere; and it was only my uncertainty about your state that induced me to postpone my visit.

Verse 19. *For the Son of God, &c.*] If I could have changed my purpose through carnal or secular interest, then I must have had the same interest in view when I first preached the gospel to you, with Silvanus and Timotheus.

Verse 20. *For all the promises of God*] Had we been light, fickle, worldly-minded persons; persons who could only be bound by our engagements as far as comported with our secular interest, would God have confirmed our testimony among you? Did we not lay before you the promises of God? And did not God fulfil those promises by us—by our instrumentality, to your salvation and his own glory? God is true; therefore every promise of God is true; and consequently each must have its due fulfilment. God will not make use of *trifling*, worldly men, as the instruments by which he will fulfil his promises; but he has fulfilled them

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose ^aaccording to the flesh, that with me there should be yea, yea, and nay, nay?

18 But as God ^bis true, our ^bword toward you was not yea and nay.

19 For ^cthe Son of God, Jesus Christ, who was preached among you by us, *even* by me, and Silvanus, and Timotheus, was not yea and nay, ^dbut in him was yea.

20 ^eFor all the promises of God in him are yea,

^aCh. x. 2.—^bOr, *preaching*.—^cMark i. 1. Luke i. 35. Acts ix. 20.—^dHeb. xiii. 8.—^eRom. xv. 8, 9.—^f1 John ii. 20, 27.—^gEph. i. 13. iv. 30. 2 Tim. ii. 19. Rev. ii. 17.—^hCh. v. 5. Eph. i. 14.—

by us; therefore we are just and spiritual men, else God would not have used us.

From what the apostle says here, and the serious and solemn manner in which he vindicates himself, it appears that his enemies at Corinth had made a handle of his not coming to Corinth, according to his proposal, to defame his character, and to depreciate his ministry; but he makes use of it as a means of exalting the *truth* and *mercy* of God through Christ Jesus; and of showing that the promises of God not only come by *him*, but are fulfilled *through* him.

Verse 21. *Now he which stablisheth us with you*] It is God that has brought both us and you to this sure state of salvation through Christ; and he has *anointed* us, giving us the extraordinary influences of the Holy Ghost, that we might be able effectually to administer this gospel to your salvation.

Verse 22. *Who hath also sealed us*] Not only deeply *impressed* His *truth* and *image* upon our hearts; but, by miraculous gifts of the Holy Spirit, attested the truth of our extraordinary *unction* or calling to the ministry.

And given the earnest of the Spirit] The word properly signifies an *earnest* of something promised; a *part* of the *price* agreed for between a *buyer* and *seller*, by giving and receiving of which the bargain was ratified; or a *deposit*, which was to be restored when the thing promised was given. From the use of the term in *Genesis* xxxviii. 17, 18, 20, which the apostle puts here in Greek letters, we may at once see his meaning above, and in Eph. i. 14; the Holy Spirit being an *earnest* in the heart, and an *earnest* of the *promised inheritance* means a security given in hand for the fulfilment of all God's promises relative to grace and eternal life. We may learn from this, that eternal life will be given in the great day to all who can *produce* the *pledge*. He who is found *then* with the earnest of God's Spirit in his heart, shall not only be saved from death, but have that eternal life of

and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and ^fhath anointed us, *is* God;

22 Who ^ghath also sealed us, and ^hgiven the earnest of the Spirit in our hearts.

23 Moreover, ⁱI call God for a record upon my soul, ^jthat to spare you I came not as yet unto Corinth.

24 Not for ^kthat we have dominion over your faith, but are helpers of your joy: for ^lby faith ye stand.

ⁱRom. i. 9. Ch. xi. 31. Gal. i. 20. Phil. i. 8.—^j1 Cor. iv. 21. Ch. ii. 3. xii. 20. xiii. 2, 10.—^k1 Cor. iii. 5. 1 Pet. v. 3.—^lRom. xi. 20. 1 Cor. xv. 1.

which it is the *pledge*, the *earnest*, and the *evidence*. Without this there can be no glory.

Verse 23. *I call God for a record upon my soul*] The apostle here resumes the subject which he left, ver. 16, and in the most solemn manner calls God to *witness*, and consequently to punish, if he asserted anything *false*, that it was through tenderness to them that he did not visit Corinth at the time proposed. As there were so many scandals among them, the apostle had reason to believe that he should be obliged to use the severe and authoritative part of his function in the *excommunication* of those who had sinned, and delivering them over to Satan for the destruction of the flesh, &c.; but to give them space to amend, and to see what effect his epistle might produce (not having heard as yet from them), he purposed to delay his coming. [The passage may be read: I call God to witness *against* my soul, a very solemn adjuration.]

Verse 24. *Not for that we have dominion over your faith*] I will not come to exercise my apostolical authority in punishing them who have acted sinfully and disorderly; for this would be to several of you a cause of distress, the delinquents being friends and relatives; but I hope to come to promote your *joy*, to increase your spiritual happiness, by watering the seed which I have already sowed. This I think to be the meaning of the apostle. The *faith* which they had already received was preached by the apostles; and, therefore, in a certain sense, according to our meaning of the term, they had a right to propound to them the *articles* which they ought to believe; and to forbid them, in the most solemn manner, to believe anything else as *Christianity* which was opposed to those articles. In that sense *they* had *dominion* over *their* faith; and this dominion was essential to them as apostles.

For by faith ye stand.] You believe not in us, but in God. We have prescribed to you, on his authority, what you are to believe; you received the gospel as coming from *Him*, and ye stand in and by that faith.

CHAPTER II.

The apostle further explains the reasons why he did not pay his intended visit to the Corinthians, 1. And why he wrote to them in the manner he did, 2-5. He exhorts them also to forgive the incestuous person, who had become a true penitent; and therefore he had forgiven him in the name of Christ, 6-11. He mentions the disappointment he felt when he came to Troas in not meeting with Titus, from whom he expected to have heard an account of the state of the Corinthian Church, 12, 13. Gives thanks to God for the great success he had in preaching the gospel, so that the influence of the name of Christ was felt in every place, 14. Shows that the gospel is a savour of life to them that believe, and of death to them that believe not, 15-16. And that he and his brethren preached the pure, unadulterated doctrine of God among the people, 17.

BUT I determined this with myself, *that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, ^b I should have sorrow from them of whom I ought to rejoice; ^c having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; ^d not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But, ^e if any have caused grief, he hath not ^f grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man is this ^g punishment, which was *inflicted* ^h of many.

7 ⁱ So that contrariwise ye *ought* rather to forgive

*Ch. i. 23. xii. 20, 21. xiii. 10.—^b Ch. xii. 21.—^c Ch. vii. 16. viii. 22. Gal. v. 10.—^d Ch. vii. 8, 9, 12.—^e 1 Cor. v. 1.—^f Gal. iv. 12.—^g Or, *censure*.—^h 1 Cor. v. 4, 5. 1 Tim. v. 20.—ⁱ Gal. vi. 1.—Ch.

Verse 1. *But I determined this*] The apostle continues to give farther reasons why he did not visit them at the proposed time. Because of the scandals that were among them he could not see them comfortably; and therefore he determined not to see them at all till he had reason to believe that those evils were put away.

Verse 2. *For if I make you sorry*] Should he have come and used his apostolical authority, in inflicting punishment upon the transgressors, this would have been a common cause of distress. And though he might expect that the sound part of the church would be a cause of consolation to him, yet, as all would be overwhelmed with trouble at the punishment of the transgressors, he could not rejoice to see those whom he loved in distress.

Verse 3. *And I wrote this same unto you*] This I particularly marked in my first epistle to you; earnestly desiring your reformation lest, if I came before this had taken place, I must have come with a rod, and have inflicted punishment on the transgressors.

My joy is the joy of you all.] I know that ye wish my comfort as much as I wish yours.

Verse 4. *For out of much affliction, &c.*] It is very likely that the apostle's enemies had represented him as a harsh, austere, authoritative man; who was better pleased with inflicting wounds than in healing them. But he vindicates himself from this charge by solemnly asserting that this was the most painful part of his office; and that the writing of his first epistle to them cost him much affliction and anguish of heart, and many tears.

Verse 5. *But if any have caused grief*] Here he seems to refer particularly to the case of the incestuous person.

Grieved me, but in part] I cannot help thinking that the expressions which we render in part, and which the apostle uses so frequently in these epistles, are to be referred to the people. A part of them had acknowledged the apostle, chap. i. 14; and here, a part of them had given him the cause of grief; and therefore he immediately adds, *that I may not overcharge you all*: as only a part of you has put me to pain (viz., the transgressor, and those who had taken his part), it would be unreasonable that I should load you all with the blame which attaches to that party alone. [Of the many renderings of this obscure passage, the following seems most probable: If any have caused grief he hath grieved not me, but more or less (that I be not too heavy upon him), all of you.]

Verse 6. *Sufficient to such a man is this punishment*] That is, the man has already suffered sufficiently. Here he gives a proof of his parental tenderness towards this great transgressor.

Verse 8. *That ye would confirm your love toward him.*] Now that he has repented, I beseech you to confirm, to ratify, by a public act of the Church, your love to him; give him the fullest proof that you do love him, by forgiving him and restoring him to his place in the Church.

Verse 9. *For to this end also did I write*] I have written this also, the advices and commands which I now give you,

him, and comfort him, lest perhaps such an one should be swallowed up with over-much sorrow.

8 Wherefore I beseech you that ye would confirm your love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be ¹ obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave it, for your sakes *forgave* I it ^k in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, ^l when I came to Troas to *preach* Christ's gospel, and ^m a door was opened unto me of the Lord,

13 ⁿ I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now, thanks be unto God, which always causeth

vii. 15. x. 6.—^k Or, in the sight.—^l Acts xvi. 8. xx. 6.—^m 1 Cor. xvi. 9.—ⁿ Ch. viii. 5, 6.

that I might know whether ye be obedient in all things. [The verb refers rather to his former epistle.]

Verse 10. *To whom ye forgive any thing*] Here he farther shows them that his sole object in the punishment inflicted on the transgressor was his amendment; and therefore promises to ratify, in the name and authority of Christ, the free pardon which he exhorts them to dispense.

In the person of Christ] As I believe Christ acts towards his penitent soul, so do I.

Verse 11. *Lest Satan should get an advantage*] If the man who has given sufficient proof of the sincerity of his repentance be not restored, he may be overwhelmed with sorrow, and sink into despair; and then the discipline of the church will be represented, not as emendatory, but as leading to destruction.

Verse 13. *I had no rest in my spirit*] I was so concerned for you, through the love I bear you, that I was greatly distressed because I did not find Titus returned to give me an account of your state.

But taking my leave of them] I went thence into Macedonia, expecting to find him there; and either he did come, and gave me a joyous account of your state.

Verse 14. *Now, thanks be unto God*] His coming dispelled all my fears, and was the cause of the highest satisfaction to my mind; and filled my heart with gratitude to God, who is the Author of all good, and who *always* causes us to triumph in Christ; not only gives us the victory, but such a victory as involves the total ruin of our enemies; and gives us cause of triumphing in him, through whom we have obtained this victory.

A triumph among the Romans, to which the apostle here alludes, was a public and solemn honour conferred by them on a victorious general, by allowing him a magnificent procession through the city.

During the celebration of a triumph all the temples were opened, and every altar smoked with offerings and incense.

St. Paul had now a triumph (but of a widely different kind); his triumph was in Christ, and to Christ he gives all the glory; his sacrifice was that of thanksgiving to his Lord; and the incense offered on the occasion caused the savour of the knowledge of Christ to be manifested in every place. As the smoke of the victims and incense offered on such an occasion would fill the whole city with their perfume, so the odour of the name and doctrine of Christ filled the whole of Corinth and the neighbouring regions; and the apostles appeared as triumphing in and through Christ, over devils, idols, superstition, ignorance, and vice, wherever they came.

Verse 15. *For we are unto God a sweet savour of Christ*] The apostle still alludes to the case of a triumph; the conqueror always represented the person of Jupiter; as even the heathens supposed that God alone could give the victory; and as the punishment of death was inflicted on some of the captives, who had often rebelled and broken leagues and covenants; so others were spared, made tributaries, and often became allies. Alluding to this, the apostle says: We are a sweet savour to God—we have fulfilled his will in faith—

us to triumph in Christ; and maketh manifest ^a the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, ^b in them that are saved, and ^c in them that perish:

16 ^d To the one we are the savour of death unto

^a Cant. i. 3.—^b 1 Cor. i. 18.—^c Ch. iv. 3.—^d Luke ii. 34. John ix. 89. 1 Pet. ii. 7, 8.—^e 1 Cor. xv. 10. Ch. iii. 5, 6.—^f Or, deal deceit.

fully proclaiming the gospel, and fighting against sin. And as he has determined that those who *believe* shall be saved, and those who *believe not* shall *perish*, we are equally acceptable to him though we unsuccessfully preach the gospel to some who obstinately reject it, and so *perish*, as we are in preaching to others who believe, and are *saved*.

Verse 16. *To the one we are the savour of death unto death.* The apostle's meaning is plain: those who believe and receive the gospel are saved; those who reject it, perish. For how can they escape who neglect so great a salvation? The sun which nourishes the tree that is planted in a good soil, decomposes and destroys it if plucked up and laid on the surface.

That the *saved*, and they that *perish*, mean those who receive and obey the gospel, and those who reject it and live and die in sin, needs no proof. No other kinds of *reprobate* and *elect*, in reference to the *eternal world*, are known in the Book of God, though they abound in the books of men.

Who is sufficient for these things? Is it the false apostle that has been labouring to *pervert* you? Or, is it the men to whom God has given an extraordinary commission, and sealed it by the miraculous gifts of the Holy Ghost? That this is the apostle's meaning is evident from the following verse.

death; and to the other the savour of life unto life. And ^e who is sufficient for these things?

17 For we are not as many, which ^f corrupt ^g the word of God; but as ^h of sincerity, but as of God, in the sight of God, speak we ⁱ in Christ.

fully with.—^a Ch. iv. 2. xi. 13. 2 Pet. ii. 3.—^b Ch. i. 12. iv. 2.—^c Or, of.

Verse 17. *For we are not as many, which corrupt the word of God.* God has made us sufficient for these things by giving us his own pure doctrine, the ministry of reconciliation, which we conscientiously preserve and preach; and we act, not like many among you, who, having received that doctrine, corrupt it; mingling with it their own inventions, and explaining away its force and influence, so as to accommodate it to men of carnal minds.

The word which we render *corrupt*, signifies acting like an unprincipled vintner; for this class of men have ever been notorious for adulterating their wines, mixing them with liquors of no worth, that thereby they might increase their quantity; and thus the mixture was sold for the same price as the pure wine.

But as of sincerity] See the note on chap. i., ver. 12. We receive the doctrine pure from God; we keep it pure, and deliver it in its purity to mankind. For we speak in Christ—in the things of his gospel, as being in the sight of God—our whole souls and all their motives being known to him. As the unprincipled vintner knows that he adulterates the wine, his conscience testifying this; so we know that we deliver the sincere truth of God, our conscience witnessing that we deliver it to you, as we receive it, by the inspiration of the Spirit of truth.

CHAPTER III.

The apostle shows, in opposition to his detractors, that the faith and salvation of the Corinthians were a sufficient testimony of his divine mission; that he needed no letters of recommendation, the Christian converts at Corinth being a manifest proof that he was an apostle of Christ, 1-3. He extols the Christian ministry, as being infinitely more excellent than that of Moses, 4-12. Compares the different modes of announcing the truth under the law and under the gospel: in the former it was obscurely delivered; and the veil of darkness, typified by the veil which Moses wore, is still on the hearts of the Jews; but when they turn to Christ this veil shall be taken away, 13-16. On the contrary, the gospel dispensation is spiritual; leads to the nearest views of heavenly things; and those who receive it are changed into the glorious likeness of God by the agency of his Spirit, 17, 18.

DO ^a we begin again to commend ourselves? or need we, as some others, ^b epistles of commendation to you, or letters of commendation from you?

2 ^c Ye are our epistle written in our hearts, known and read of all men:

3 Forasmuch as ye are manifestly declared to be

^a Ch. v. 12. x. 8, 12. xii. 11.—^b Acts xviii. 27.—^c 1 Cor. ix. 2. —^d 1 Cor. iii. 5.—^e Exod. xxiv. 12, xxxiv. 1.

Verse 1. *Do we begin again to commend ourselves?* By speaking thus of our sincerity, divine mission, &c., is it with a design to conciliate your esteem, or ingratiate ourselves in your affections?

Or need we—epistles of commendation] Are we so destitute of ministerial abilities and divine influence that we need, in order to be received in different churches, to have letters of recommendation? Certainly not.

Letters of commendation] Were frequent in the primitive church; and were also in use in the apostolic church, as we

the epistle of Christ ^a ministered by us; written not with ink, but with the Spirit of the living God; not ^b in tables of stone, but ^c in fleshly tables of the heart.

4 And such trust have we through Christ to God-ward:

5 ^d Not that we are sufficient of ourselves to think

^a Ps. xl. 8. Jer. xxxi. 33. Ezek. xi. 19, xxxvi. 26. Heb. viii. 10. —^b John xv. 5. Ch. ii. 16.

learn from this place. But apostles brought their own testimonials, the miraculous gifts of the Holy Spirit.

Verse 2. *Ye are our epistle.* I bear the most ardent love to you. I have no need to be put in remembrance of you by any epistles or other means; ye are written in my heart—I have the most affectionate remembrance of you.

Known and read of all men] For wherever I go I mention you; speak of your various gifts and graces; and praise your knowledge in the gospel.

Verse 3. *Manifestly declared to be the epistle of Christ.*

II. CORINTHIANS.

any thing, as of ourselves; but * our sufficiency is of God;

6 Who also hath made us able ^b ministers of ^c the new testament; not ^d of the letter, but of the spirit: for ^e the letter killeth, ^f but the spirit ^g giveth life.

7 But if ^h the ministration of death, ⁱ written and engraven in stones, was glorious, ^j so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away;

8 How shall not ^k the ministration of the Spirit be rather glorious?

9 For if the ministration of condemnation be glory, much more doth the ministration ^l of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away was glorious, much more that which remaineth is glorious.

* 1 Cor. xv. 10. Phil. ii. 13.—^b 1 Cor. iii. 5. xv. 10. Ch. v. 18. Eph. iii. 7. Col. i. 25, 29. 1 Tim. i. 11, 12. 2 Tim. i. 11.—^c Jer. xxxi. 81. Matt. xxvi. 28. Heb. viii. 6, 8.—^d Rom. ii. 27, 29. vii. 6.—^e Rom. iii. 20. iv. 15. vii. 9, 10, 11. Gal. iii. 10.—^f John vi. 63. Rom. viii. 2.—^g Or, quickeneth.—^h Rom. vii. 10.—ⁱ Exod. xxxiv. 1, 28. Deut. x. 1, &c.—^j Exod. xxxiv. 29, 30, 35.—^k Gal. iii. 5.—^l Rom. i.

Ye are in our hearts, and Christ has written you there; but yourselves are the *epistle of Christ*; the change produced in your hearts and lives, and the salvation which you have received, are as truly the work of Christ as a letter dictated and written by a man is his work.

Ministered by us] Ye are the writing, but Christ used me as the *pen*; Christ dictated, and I wrote; and the divine characters are not made with *ink*, but by the Spirit of the living God; for the gifts and graces that constitute the mind that was in Christ are produced in you by the Holy Ghost.

Not in tables of stone] Where men engrave contracts, or record events; but in *fleshy tables of the heart*—the work of salvation taking place in all your affections, appetites, and desires; working that change *within* that is so signally manifested *without*.

Verse 4. *Such trust have we*] We have the fullest conviction that God has thus accredited our ministry; and that ye are thus converted unto him, and are monuments of his mercy, and proofs of the truth of our ministry.

Verse 5. *Not that we are sufficient of ourselves*] We do not arrogate to ourselves any power to enlighten the mind or change the heart, we are only *instruments* in the hand of God. Nor was it possible for us apostles to *think*, to *invent*, such a scheme of salvation as is the gospel; and, if we even had been equal to the *invention*, how could we have *fulfilled* such *promises* as this scheme of salvation abounds with? God alone could fulfil these promises, and he fulfils only those which he makes himself. All these promises have been *amen*—ratified and fulfilled to you who have believed on Christ Jesus, according to our preaching; therefore, ye are God's workmanship; and it is only by God's *sufficiency* that we have been able to do anything.

Verse 6. *Who—hath made us able ministers*] This is a more formal answer to the question, *Who is sufficient for these things?* chap. ii. 10. God, says the apostle, has made us *able ministers*; he has made us *sufficient for these things*; for he uses the same word in both places. We apostles execute, under the divine influence, what God himself has devised. We are ministers of the new covenant; of this new dispensation of truth, light, and life, by Christ Jesus; a system which not only proves itself to have come from God, but necessarily implies that God himself, by his own Spirit, is a continual agent in it, ever bringing its mighty purposes to pass.

Not of the letter, but of the spirit] The apostle does not mean here, that he states himself to be a minister of the New Testament, in opposition to the Old; and that it is the *Old Testament* that kills, and the *New* that gives life; but that the New Testament gives the proper meaning of the Old; for the old covenant had its *letter* and its *spirit*, its *literal* and its *spiritual* meaning. The Jews rested in the letter,

12 Seeing then that we have such hope, ^a we use great ^b plainness of speech:

13 And not as Moses, ^c which put a veil over his face, that the children of Israel could not stedfastly look to ^d the end of that which is abolished:

14 But ^e their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the old testament; which *veil* is done away in Christ.

15 But even unto this day, when Moses is read, the veil is upon their heart.

16 Nevertheless, ^f when it shall turn to the Lord, ^g the veil shall be taken away.

17 Now ^h the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

18 But we all, with open face beholding ⁱ as in a glass ^j the glory of the Lord, ^k are changed into the same image from glory to glory, even as ^l by the Spirit of the Lord.

17. iii. 21.—^a Ch. vii. 4. Eph. vi. 19.—^b Or, boldness.—^c Exod. xxxiv. 33, 35.—^d Rom. x. 4. Gal. iii. 23.—^e Isa. vi. 10. Matt. xiii. 11, 14. John xii. 40. Acts xxviii. 26. Rom. xi. 7, 8, 25. Ch. iv. 4.—^f Exod. xxxiv. 34. Rom. xi. 23, 26.—^g Isa. xxxv. 7.—^h Ver. 6. 1 Cor. xv. 45.—ⁱ 1 Cor. xiii. 12.—^j Ch. iv. 4, 6. 1 Tim. i. 11.—^k Rom. viii. 21. 1 Cor. xv. 49. Col. iii. 10.—^l Or, of the Lord the Spirit.

which not only afforded no means of life, but killed, by condemning every transgressor to death. They did not look at the *spirit*; did not endeavour to find out the spiritual meaning; and therefore they rejected Christ, who was the *end of the law for justification*; and so for redemption from death to every one that believes. The new covenant set all these spiritual things at once before their eyes, and showed them the *end, object, and design of the law*; and thus the apostles who preached it were ministers of that *Spirit* which gives life.

Verse 7. *The ministration of death*] Here the apostle evidently intends the *law*. It was a ministration, or *service of death*. It was the province of the law to ascertain the duty of man; to assign his duties; to fix penalties for transgressions, &c.; and by it is the knowledge of sin. As man is prone to sin, and is continually committing it, this law was to him a continual *ministration of death*.

Yet this ministration of death was *glorious*—was full of splendour; for the apostle refers to the *thunderings*, and *lightnings*, and *luminous appearances*, which took place in the giving of the law; so that the very *body of Moses* partook of the *effulgence* in such a manner that the children of Israel could not look upon his face; and he, to hide it, was obliged to use a *veil*. All this was intended to show the excellency of that law, as an institution coming immediately from God: and the apostle gives it all its heightenings, that he may compare it to the gospel, and thereby prove that, *glorious as it was*, it had no glory that could be compared with that of the *gospel*; and that even the glory it had was a glory that was to be *done away*—to be absorbed, as the light of the stars, planets, and moon, are absorbed in the splendour of the sun.

Verse 8. *The ministration of the Spirit*] The gospel dispensation, which gives the true spiritual sense of the law.

Be rather glorious?] Forasmuch as the thing signified is of infinitely more consequence than that by which it is signified. The *thing* bread will preserve a man alive; the *word* bread can give life to nothing.

Verse 9. *The ministration of condemnation*] The law, which ascertained sin, and condemned it to just punishment.

The ministration of righteousness] The gospel, the grand business of which was to proclaim the doctrine of *justification*; and to show how God could be just, and yet the justifier of him who believeth in Jesus.

Exceed in glory] For great, glorious, and awful as the law may be, in its opposition to sin, which is a reproach to man, and a dishonour to God, and in its punishment of sin; yet it must be vastly exceeded by that system which, evidencing an equal abhorrence of sin, finds out a method to *forgive* it; to take away its *guilt* from the conscience, and remove all its infection from the soul.

Verse 10. *For even that which was made glorious*] The

law, which was exhibited for a time in great glory and splendour, partly when it was given, and partly by the splendour of God in the tabernacle and first temple; but all this *ceased* and was *done away*; was intended to give place to the *gospel*; and has actually given place to that system: so that now, in no part of the world is that law performed, even by the people who are attached to it and reject the gospel.

The glory that excelleth] The gospel dispensation, giving supereminent displays of the justice, holiness, goodness, mercy, and majesty of God.

Verse 11. *For if that which is done away, &c.*] Here is another striking difference between the law and the gospel. The former is termed that *which is counterworked and abolished*; the latter that *which continues*, which is not for a particular time, place, and people, as the law was; but for ALL times, all places, and all people. As a great, universal, and permanent GOOD vastly excels a good that is small, partial, and transitory; so does the gospel dispensation, that of the law.

Verse 12. *We use great plainness of speech*] We speak not only with all confidence, but with all imaginable plainness; keeping back nothing; disguising nothing; concealing nothing: and here we differ greatly from the Jewish doctors, and from the Gentile philosophers, who affect obscurity, and endeavour, by figures, metaphors, and allegories, to hide every thing from the vulgar.

Verse 13. *And not as Moses*] The splendour of Moses' countenance was so great that the Israelites could not bear to look upon his face, and therefore he was obliged to veil his face: this, it appears, he did typically, to represent the types and shadows by which the whole dispensation, of which he was the minister, was covered.

Verse 14. *But their minds were blinded*] By resting in the letter, shutting their eyes against the light that was granted to them, they contracted a hardness or stupidity of heart. And the veil that was on the face of Moses, which prevented the glory of his face from shining out, may be considered as emblematical of the veil of darkness and ignorance that is on their hearts, and which hinders the glory of the gospel from shining in.

Until this day remaineth the same veil] They are still ignorant of the spiritual meaning and intention of their own law, called here the old covenant.

In the reading of the Old Testament] Here is an evident allusion to the conduct of the Jews in their synagogues: when they read the law they cover their whole head with a veil, which they term the *tallith*, veil, from *talat*, to cover; and this voluntary usage of theirs, the apostle tells us, is an

emblem of the darkness of their hearts while they are employed in sacred duties.

Which veil is done away in Christ.] It is only by acknowledging Christ that the darkness is removed, and the end and spiritual meaning of the law discerned.

Verse 16. *When it shall turn to the Lord*] When the Israelitish nation shall turn to the Lord Jesus, the veil shall be taken away; the true light shall shine; and they shall see all things clearly.

There is an evident allusion here to the case of Moses, mentioned Exod. xxxiv. 34. When he came from the Lord, and spoke to the Israelites, he put the veil over his face; but when he returned to speak with the Lord, then he took off the veil. The words seem to imply: 1. That there will be a conversion of the Jews to Christianity; and, 2. That this conversion will be *en masse*; that a time will come when the whole nation of the Jews, in every place, shall turn to Christ; and then the Gentiles and the Jews make one fold, under one Shepherd and Bishop of all souls.

Verse 17. *Now the Lord is that Spirit*] In verses 6 and 8, the word *spirit* evidently signifies the gospel; so called because it points out the spiritual nature and meaning of the law; because it produces spiritual effects; and because it is especially the dispensation of the Spirit of God. Here Jesus Christ is represented as that Spirit, because he is the end of the law for justification to every one that believes; and because the residue of the Spirit is with him, and he is the dispenser of all its gifts, graces, and influences.

And where the spirit of the Lord is] Wherever this gospel is received, there the Spirit of the Lord is given; and wherever that Spirit lives and works, there is liberty, not only from Jewish bondage, but from the slavery of sin—from its power, its guilt, and its pollution.

Verse 18. *But we all, with open face*] The Jews were not able to look on the face of Moses, the mediator of the old covenant, and therefore he was obliged to veil it; but all we Christians, with face uncovered, behold, as clearly as we can see our own natural face in a mirror, the glorious promises and privileges of the gospel of Christ; and while we contemplate, we anticipate them by desire and hope, and apprehend them by faith, and are changed from the glory there represented, to the enjoyment of the thing which is represented, even the glorious image—righteousness and true holiness, of the God of glory.

As by the Spirit of the Lord.] By the energy of that Spirit of Christ which gives life and being to all the promises of the gospel; and thus we are made partakers of the divine nature, and escape all the corruptions that are in the world.

CHAPTER IV.

St. Paul shows the integrity with which he had preached the gospel of Christ, 1, 2. And that, if it was unprofitable to any who had heard it, it was because their unbelieving hearts were blinded, 3, 4. How he preached, and how he was qualified for the work, 5-7. The troubles and difficulties he met with in his labours, and the hope and consolations by which he was supported, 8-15. And the prospect he had of eternal blessedness, 16-18.

THEREFORE, seeing we have *this ministry,^a as we have received mercy, we faint not;

2 But have renounced the hidden things of °dishonesty, not walking in craftiness,^d nor hand-

ling the word of God deceitfully; but °by manifestation of the truth 'commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, °it is hid to them that are lost;

* Ch. iii. 6.—^b 1 Cor. vii. 25. 1 Tim. i. 13.—
° Gr. shame. Rom. i. 18. vi. 21.

^d Ch. ii. 17. 1 Thess. ii. 3, 5.—Ch. vi. 4, 7. vii. 14.—^f Ch. v. 11.
—^g 1 Cor. i. 18. Ch. ii. 15. 2 Thess. ii. 10.

Verse 1. *Seeing we have this ministry*] The gospel, of which he gave that noble account which we read in the preceding chapter.

We faint not] We meet with many tribulations, but are supported in and through all by the grace of the gospel. Instead of *we faint not*, we act not wickedly in the reading of several MSS.; it certainly makes a very good sense with what goes before and what follows.

Verse 2. *But have renounced*] We have disclaimed the

hidden things of dishonesty; the hidden things of shame; those things which wicked men do; and which they are ashamed to have known, and ashamed to own.

Not walking in craftiness] In subtlety and clever cunning, as the false teachers did, who were accomplished fellows, and capable of anything.

Nor handling the word of God deceitfully] Not using the doctrines of the gospel to serve any secular or carnal purpose; not explaining away their force so as to palliate or

4 In whom ^a the god of this world ^b hath blinded the minds of them which believe not, lest ^c the light of the glorious gospel of Christ, ^d who is the image of God, should shine unto them.

5 ^e For we preach not ourselves, but Christ Jesus the Lord; and ^f ourselves your servants for Jesus' sake.

6 For God, ^g who commanded the light to shine out of darkness, ^h hath ⁱ shined in our hearts, to ^j give ^k the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in ^l earthen vessels, ^m that the excellency of the power may be of God, and not of us.

8 We are ⁿ troubled on every side, yet not distressed; we are perplexed, but ^o not in despair;

^a John xii. 31. xiv. 30. xvi. 11. Eph. vi. 12.—^b Isa. vi. 10. John xii. 40. Ch. iii. 14.—^c Ch. iii. 8, 9, 11, 13. Ver. 6.—^d John i. 13. xii. 45. xiv. 6. Phil. ii. 6. Col. i. 15.—^e 1 Cor. i. 13, 23; x. 33.—^f 1 Cor. ix. 19. Ch. i. 24.—^g Gen. i. 3.—^h Or, is he who hath.—ⁱ 2 Pet. i. 19.—^j Ver. 4. 1 Pet. ii. 9.—^k Ch. v. 1.—^l 1 Cor. ii. 5. Ch. xii. 9.—^m Ch. vii. 8.—ⁿ Or, not altogether without help, or means.

excuse sin; not generalizing its precepts so as to excuse many in particular circumstances from obedience, especially in that which most crossed their inclinations.

But by manifestation of the truth] An open, explicit acknowledgment of what we know to be the truth—what we are assured is the gospel of Jesus; concealing nothing; blunting the edge of no truth; explaining spiritual things, not in the words of man's wisdom, but in those taught by the Spirit of God.

Commending ourselves to every man's conscience] This is one characteristic of divine truth: even every man's conscience will acknowledge it, though it speak decidedly against his own practices.

In the sight of God] Whose eye is ever on the heart and conscience of man, and who always bears testimony to his own word.

Verse 3. But if our gospel be hid] Veiled; he refers to the subject that he had treated so particularly in the conclusion of the preceding chapter. If there be a veil on the gospel, it is only to the wilfully blind; and if any man's heart be veiled that hears this gospel, it is a proof that he is among the lost, those who are fully under the power of sin; who have given up themselves to work wickedness; persons who are mere heathens, or live like such, and yet such as Jesus Christ came to seek and save; for the word does not necessarily imply those that will perish eternally, but is a common epithet to point out a man without the gospel and without God in the world. Matt. x. 6, xviii. 11; Luke xix. 10; Matt. Matt. xviii. 12; Luke xv. 4.

Verse 4. In whom the god of this world, &c.] But who is meant by the god of this world? It is generally answered, the same who is called the prince of this world, John xvi. 11. But the question recurs, who is the prince of this world? and the answer to both is, SATAN. I must own I feel considerable reluctance to assign the epithet, THE God to Satan; and were there not a rooted prejudice in favour of the common opinion, the contrary might be well vindicated, viz., that by the god of this world the Supreme Being is meant, who in his judgment gave over the minds of the unbelieving Jews to spiritual darkness, so that destruction came upon them to the uttermost. We are not willing to attribute the blinding of men's minds to God, because we sometimes forget that he is the God of justice, and may in judgment remove mercies from those that abuse them; but this is repeatedly attributed to him in the Bible, and the expression before us is quite a parallel to Isa. vi. 9. And see the parallel places, Matt. xiii. 14, 15; Mark iv. 12; John xii. 40; and particularly Rom. xi. 8-10.

And as to the expression, this world, we are not to imagine that it necessarily means wicked men, or a wicked age; for it is frequently used to express the whole mundane system, and all that is called time, Matt. xii. 32. In Luke xx. 34, the children of THIS WORLD, mean simply mankind at large, in their state of probation in this lower world, in opposition to their state in the world to come. Irenæus, Tertullian, Chrysostom, Theodoret, Photius, Theophylact, and August-

9 Persecuted, but not forsaken; ^p cast down, but not destroyed.

10 ^q Always bearing about in the body the dying of the Lord Jesus, ^r that the life also of Jesus might be made manifest in our body.

11 For we which live ^s are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then ^t death worketh in us, but life in you.

13 We having ^u the same spirit of faith, according as it is written, ^v I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that ^w he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

15 For ^x all things are for your sakes, that ^y the

—^a Ps. xxxvii. 24.—^b 1 Cor. xv. 31. Ch. i. 5, 9. Gal. vi. 17. Phil. iii. 10.—^c Rom. viii. 17. 2 Tim. ii. 11, 12. 1 Pet. iv. 13.—^d Rom. viii. 36. 1 Cor. xv. 31, 49.—^e Ch. xiii. 9.—^f Rom. i. 12. 2 Pet. i. 1.—^g Ps. cxvi. 10.—^h Rom. viii. 11. 1 Cor. vi. 14.—ⁱ 1 Cor. iii. 21. Ch. i. 6. Col. i. 24. 2 Tim. ii. 10.—^j Ch. i. 11. viii. 19. ix. 11, 12.

time, all plead for the above meaning; and St. Augustine says that it was the opinion of almost all the ancients.

Lest the light of the glorious gospel] That is, they have shut their eyes against the light, and their blindness and stupor are the consequence.

By glorious gospel we are to understand the luminous gospel; that which comes with so much light and evidence to every candid mind.

Who is the image of God] Christ is called, Heb. i. 3, the brightness of God's glory, and the express image of his person.

Verse 5. For we preach not ourselves] We neither proclaim our own wisdom, nor power; we have nothing but what we have received; we do not wish to establish our own authority, nor to procure our own emolument.

But Christ Jesus the Lord] We proclaim the author of this glorious gospel as CHRIST, the MESSIAH, the anointed one; him of whom the prophets wrote; and who is the expectation, as he is the glory, of Israel.

And ourselves your servants] Labouring as fervently and as faithfully for your eternal interests as your most trusty slaves can do for your secular welfare. We belong to Jesus; and are your servants on his account, and by his order.

Verse 6. For God, who commanded the light to shine out of darkness] The apostle refers here, Gen. i. 8.

Hath shined in our hearts] As sure, therefore, as God is the author of the light and the creator of the universe, so sure is he the author of the gospel; it is no human invention; and is as far beyond the power of man's wisdom and might, as the creation of the world is beyond all created power, energy, and skill.

The light of the knowledge] To give us and enable us to give to others, the light of the knowledge of God through Christ.

In the face of Jesus Christ.] The light, mercy, holiness, and glory of God, are reflected upon and communicated to us through Jesus Christ; and it is in the appearance and person of Jesus Christ that these blessings are communicated to us.

Verse 7. But we have this treasure in earthen vessels] The original signifies, more literally, vessels made of shells, which are very brittle.

That the excellency of the power may be of God, and not of us.] God keeps us continually dependent upon himself; we have nothing but what we have received, and we receive every necessary supply just when it is necessary; and have nothing at our own command. The good therefore that is done is so evidently from the power of God, that none can pretend to share the glory with him.

Verse 8. We are troubled on every side] In this and the three following verses the apostle makes allusion to the contests at the Isthmian games; and the terms which he employs in these verses cannot be understood but in reference to those agonistical exercises to which he alludes.

Troubled on every side, &c.] The word belongs clearly to wrestling.

abundant grace might, through the thanksgiving of many, redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet ^athe inward man is renewed day by day.

17 For ^bour light affliction, which is but for a

^a Rom. vii. 22. Eph. iii. 16. Col. iii. 10. 1 Pet. iii. 4.—
^b Matt. v. 12. Bom. viii. 18. 1 Pet. i. 6. v. 10.

Perplexed, but not in despair] The word, to be in perplexity, is fit for the wrestler, who being puzzled by his antagonist's skill knows not what to do.

Verse 9. *Persecuted, but not forsaken*] Or *pursued*, a term peculiar to the race, when one being foremost others pursue, and get up close after him, endeavouring to outstrip him, but cannot succeed: this is the meaning of *not forsaken*, not outstripped, or out-gone, as the word implies.

Cast down, but not destroyed.] This also belongs to wrestlers, where he that throws the other first is conqueror. And then, the being not destroyed, signifies that, although they were thrown down—cast into troubles and difficulties, yet they rose again, and surmounted them all.

Verse 10. *Always bearing about in the body, &c.*] Being every moment in danger of losing our lives in the cause of truth, as Jesus Christ was. We, in a word, bear his cross, and are ready to offer up our lives for him. There is probably an allusion here to the marks, wounds, and bruises which the contenders in those games got, and continued to carry throughout life.

That the life also of Jesus might be made manifest] That in our preservation, the success of our ministry, and the miracles we work, we might be able to give the fullest demonstration that Jesus is risen again from the dead; and that we are strengthened by him to do all these mighty works.

Verse 11. *For us which live*] And yet, although we are preserved alive, we are in such continual dangers that we carry our life in our hands, and are constantly in the spirit of sacrifice. But the life—the preserving power—of Christ is manifest in our continual support.

Verse 12. *Death worketh in us, &c.*] We apostles are in continual danger, and live a dying life; while you who have received this gospel from us are in no danger.

Verse 14. *Knowing that he which raised up the Lord, &c.*] And though we shall at last seal this truth with our blood, we fear not, being persuaded that as the body of Christ was raised from the dead by the power of the Father, so shall our bodies be raised, and that we shall have an eternal life with him in glory.

Verse 15. *For all things are for your sakes*] We proclaim all these truths, and bear all these sufferings for your sakes,

moment, worketh for us a far more exceeding and eternal weight of glory;

18 ^c While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

^c Rom. i. 17. viii. 24. Ch. v. 7. Gal. iii. 11. Heb. x. 38. xi. 1.

thinking all our sufferings nothing if we can gain converts to Christ, and build believers up on their most holy faith.

That the abundant grace] The abounding benefit—the copious outpouring of the gifts and graces of the Holy Spirit, by which you have been favoured and enriched, may, through the thanksgiving of many, redound to the glory of God, i. e., that the gratitude of the multitudes which have been converted may keep pace with the blessings which they have received, and abound, as these blessings have abounded.

Verse 16. *For which cause we faint not*] See on verse 1. The common reading, *faint not*, appears to agree best with the apostle's meaning.

But though our outward man] That is, our body—that part of us that can be seen, heard, and felt, perish—be slowly consumed by continual trials and afflictions, and be martyred at last;

Yet the inward man] Our soul—that which cannot be felt or seen by others, is renewed—is revived, and receives a daily increase of light and life from God, so that we grow more holy, more happy, and more meet for glory every day.

Verse 17. *For our light affliction, &c.*] “The lightness of the trial is expressed by the lightness of our affliction; as if he had said, it is even levity itself in such a comparison. On the other hand, the far more exceeding signifies that all hyperboles fall short of describing that weight—eternal glory, so solid and lasting, that you may pass from hyperbole to hyperbole, and yet, when you have gained the last, are infinitely below it.”

Verse 18. *While we look not at the things which are seen*] While we aim not at the things which are seen; do not make them our object; are not striving to obtain them; for they are not worthy the pursuit of an immortal spirit, because they are seen; they are objects to which the natural eye can reach; and they are temporary; they are to have a short duration, and must have an end. But the things which we make our scope and aim are not seen; they are spiritual, and therefore invisible to the eye of the body; and besides, they are eternal—things that are permanent; that can have no end; they are things which belong to God; holiness, happiness, and the endless communication and fruition of himself.

CHAPTER V.

The apostle's strong hope of eternal glory, and earnest longings after that state of blessedness, 1-4. The assurance that he had of it from the Holy Spirit, and his carefulness to be always found pleasing to the Lord, 5-9. All must appear before the judgment-seat of Christ, 10. Knowing that this awful event must take place, he laboured to convince men of the necessity of being prepared to meet the Lord, being influenced to this work by his love of Christ, 11-13. Jesus Christ having died for all is a proof that all were dead, 14. Those for whom he died should live to him, 15. We should know no man after the flesh, 16. They who are in Christ are new creatures, 17. The glorious ministry of reconciliation, 18-21.

FOR we know that if ^aour earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this ^bwe groan, earnestly desiring to be clothed upon with our house which is from heaven :

3 If so be that ^cbeing clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened : not for that we would be unclothed, but ^dclothed upon, that mortality might be swallowed up of life.

5 Now ^ehe that hath wrought us for the self-same thing is God, who also ^fhath given unto us the earnest of the Spirit.

6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord ;

7 (For ^gwe walk by faith, not by sight :)

^aJob iv. 19. Ch. iv. 7. 2 Pet. i. 13, 14.—^bRom. viii. 23.—^cRev. iii. 18. xvi. 15.—^d1 Cor. xv. 53, 54.—^eIsa. xxix. 23. Eph. ii. 10.—^fRom. viii. 23. Ch. i. 23. Eph. i. 14. iv. 30.—^gRom. viii. 24, 25. Ch. iv. 18. 1 Cor. xiii. 12. Heb. xi. 1.—^hPhil. i. 23.—ⁱOr, en-

Verse 1. *If our earthly house of this tabernacle*] The apostle alludes here to the ancient Jewish tabernacle, which, on all removals of the congregation, was dissolved and taken in pieces; and the ark of the covenant, covered with its own curtains, was carried by itself; and when they came to the place of rest, then the dissolved parts of the tabernacle were put together as before. As the tabernacle was taken down in order to be again put together, so the body is to be dissolved in order to be re-edified; that as the ark of the covenant subsisted by itself, while the tabernacle was down, so can the soul, when separated from the body; that as the ark had then its own veil for its covering, Exod. xl. 21, so the soul is to have some vehicle in which it shall subsist till it receives its body at the resurrection.

A building of God] Some think this refers to a certain celestial vehicle with which God invests holy souls on their dismissal from the body; others suppose it relates to the resurrection body; and some imagine that it relates merely to the state of blessedness which the saints shall possess in the kingdom of glory.

Verse 2. *For in this we groan*] While in this state, and in this body, we are encompassed with many infirmities, and exposed to many trials, so that life is a state of discipline and affliction, and everything within and around us says, "Arise, and depart, for this is not your rest!"

Desiring to be clothed upon with our house] This and the following verses are, in themselves, exceedingly obscure, and can be only interpreted by considering that the expressions used by the apostle are all Jewish, and should be interpreted according to their use of them.

When the apostle says that they earnestly desired to be clothed upon with our house which is from heaven, he certainly means that the great concern of all the genuine followers of God was to be fully prepared to enjoy the beatific vision of their Maker and Redeemer.

Verse 3. *If so be that being clothed*] That is, fully prepared in this life for the glory of God.

We shall not be found naked.] Destitute in that future state of that divine image which shall render us capable of enjoying an endless glory.

Verse 4. *For we that are in this tabernacle*] We who are in this state of trial and difficulty do groan, being burdened; as if he had said: The whole of human life is a state of suffering.

Not for that we would be unclothed] We do not desire death; nor to die, even with the full prospect of eternal glory before our eyes, an hour before that time which God in his wisdom has assigned.

But clothed upon] To have the fullest preparation for eternal glory. We wish not to die, whatever tribulation we may be called to pass through, till the whole will of God is accomplished in us and by us.

That mortality might be swallowed up of life.] Being fully prepared for the eternal state we shall scarcely be said to die, all that is mortal being absorbed and annihilated by immortality and glory.

8 We are confident, *I say*, and ^hwilling rather to be absent from the body, and to be present with the Lord.

9 Wherefore we ⁱlabour, that, whether present or absent, we may be accepted of him.

10 ^jFor we must all appear before the judgment-seat of Christ; ^kthat every one may receive the things done in *his* body, according to that he hath done, whether it be good or bad.

11 Knowing therefore ^lthe terror of the Lord, we persuade men; but ^mwe are made manifest unto God; and I trust also are made manifest in your consciences.

12 For ⁿwe commend not ourselves again unto you, but give you occasion ^oto glory on our behalf, that ye may have somewhat to answer them which glory ^pin appearance, and not in heart.

13 For ^qwhether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.

deavour.—Matt. xxv. 31, 32. Rom. xiv. 10.—^hRom. ii. 6. Gal. vi. 7. Eph. vi. 8. Col. iii. 24, 25. Rev. xxii. 12.—ⁱJoh xxxi. 23. Heb. x. 31. Jude 23.—^jCh. iv. 2.—^kCh. iii. 1.—^lCh. i. 14.—^mGr. in the face.—ⁿCh. xi. 1, 16, 17. xii. 6, 11.

Verse 5. *Now he that hath wrought us for the self-same thing*] God has given us our being and our body for this very purpose, that both might be made immortal, and both be glorified together. Or, God himself has given us this insatiable hungering and thirsting after righteousness and immortality.

Verse 6. *We are always confident*] We are always full of courage; we never despond; we know where our help lies; and, having the earnest of the Spirit, we have the full assurance of hope.

Whilst we are at home in the body, &c.] The original words in this sentence are very emphatic: the one signifies to dwell among one's own people; to be a sojourner among a strange people. Heaven is the home of every genuine Christian, and is claimed by such, see Phil. i. 23. Yet, while here below, the body is the proper home of the soul; but as the soul is made for eternal glory, that glory is its country; and therefore it is considered as being from its proper home while below in the body. As all human souls are made for this glory, therefore all are considered, while here, to be absent from their own country. And it is not merely heaven that they have in view, but the Lord; without whom, to an immortal spirit possessed of infinite desires, heaven would neither be a home nor a place of rest. We see plainly that the apostle gives no intimation of an intermediate state between being at home in the body and being present with the Lord.

Verse 7. *For we walk by faith*] While we are in the present state, faith supplies the place of direct vision. In the future world we shall have sight—the utmost evidence of spiritual and eternal things; as we shall be present with them and live in them.

Verse 8. *We are confident*] We are of good courage, notwithstanding our many difficulties; because we have this earnest of the Spirit, and the unfailing testimony of God. And notwithstanding this, we are willing rather to be absent from the body—we certainly prefer a state of glory to a state of suffering, and the enjoyment of the beatific vision to even the anticipation of it by faith and hope; but, as Christians, we cannot desire to die before our time.

Verse 9. *Wherefore we labour*] We act at all times on the principles of honour; we are, in the proper sense of the word, ambitious to do and say every thing consistently with our high vocation; and, as we claim kindred to the inhabitants of heaven, to act as they do. [A better rendering is: We make it our ambition.]

We may be accepted of him.] To be pleasing to him. This is and will be our heaven, to study to love, please, and serve him from whom we have received both our being and its blessings.

Verse 10. *For we must all appear before the judgment-seat*] We labour to walk so as to please him, because we know that we shall have to give a solemn account of ourselves before the judgment-seat of Christ; where he, whose religion we profess, will judge us according to its precepts, and according to the light and grace which it affords.

14 For the love of Christ constraineth us; because we thus judge, that ^a if one died for all, then were all dead:

15 And that he died for all, ^b that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 ^c Wherefore, henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, ^d yet now henceforth know we him no more.

17 Therefore if any man ^e be in Christ, ^f he is ^g a new creature: ^h old things are passed away; behold, all things are become new.

18 And all things are of God, ⁱ who hath recon-

^a Rom. v. 15. — ^b Rom. vi. 11, 12. xiv. 7, 8. 1 Cor. vi. 19. Gal. ii. 20. 1 Thess. v. 10. — ^c Matt. xii. 50. John xv. 14. Gal. v. 6. Phil. iii. 7, 8. Col. iii. 11. — ^d John vi. 63. — ^e Rom. viii. 9. xvi. 7. Gal. vi. 15. — ^f Or, let him be. — ^g Gal. v. 6. vi. 15. — ^h Isa. xliii. 18, 19. lxxv. 17. Eph. ii. 15. Rev. xxi. 5. — ⁱ Rom. v. 10. Eph.

That every one may receive the things] That each may receive to himself, into his own hand, his own reward and his own wages.

The things done in his body] That is, while he was in this lower state; for in this sense the term *body* is taken often in this epistle. We may observe also that the soul is the grand agent, the body is but its instrument. And it shall receive according to what it has done in the body.

Verse 11. *Knowing therefore the terror of the Lord]* This, I think, is too harsh a translation; it should be rendered, *knowing therefore the fear of the Lord*; which, strange as it may at first appear, often signifies the worship of the Lord, or that religious reverence which we owe to him, Acts ix. 81; Rom. iii. 18, xiii. 7; 1 Pet. i. 17, ii. 18, iii. 2. The fear of God is the beginning of wisdom; the terror of God confounds and overpowers the soul. We lead men to God through his fear and love, and with the fear of God the love of God is ever consistent; but where the terror of the Lord reigns there can neither be fear, faith, nor love; nay, nor hope either. Men who vindicate their constant declamations on hell and perdition by quoting this, know little of its meaning; and, what is worse, seem to know but little of the nature of man, and perhaps less of the spirit of the gospel of Christ.

But we are made manifest unto God] God, who searches the heart, knows that we are upright in our endeavours to please him; and because we are fully persuaded of the reality of eternal things, therefore we are fully in earnest to get sinners converted to him.

Manifest in your consciences.] We have reason to believe that you have had such proof of our integrity and disinterestedness that your consciences must acquit us of every unworthy motive, and of every sinister view.

Verse 12. *For we commend not ourselves]* St. Paul probably speaks here concerning the false apostle, who had been dividing the church, and endeavouring to raise a party to himself, by vilifying both the apostle and his doctrine.

Verse 13. *Beside ourselves]* Probably he was reputed by some to be deranged.

It is to God] If we do appear, in speaking of the glories of the eternal world, to be transported beyond ourselves, it is through the good hand of our God upon us, and we do it to promote his honour

Whether we be sober] Speak of divine things in a more cool and dispassionate manner; it is that we may the better instruct and encourage you.

Verse 14. *For the love of Christ constraineth us]* It is the effect produced by this love which bears us away with itself, which causes us to love after the similitude of that love by which we are influenced; and as God so loved the world as to give his Son for it, and as Christ so loved the world as to pour out his life for it, so we, influenced by the very same love, desire to spend, and be spent, for the glory of God, and the salvation of immortal souls.

If one died for all, then were all dead] The first position the apostle takes for granted, viz., that Jesus Christ died for ALL mankind. This no apostolic man nor primitive Christian ever did doubt or could doubt.

The second position he infers from the first, and justly too; for if all had not been guilty, and consigned to eternal death because of their sin, there could have been no need of his death.

Verse 15. *And that he died for all, that they which live,*

ciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that ¹ God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath ² committed unto us the word of reconciliation.

20 Now then we are ¹ ambassadors for Christ, as ² though God did beseech you by us: we pray you in Christ's stead, Be ye reconciled to God.

21 For ³ he hath made him to be sin for us, who knew no sin; that we might be made ⁴ the righteousness of God in him.

ii. 16. Col. i. 20. 1 John ii. 2. iv. 10. — ¹ Rom. iii. 24, 25. — ² Gr. put in us. — ³ Job xxxiii. 23. Mal. ii. 7. Ch. iii. 6. Eph. vi. 20. — ⁴ Ch. vi. 1. — ⁵ Isa. liii. 6, 9, 12. Gal. iii. 13. 1 Pet. ii. 22, 24. 1 John iii. 5. — ⁶ Rom. i. 17. v. 19. x. 3.

&c.] This third position he draws from the preceding: *If all were dead, and in danger of endless perdition; and if he died for all, to save them from that perdition; then it justly follows that they are not their own, that they are bought by his blood; and should not live unto themselves, for this is the way to final ruin; but unto him who died for them, and thus made an atonement for their sins, and rose again for their justification.*

Verse 16. *Know we no man after the flesh]* We esteem no man on account of his family relations, or the stock whence he proceeded, because we see all are shut up in unbelief, and all are children of wrath.

Yea, though we have known Christ after the flesh] Some of the Judaizing teachers at Corinth might value themselves in having seen Christ in the flesh, which certainly St. Paul did not; hence he takes occasion to say here that this kind of privilege availed nothing; for the old creature, however noble, or well descended in the sight of men, is under the curse; and the new creature only is such as God can approve.

Verse 17. *If any man be in Christ, he is a new creature]* It is vain for a man to profess affinity to Christ according to the flesh, while he is unchanged in his heart and life, and dead in trespasses and sins; for he that is in Christ, that is, a genuine Christian, having Christ dwelling in his heart by faith, is a new creature; his old state is changed: he was a child of Satan, he is now a child of God; he was a slave of sin, and his works were death; he is now made free from sin, and has his fruit unto holiness, and the end everlasting life. Therefore, old things are passed away.

Behold, all things are become new.] The man is not only mended, but he is new made; he is a new creature, a new creation, a little world in himself: formerly, all was in chaotic disorder; now, there is a new creation, which God himself owns as his workmanship, and which he can look on and pronounce very good.

Verse 18. *And all things are of God]* As the thorough conversion of the soul is compared to a new creation, and creation is the proper work of an all-wise Almighty Being; then, this total change of heart, soul, and life, which takes place under the preaching of the gospel, is effected by the power and grace of God.

Who hath reconciled us to himself by Jesus Christ] There is an enmity in the heart of man against sacred things; the grace of Christ alone can remove this enmity.

The ministry of reconciliation] The office or function of this reconciliation: called, ver. 19, the word, the doctrine of this reconciliation. The word which we render reconciliation, comes from a root signifying to change thoroughly; and the grand object of the gospel is to make a complete change in men's minds and manners; but the first object is the removal of enmity from the heart of man, that he may be disposed to accept of the salvation God has provided for him, on the terms which God has promised. The enmity in the heart of man is the grand hindrance to his salvation.

Verse 19. *That God was in Christ]* This is the doctrine which this ministry of reconciliation holds out, and the doctrine which it uses to bring about the reconciliation itself.

Verse 20. *We are ambassadors for Christ]* We execute the function of ambassadors in Christ's stead. He came from the Father to mankind on this important embassy. He has left the world, and appointed us in his place.

II. CORINTHIANS.

As though God did beseech you by us] What we say to you we say on the authority of God; our entreaties are his entreaties; our warm love to you, a faint reflection of his infinite love; we pray you to return to God, it is his will that you should do so; we promise you remission of sins, we are authorised to do so by God himself. In Christ's stead we pray you to lay aside your enmity and be reconciled to God; i.e., accept pardon, peace, holiness, and heaven; which are all procured for you by his blood, and offered to you on his own authority.

Verse 21. *For he hath made him to be sin for us]* He made him who knew no sin (who was innocent) a sin-offering for us. The word, translated *sin*, occurs here twice: in the first place it means *sin*, i.e., transgression and guilt; and of Christ it is said, *He knew no sin*, i.e., was innocent; for not to know *sin* is the same as to be conscious of innocence. In the second place it signifies a *sin-offering*, or sacrifice for sin, and answers to the *chattaah* and *chattiath* of the Hebrew text; which signifies both *sin* and *sin-offering* in a great variety of places in the Pentateuch. The *Septuagint* translate the Hebrew word by *ἁμαρτία* in ninety-four places in *Exodus*, *Leviticus*, and *Numbers*, where a *sin-offering* is meant; and where our version translates the word not *sin*,

but an *offering for sin*. Had our translators attended to their own method of translating the word in other places where it means the *same* as here, they would not have given this false view of a passage which has been made the foundation of a most blasphemous doctrine, viz., that *our sins were imputed to Christ*, and that he was a *proper object* of the indignation of divine justice, because he was *blackened with imputed sin*; and some have proceeded so far in this blasphemous career as to say, that *Christ may be considered as the greatest of sinners, because all the sins of mankind, or of the elect, as they say, were imputed to him, and reckoned as his own*.

That we might be made the righteousness of God in him.] The righteousness of God signifies here the salvation of God, as comprehending justification through the blood of Christ, and sanctification through his Spirit. And all this righteousness, justification, and holiness we receive *in, by, for, and through HIM*, as the grand sacrificial, procuring, and meritorious cause of these, and every other blessing. Some render the passage: *We are justified through him, before God*; or, *We are justified, according to God's plan of justification, through him*.

CHAPTER VI.

We should not receive the grace of God in vain, having such promises of support from Him, 1, 2. We should act so as to bring no disgrace on the gospel, 3. How the apostles behaved themselves, preached, suffered, and rejoiced, 4-10. St. Paul's affectionate concern for the Corinthians, 11-13. He counsels them not to be yoked with unbelievers, and advances several arguments why they should avoid them, 14-16. Exhorts them to avoid evil companions and evil practices, on the promise that God will be their Father, and that they shall be his sons and his daughters, 17, 18.

WE then, as *workers together with him*,^b beseech you also *that ye receive not the grace of God in vain.*

2 (For he saith, *I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.*)

3 *Giving no offence in any thing, that the ministry be not blamed:*

4 But in all things *approving ourselves* *as the ministers of God, in much patience, in afflictions, in necessities, in distresses,*

5 *In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;*

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 *By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,*

8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;

9 As unknown, and yet well known; *as dying, and, behold, we live; as chastened, and not killed;*

10 As sorrowful, yet always rejoicing; as poor, yet

^a 1 Cor. iii. 9.—^b Ch. v. 20.—^c Heb. xii. 15.—^d Isa. xlix. 8.—^e Rom. xiv. 13. 1 Cor. ix. 12. x. 32.—^f Gr. commending. Ch. iv. 2.—^g 1 Cor. iv. 1.—^h Ch. xi. 23, &c.—ⁱ Or, in tossings and to fro.—^j Ch. iv. 2. vii.

Verse 1. *We then, as workers together with him]* The two last words, *with him*, are not in the text, and some supply the place thus: *we then, as workers together with you*, and the *Armenian* version seems to have read it so; but no MS. has this reading, and no other Version. For my own part, I see nothing wanting in the text, if we only suppose the term *apostles*; we (i.e., apostles) being fellow-workers, also entreat you not to receive the grace of God in vain.

By the grace of God, this grace or benefit of God, the apostle certainly means the grand sacrificial offering of Christ for the sin of the world, which he had just before mentioned in speaking of the *ministry of reconciliation*. We learn, therefore, that it was possible to receive the grace of God and not ultimately benefit by it; or, in other words, to begin the Spirit and end in the flesh.

Verse 2. *For he saith]* That is, God hath said it, by the prophet Isaiah, chap. xlix. 8; which place the apostle quotes

14.—^k 1 Cor. ii. 4.—^l Ch. x. 4. Eph. vi. 11, 13. 2 Tim. iv. 7.—^m Ch. iv. 2. v. 11. xi. 6.—ⁿ 1 Cor. iv. 9. Ch. i. 9. iv. 10, 11.—^o Ps. cxviii. 18.

verbatim et tileratim from the *Septuagint*. And from this we may at once see what is the *accepted time*, and what the *day of salvation*. The *Advent of the Messiah* was the time of God's pleasure or benevolence, of which all the faithful were in expectation; and the *day of salvation*, was the time in which this salvation should be manifested and applied. The apostle therefore informs them that *this is the time* predicted by the prophet; and the *ministry of reconciliation* being exercised in full force is a proof that the prophecy is fulfilled; and therefore the apostle confidently asserts, *Behold, now is this accepted time*, now the Messiah reigns, now is the gospel dispensation, and therefore now is the *day of salvation*; that is, the very time in which the power of God is present to heal, and in which every sinner believing on the Lord Jesus may be saved.

I rather think that this *second verse* should be read immediately after the last verse of the preceding chapter; as

making many rich; as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you, ^a our heart is enlarged.

12 Ye are not straitened in us, but ^b ye are straitened in your own bowels.

13 Now for a recompence in the same, (^c I speak as unto my children,) be ye also enlarged.

14 ^d Be ye not unequally yoked together with unbelievers: for ^e what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

^aCh. vii. 3.—^bCh. xii. 15.—^c1 Cor. iv. 14.—^dDeut. vii. 2, 3. 1 Cor. v. 9. vii. 39.—^e1 Sam. v. 2, 3. 1 Kings xviii. 21. Eccles. xiii. 17. 1 Cor. x. 21. Eph. v. 7, 11.—^f1 Cor. iii. 16. vi. 19. Eph. ii. 21, 22. Heb. iii. 6.—^gExod. xxix. 45. Lev. xxvi. 12. Jer. xxxi.

where it now stands it greatly disturbs the connection between the first and the third verses.

Verse 3. *Giving no offence*] The word signifies a *stumbling-block* in general, or any thing over which a man stumbles or falls; and here means any *transgression* or *scandal* that might take place among the ministers, or the Christians themselves, whereby either Jews or Gentiles might take occasion of offence, and vilify the gospel of Christ.

Verse 4. *But in all things approving ourselves*] The apostle now proceeds to show how conscientiously himself and his fellow-labourers acted, in order to render the ministry of reconciliation effectual to the salvation of men.

In afflictions] This may signify the *series* of persecutions and distresses in general; the *state* of cruel suffering in which the Church of God and the apostles then existed.

In necessities] *Straits and difficulties*; including all that want and affliction which arose from the *impoverished* state of the church.

In distresses] The word implies, *being reduced to a narrow place, driven to a corner, hemmed in on every side*, as the Israelites were at the Red Sea; the sea before them, Pharaoh and his host behind them, and Egyptian fortresses on either hand.

Verse 5. *In stripes, in imprisonments*] Of these the history of the Acts of the Apostles gives ample testimony; and there were doubtless many instances of persecution, in various forms, which are not on record.

In tumults] *Insurrections* raised against them because of the gospel. It is more natural to understand the word thus, than of agitations, or tossings to and fro, in consequence of their unsettled state of life; or because of persecution, which obliged them to flee from place to place.

In labours] Both with our own *hands* to provide for ourselves the necessities of life, that we might not be chargeable to others; and in *labours* to *spread the gospel* of God through all countries where his providence opened our way.

In watchings] Passing many nights without sleep or rest.

In fastings] Partly *constrained* through want of food; and partly *voluntary*, as a means of obtaining an increase of grace both for ourselves and for the churches.

Verse 6. *By pureness*] In *simplicity* of intention, and *purity of affection*; together with that *chastity* and *holiness* of life which the gospel enjoins.

By knowledge] Of the divine mysteries.

By long-suffering] Under all provocations.

By kindness] To our most virulent persecutors, and to all men.

By the Holy Ghost] There are doubts among learned men whether the apostle here means that SPIRIT who is called the *Third Person of the Holy TRINITY*; or some *grace, disposition, or quality* of the soul, which was thus denominated, as implying a *spirit* wholly *purified*, and fitted to be a *habitation* of God. There does not appear to me any reason why we should depart from the usual meaning of the term.

By love unfeigned] *Love without hypocrisy*; such as disposed us at all times to lay down our life for the brethren, and to spend and be spent for the glory of God and the good of mankind.

Verse 7. *By the word of truth*] The doctrine of truth received immediately from God, and faithfully and affectionately preached to men.

By the power of God] Confirming this doctrine, not only by the miracles which we were enabled to work, but also by

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for 'ye are the temple of the living God; as God hath said, 'I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 ^b Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 ^c And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

33. xxxii. 38. Ezek. xi. 20. xxxvi. 28. xxxvii. 26, &c. Zech. viii. 8. xiii. 9.—^dIsa. lii. 11. Ch. vii. 1. Rev. xviii. 4.—^eJer. xxxi. 1, 2. Rev. xxi. 7.

the application of that truth to the souls of the people by the energy of God.

By the armour of righteousness] Such as that described by the apostle, Eph. vi. 13-17.

On the right hand and on the left] We have the doctrine of truth, and the power of God, as an armour to protect us on all sides, every where, and on all occasions.

Verse 8. *By honour and dishonour*] By going through both; sometimes respected, sometimes despised.

By evil report and good report] Sometimes praised, at other times calumniated.

As deceivers] Said to carry about a false doctrine for our secular emolument,

And yet true] Demonstrated by the nature of the doctrine, as well as by our life and conversation, that we are true men; having nothing in view but God's glory and the salvation of the world.

Verse 9. *As unknown*] Persons who are to be suspected as harbouring dark designs; persons of neither birth, parentage, nor respectable connexions in life;

And yet well known] *Proved* by our whole conduct to have no such designs, and demonstrated to be holy, upright, and useful, by the whole train of our peregrinations, through which we can be readily traced from place to place; having preached openly, and done nothing in a corner.

As dying] Through continual dangers, fatigues, and persecutions;

And, behold, we live] We are preserved by the mighty power of God in the greatest dangers and deaths.

As chastened] As though we were disobedient children,

And not killed] Though we continue in the very same line of conduct that is supposed to bring on us those chastisements, and which, if it were criminal, would justly expose us to death for incorrigible obstinacy; but our preservation is a proof that we please God.

Verse 10. *As sorrowful*] Considerate men supposing, from our persecuted state and laborious occupation, that we must be the most miserable of all men.

Yet always rejoicing] Having the consolation of God's Spirit at all times, and a glorious prospect of a blessed immortality.

As poor] Destitute of all worldly goods and secular interest.

Yet making many rich] By dispensing to them the *treasures of salvation*; making them *rich in faith*, and *heirs of the kingdom*.

As having nothing] Being the most abject of the poor,

And yet possessing all things] That are really necessary for the preservation of our lives. The man who possesses a *contented spirit* possesses *all things*; for he is satisfied with every dispensation of the providence of God; and "a *contented mind* is a continual feast."

Verse 11. *O ye Corinthians, our mouth is open unto you*] I speak to you with the utmost *freedom* and *fluency*, because of my affection for you.

Our heart is enlarged] It is expanded to take you and all your interests in; and to keep you in the most affectionate remembrance.

Verse 12. *Ye are not straitened in us*] That is, *Ye have not a narrow place* in our affections: the metaphor here is taken from the case of a person pent up in a small or narrow place, where there is scarcely room to breathe.

Ye are straitened in your own bowels] The bowels are

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used in scripture to denote the most *tender affections*.

Verse 13. *Now for a recompence in the same*] That you may, in some sort, *repay me* for my affection towards you, *I speak to you as unto my children*, whom I have a right to command, *be ye also enlarged*—love me as I love you.

Verse 14. *Be ye not unequally yoked together with unbelievers*] This is a military term: keep in your own ranks; do not leave the *Christian community* to join in that of the *heathens*.

Some apply this exhortation to pious persons *marrying* with those who are not *decidedly religious* and *converted to God*. That the exhortation may be thus applied I grant; but it is certainly not the meaning of the apostle in this place. Nevertheless, common sense and true piety show the absurdity of two such persons pretending to walk together in a way in which they are not agreed.

For *what fellowship, &c.*] As *righteousness* cannot have communion with *unrighteousness*, and *light* cannot dwell with *darkness*; so *Christ* can have no concord with *Belial*, nor can be that *believeth* have any with an *infidel*.

Verse 16. *What agreement hath the temple of God with idols?*] Nothing could appear more abominable to a Jew than an idol in the temple of God; here, then, could be no agreement; the worship of the two is wholly incompatible.

Ye are the temple of the living God] God intends to make the heart of every believer his own house.

I will dwell in them, and walk in them] The words are very emphatic: *I will inhabit in them*. I will not be as a *wayfaring man*, who turns aside to tarry as for a night, but I will take up my constant residence with them; I will dwell in and among them.

I will be their God] They shall have no other God, they shall have none besides me; and if they take me for their God, I will be to them all that an infinite, eternal, and self-sufficient Being can be to his intelligent offspring.

Verse 17. *Wherefore come out from among them*] Is it not plain from this and the following verse that God would be their God only on the ground of *their taking him for such*, and that this depended on their being separated from the works and workers of iniquity?

Verse 18. *Will be a Father unto you*] I will act towards you as the most affectionate father can act towards his most tender and best beloved child.

And ye shall be my sons and daughters] Ye shall all be of the household of God, the family of heaven; ye shall be *holy, happy, and continually safe*.

Saith the Lord Almighty.] The Lord, the Governor of all things.

CHAPTER VII.

The apostle's inference from the preceding exhortation, 1. He presses them to receive him with affection, because of his great love towards them, 2-4. He tells them what distress he felt on their account in Macedonia till he had met with Titus, and heard of their prosperity, 5-7. He rejoices that his first epistle was made the means of their reformation, 8, 9. States how they were affected by his letter, and the process of their reformation, 10, 11. Shows why he had written to them, 12. Rejoices that his boasting of them to Titus is found to be a truth; and takes occasion to mention the great affection of Titus for them, and his own confidence in them, 13-16.

HAVING ^a therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, ^b we have defrauded no man.

3 I speak not *this* to condemn you; for ^c I have said before, that ye are in our hearts to die and live with you.

4 ^d Great is my boldness of speech toward you, ^e great is my glorying of you: 'I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For, ^f when we were come into Macedonia, our flesh had no rest, but ^g we were troubled on every side; ^h without were fightings, within were fears.

6 Nevertheless ⁱ God, that comforteth those that are cast down, comforted us by ^k the coming of Titus;

7 And not by his coming only, but by the conso-

17. Col. i. 24.—^a Ch. ii. 13.—^b Ch. iv. 8.—^c Deut. xxxii. 25.—^d Ch. i. 4.—^e See ch. ii. 18.

Perfecting holiness] Getting the whole mind of Christ brought into the soul. This is the grand object of a genuine Christian's pursuit.

Verse 2. *Receive us*] This address is variously understood. *Receive us* into your affections—love us as we love you. *Receive us* as your apostles and teachers; we have given you full proof that God hath both sent and owned us. *Receive, comprehend*, what we now say to you, and carefully mark it.

We have wronged no man] We have never acted contrary to the strictest justice.

We have corrupted no man] With any false doctrine or pernicious opinion.

We have defrauded no man.] Of any part of his property. But what have your false teachers done?

Verse 3. *I speak not this to condemn you*] I do not speak to reproach but to correct you. I wish you to open your eyes and see how you are corrupted, spoiled, and impoverished

^a Ch. vi. 17, 18. 1 John iii. 8. Isa. i. 16. viii. 13. xxix. 23. 1 Thess. v. 23. 1 Tim. iv. 8.—^b Acts xx. 33. Ch. xii. 17.—^c Ch. vi. 11, 12.—^d Ch. iii. 12.—^e 1 Cor. i. 4. Ch. i. 14.—^f Ch. i. 4. Phil. ii.

Verse 1. *Having therefore these promises*] The promises mentioned in the three last verses of the preceding chapter, to which this verse should certainly be joined.

Let us cleanse ourselves] Let us apply to him for the requisite grace of purification; and avoid everything in spirit and practice which is opposite to the doctrine of God, and which has a tendency to pollute the soul.

Filthiness of the flesh] The apostle undoubtedly means *drunkenness, fornication, adultery*, and all such sins as are done immediately *against the body*; and by *filthiness of the spirit*, all impure desires, unholy thoughts, and polluting imaginations. If we avoid and abhor evil inclinations, and turn away our eyes from beholding vanity, incentives to evil being thus lessened (for the eye affects the heart), there will be the less danger of our falling into outward sin. And if we avoid all *outward occasions* of sinning, evil propensities will certainly be lessened. All this is our work under the common aids of the grace of God.

lation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, * though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry ^b after a godly manner, that ye might receive damage by us in nothing.

10 For ^c godly sorrow worketh repentance to salvation, not to be repented of: ^d but the sorrow of the world worketh death.

11 For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you; yea, *what* clearing of yourselves; yea, *what* indignation; yea, *what* fear; yea, *what* vehement desire; yea, *what* zeal; yea, *what* revenge! In all

things ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, ^e but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit ^f was refreshed by you all.

14 For if I have boasted anything to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his ^g inward affection is more abundant toward you, whilst he remembereth ^h the obedience of you all, how with fear and trembling ye received him.

16 I rejoice, therefore, that ⁱ I have confidence in you in all things.

* Ch. ii. 4.—^b Or, according to God.—^c 2 Sam. xii. 13. Matt. xxvi. 75.
—^d Prov. xvii. 22.—^e Ch. ii. 4.—^f Rom. xv. 32.

^g Gr. bowels. Ch. vi. 12.—^h Ch. ii. 9. Phil. ii. 12.—
ⁱ 2 Thess. iii. 4. Philem. 8, 21.

by those whom ye have incautiously preferred to the true apostles of Jesus Christ.

To die and live with you.] An expression which points out the strongest affection, as in cases where love blinds us to the faults of those whom we love, and causes us to prefer them to all others.

Verse 4. *Great is my boldness of speech.*] He seems to refer to the manner in which he spoke of them to others.

Great is my glorying of you.] They had probably been very loving and affectionate previously to the time in which they were perverted by their false apostle.

I am filled with comfort.] My affection for you has still the most powerful ascendancy in my soul.

I am exceeding joyful.] I superabound in joy; I have a joy beyond expression.

In all our tribulation.] Under all our tribulations, I feel inexpressible joy on your account.

Verse 5. *When we were come into Macedonia.*] St. Paul, having left Ephesus, came to Troas, where he stopped some time; afterwards he came to Macedonia, whence he wrote this epistle.

Our flesh had no rest.] So exceedingly anxious was he to know the success of his first epistle to them.

Without were fightings.] The oppositions of Pagans, Jews, and false brethren.

Within were fears.] Uncertain conjectures relative to the success of his epistle.

Verse 6. *Comforted us by the coming of Titus.*] Who brought him a most satisfactory account of the success of his epistle, and the good state of the Corinthian Church.

Verse 8. *I do not repent, though I did repent.*] I am not sorry that I have written that letter, because I find it has completely answered the end for which it was sent.

Verse 9. *Ye sorrowed to repentance.*] We see that a man may sorrow and yet not repent.

Made sorry after a godly manner.] It was not a sorrow because ye were found out, and thus solemnly reprehended, but a sorrow because ye had sinned against God, and which consideration caused you to grieve more than the apprehension of any punishment.

Damage by us in nothing.] Your repentance prevented that exercise of my apostolic duty, which would have consigned your bodies to destruction, that your souls might be saved in the day of the Lord Jesus.

Verse 10. *For godly sorrow.*] That which has the breach of God's holy law for its object.

Worketh repentance.] A thorough change of mind unto salvation, because the person who feels it cannot rest till he finds pardon through the mercy of God.

But the sorrow of the world worketh death.] Sorrow for lost goods, lost friends, death of relatives, &c., when it is poignant and deep, produces diseases, increases those that already exist, and often leads men to lay desperate hands on themselves.

Verse 11. *What carefulness it wrought in you.*] Carefulness of obeying my directions, ver. 15; yea, *what* clearing of yourselves from guilt by inflicting censures on the guilty person, and putting away evil from among you, 1 Cor. xv. 18; yea, *what* indignation against him who had dishonoured his profession, and defiled the church; yea, *what* fear of my displeasure, and the rod which I threatened, 1 Cor. iv. 21; yea, *what* vehement desire to rectify what was amiss in this matter, ver. 7; yea, *what* zeal for me; yea, *what* revenge in punishing the delinquent.

In all things, &c.] In the whole of your conduct in this affair since ye have received my letter, ye have approved yourselves to be clear; not only to be clear of contumacy and obstinate persistence in your former conduct, but to have done all in the compass of your power to rectify the abuses which had crept in among you. The Corinthians were not clear, i.e., innocent or void of blame in the fact, but they were clear of all blame in their endeavours to remove the evil.

Verse 12. *Not for his cause that had done the wrong.*] Viz., the incestuous person.

Nor for his cause that suffered wrong.] Some think the apostle means himself; others, that he means the church at Corinth, the singular being put for the plural; others, the family of the incestuous person; and others, the father of the incestuous person.

But that our care for you—might appear.] It was not to get the delinquent punished, nor merely to do justice to those who had suffered in this business, that the apostle wrote his epistle to them, but that they might have the fullest proof of his fatherly affection for them, and his concern for the honour of God.

Verse 13. *For the joy of Titus.*] Titus, who had now met St. Paul in Macedonia, gave him the most flattering accounts of the improved state of the Corinthian Church.

Verse 15. *And his inward affection.*] Those bowels of his—his most tender affection.

Whilst he remembereth the obedience of you all.] This is a very natural picture; he represents Titus as overjoyed, even while he is delivering his account of the Corinthian Church. He expatiated on it with extreme delight, and thereby showed at once both his love for St. Paul and his love for them.

With fear and trembling ye received him.] Ye revered his authority; ye were obedient to his directions; and ye dreaded lest anything should be undone or ill done which he had delivered to you in the name of God.

Verse 16. *I have confidence in you, in all things.*] It appears that the apostle was now fully persuaded, from the accounts given by Titus, that every scandal had been put away from this church; that the faction which had long distracted and divided them was nearly broken; that all was on the eve of being restored to its primitive purity and excellence; and that their character was now so firmly fixed, that there was no reason to apprehend that they should be again tossed to and fro with every wind of doctrine.

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CHAPTER VIII.

The apostle stirs them up to make a collection for the poor Christians at Jerusalem, by the very liberal contributions of the people of Macedonia, for the same purpose, who were comparatively a poor people, 1-5. He tells them that he had desired Titus to finish this good work among them which he had begun; hoping that as they abounded in many excellent gifts and graces, they would abound in this also, 6-8. He exhorts them to this by the example of Jesus Christ, who, though rich, subjected himself to voluntary poverty, that they might be enriched, 9. He shows them that this contribution, which had been long ago begun, should have been long since finished, 10. And that they should do every thing with a ready and willing mind, according to the ability which God had given them; that abundance should not prevail on the one hand, while pinching poverty ruled on the other; but that there should be an equality, 11-14. He shows, from the distribution of the manna in the wilderness, that the design of God was, that every member of his spiritual household should have the necessaries of life, 15. He tells them that he had now sent Titus, and another with him, to Corinth, to complete this great work, 16-22. The character which he gives of Titus and the others employed in this business, 23, 24.

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that, in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to their power (I bear record), yea, and beyond their power, they were willing of themselves;

4 Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

5 And this they did, not as we hoped, but first gave their ownelves to the Lord, and unto us by the will of God;

6 Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

* Mark xii. 44.—^b Gr. *simplicity*. Ch. ix. 11.—^c Acts xi. 29. xxiv. 17. Rom. xv. 25, 26. 1 Cor. xvi. 1, 3, 4. Ch. ix. 1.—^d Ver. 17. Ch. xii. 18.—^e Or, *gift*. Ver. 4, 10.—^f 1 Cor. i. 5. xii. 13.—^g Ch. ix. 8.—

[Verse 1. *Moreover, brethren, we do you to wit*] We make known unto you. This is plain and intelligible, the other is not so; and the form is now obsolete.

[The grace of God bestowed] Dr. Whitby has made it fully evident that the expression *grace of God* signifies the charitable contribution made by the churches in Macedonia, to which they were excited by the grace or influence of God upon their hearts; and that the verb cannot signify *bestowed on*, but *given in*. This charity is styled the *grace of God*, either from its exceeding greatness (as the cedars of God and mountains of God signify great cedars and great mountains, Psalm xxxvi. 6, lxxx. 10); or rather it is so called as proceeding from God, who is the dispenser of all good, and the giver of this disposition; for the motive of charity must come from him.

[The churches of Macedonia] These were Philippi, Thessalonica, Berea, &c.

Verse 2. In a great trial of affliction] The Macedonians, though both poor and persecuted, rejoiced exceedingly that an opportunity was afforded them of doing good to their more impoverished and more persecuted brethren.

Verse 3. For to their power, &c.] In their liberality they had no rule but their ability; they believed they were bound to contribute all they could; and even this rule they transgressed, for they went beyond their power—they deprived themselves for a time of the necessaries of life, in order to give to others who were destitute even of necessaries.

Verse 4. Praying us with much intreaty] We had not to solicit them to this great act of kindness; they even entreated us to accept their bounty, and to take the wants of the poor in Judea.

Verse 5. Not as we hoped] They far exceeded our expectations for they consecrated themselves entirely to the work of God; giving themselves and all they possessed first unto the Lord; and then, as they saw that it was the will of God that they should come especially forward in this charitable work, they gave themselves to us, to assist to the uttermost

7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.

^a 1 Cor. vii. 6.—^b Matt. viii. 20. Luke ix. 58. Phil. ii. 6, 7.—^c 1 Cor. vii. 25.—^d Prov. xix. 17. Matt. x. 42. 1 Tim. vi. 18, 19. Heb. xiii. 16.—^e Gr. *willing*.—^f Ch. ix. 2.

in providing relief for the suffering Christians in Judea. [Expected is a better rendering than *hoped*.]

Verse 6. *That we desired Titus*] Titus had probably laid the plan of this contribution when he was before at Corinth, according to the direction given by the apostle, 1 Cor. xvi. 1, &c.

Verse 7. *As ye abound in every thing*] See the note on 1 Cor. i. 5. In faith, crediting the whole testimony of God; in utterance, in doctrine, knowing what to teach; knowledge of God's will, and prudence to direct you in teaching and doing it; in diligence, to amend all that is wrong among you, and to do what is right; and in love to us, whom now ye prize as the apostles of the Lord, and your pastors in him.

[Abound in this grace also.] Be as eminent for your charitable disposition as ye are for your faith, doctrine, knowledge, diligence, and love.

Verse 8. I speak not by commandment] I do not positively order this: I assume no right or authority over your property; what you devote of your substance to charitable purposes must be your own work, and a free-will offering.

[The forwardness of others] Viz., the churches of Macedonia, which had already exerted themselves so very much in this good work.

Verse 9. *For ye know the grace of our Lord Jesus Christ*] This was the strongest argument of all; and it is urged home by the apostle with admirable address.

That, though he was rich] The possessor, as he was the creator, of the heavens and the earth; for your sakes he became poor—he emptied himself, and made himself of no reputation, and took upon himself the form of a servant, and humbled himself unto death, even the death of the cross; that ye, through his poverty—through his humiliation and death, might be rich—might regain your forfeited inheritance, and be enriched with every grace of his Holy Spirit, and brought at last to his eternal glory.

Verse 10. *Herein I give my advice*] For I speak not by way of commandment, verse 8.

12 For^a if there be first a willing mind, *it is accepted according to that a man hath, and not according to that he hath not.*

13 For I *mean* not that other men be eased, and ye burdened:

14 But by an equality, *that now at this time your abundance may be a supply for their want; that their abundance also may be a supply for your want, that there may be equality:*

15 As it is written,^b *He that had gathered much had nothing over; and he that had gathered little had no lack.*

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the ^c exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him ^d the brother, whose praise *is* in the gospel throughout all the churches;

^a Mark xii. 43, 44. Luke xxi. 3.—^b Exod. xvi. 18.—^c Ver. 6.—^d Ch. xii. 18.—^e 1 Cor. xvi. 3, 4.—^f Or, gift. Ver. 4, 6, 7. Ch. ix. 8.

For this is expedient for you] It is necessary you should do this to preserve a consistency of conduct; for ye began this work a year ago, and it is necessary that ye should complete it as soon as possible.

Not only to do, but also to be forward] Literally, *to do and to will*; but as the will must be before the deed; the latter verb must be taken here in the sense of *delight*, as it frequently means in the Old and New Testaments.

Verse 11. *A readiness to will, so there may be a performance*] Ye have *willed* and *purposed* this; now *perform* it.

Out of that which ye have] Give as God has enabled you; and give as God has *disposed* you. He requires each man to do as he can; and accepts the will where the means are wanting to perform the deed.

Verse 12. *According to that a man hath*] According to his *real property*; not taking that which belongs to his own family, and is indispensably necessary for their support; and not taking that which belongs to *others*, viz., what he owes to any man.

Verse 13. *That other men be eased*] I do not design that you should impoverish yourselves in order that others may live affluent.

Verse 14. *But by an equality*] That you may do to those who are distressed now as, on a change of circumstances, you would wish them to do to you.

That there may be equality] That ye may exert yourselves so in behalf of those poor people that there may be between you an *equality* in the necessities of life; your abundance supplying them with that of which they are utterly destitute.

Verse 15. *He that had gathered much, had nothing over*] See the note on Exod. xvi. 18.

Verse 17. *He accepted the exhortation*] I advised him to visit you and excite you to this good work, and I found that he was already disposed in his heart to do it; God put this earnest care in the heart of Titus for you, ver. 18.

Verse 18. *The brother, whose praise is in the gospel*] Who this brother was we cannot tell; some suppose it was St. Luke, who wrote a gospel, and who was the companion of St. Paul in several of his travels; others think it was Silas;

19 And not *that* only, but who was also ^a chosen of the churches to travel with us with this ^b grace, which is administered by us ^c to the glory of the same Lord, and *declaration* of your ready mind.

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 ^d Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things; but now much more diligent, upon the great confidence which ^e I have in you.

23 Whether *any* do inquire of Titus, *he is* my partner and fellow-helper concerning you: or our brethren *be inquired of, they are* ^f the messengers of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our ^g boasting on your behalf.

—^a Ch. iv. 15.—^b Rom. xii. 17. Phil. iv. 8. 1 Pet. ii. 12.—^c Or, he hath.—^d Phil. ii. 25.—^e Ch. vii. 14. ix. 2.

others, Barnabas; others, Mark; and others, Apollos.

Verse 19. *Chosen of the churches to travel with us*] Appointed by a *show of hands*. This appointment, by the suffrage of the churches, seems to refer more to St. Luke than any one else; unless we suppose he refers to the transaction, Acts xv. 40, 41, and then it would appear that Silas is the person intended.

Your ready mind] Your willingness to relieve them. But, instead of *your, our*, is the reading of almost all the best MSS. and all the Versions. This is, doubtless, the true reading.

Verse 20. *Avoiding this, that no man should blame us*] Taking this prudent caution to have witnesses of our conduct, and such as were chosen by the churches themselves, that we might not be suspected of having either embezzled or misapplied their bounty.

Verse 21. *Providing for honest things*] Taking care to act so as not only to be clear in the sight of God, but also to be clear in the sight of all men; avoiding even the appearance of evil.

Verse 22. *We have sent with them*] Titus, and probably, Luke; our brother, probably Apollos.

Now much more diligent] Finding that I have the fullest confidence in your complete reformation and love to me, he engages in this business with alacrity, and exceeds even his former diligence.

Verse 23. *Whether any do inquire of Titus*] Should it be asked, *Who is this Titus?* I answer, he is my companion, and my fellow-labourer in reference to you; chap. ii. 13, vii. 6, 7. Should any inquire, *Who are these brethren, Luke and Apollos?* I answer, *They are apostles of the churches, and intensely bent on promoting the glory of Christ.*

Verse 24. *Wherefore shew ye to them, and before the churches, &c.*] Seeing they are persons every way worthy in themselves, and coming to you on such an important occasion, and so highly recommended, receive them affectionately; and let them thus see that the very high character I have given of you is not exaggerated, and that you are as ready in every work of charity as I have stated you to be.

CHAPTER IX.

St. Paul intimates that so ready were the Corinthians to make this charitable contribution, that it was scarcely necessary for him to write, 1, 2. But lest they should not be ready when he came, he had sent the brethren, Titus, &c., beforehand; lest, if any of the Macedonians should come with him, they should find them not prepared, though he had boasted so much of their ready mind, 3-5. He gives them directions how they shall contribute; and the advantage to be gained by it, in the fulfilment of the promises of God, 6-11. He shows them that by this means the poor shall be relieved, God glorified, their Christian temper manifested, and the prayers of many engaged in their behalf, 12-14. And concludes with giving thanks to God for His unspeakable gift, 15.

FOR as touching ^a the ministering to the saints, it is superfluous for me to write to you:
 2 For I know ^b the forwardness of your mind, ^c for which I boast of you to them of Macedonia, that ^d Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready.

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your ^e bounty, ^f whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

6 ^h But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, so let him give; ⁱ not grudgingly, or of necessity: for ^j God loveth a cheerful giver.

^a Acts xi. 29. Rom. xv. 26. 1 Cor. xvi. 1. Ch. viii. 4. Gal. ii. 10.—^b Ch. viii. 19.—^c Ch. viii. 24.—^d Ch. viii. 10.—^e Ch. viii. 6, 17, 18, 22.—^f Gr. blessing. Gen. xxxiii. 11. 1 Sam. xxv. 27. 2 Kings v. 15.—^g Or, which hath been so much spoken of before.—^h Prov. xi. 24 xix. 17. xxii. 9. Gal. vi. 7, 9.—ⁱ Deut. xv. 7.—^j Exod. xxv. 2.

Verse 1. *It is superfluous for me to write to you*] I need not enlarge, having already said enough.

Verse 2. *I know the forwardness of your mind*] You have already firmly purposed to contribute to the support of the poor and suffering saints.

That Achaia was ready a year ago] The whole of the Morea was anciently called Achaia, the capital of which was Corinth.

Your zeal hath provoked very many.] Hearing that the Corinthians was so intent on the relief of the sufferers in Palestine, other churches, and especially they of Macedonia, came forward the more promptly and liberally.

Verse 3. *Yet have I sent the brethren*] Titus and his companions, mentioned in the preceding chapter.

Verse 5. *Whereof ye had notice before*] Instead of spoken of before, several MSS. and Versions have what was promised before. The sense is not very different; probably the latter reading was intended to explain the former.

Bounty, and not as of covetousness.] Had they been backward, strangers might have attributed this to a covetous principle; as it would appear that they were loth to give up their money, and that they parted with it only when they could not find for shame keep it any longer.

Verse 6. *He which soweth sparingly*] This is a plain maxim: no man can expect to reap but in proportion as he has sowed. And here *almsgiving* is represented as a seed sown, which shall bring forth a crop.

Verse 8. *God is able to make all grace abound*] We have already seen, chap. viii. 1, that the word in the connexion in which the apostle uses it in these chapters, signifies a charitable gift: here it certainly has the same meaning: God is able to give you, in his mercy, abundance of temporal good; that, having a sufficiency, ye may abound in every good work.

Verse 9. *He hath dispersed abroad*] Here is still the allusion to the sower. He sows much; not at home merely, or among those with whom he is acquainted, but abroad—among the strangers, whether of his own or of another nation. The quotation is taken from Ps. cxii. 9.

He hath given to the poor] This is the interpretation of *he hath scattered abroad*; and therefore it is said, *his righteousness remaineth for ever*—his good work is had in remembrance before God. By *righteousness* the Jews understand *alms-giving*. See the note on Matt. vi. 1.

8 ^k And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

9 (As it is written, ^l He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ^m ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your ⁿ righteousness;)

11 Being enriched in every thing to all ^o bountifulness, ^p which causeth through us thanksgiving to God.

12 For the administration of this service not only ^q supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they ^r glorify God for your professed subjection unto the gospel of Christ, and for your liberal ^s distribution unto them, and unto all men;

14 And by their prayer for you, which long after you for the exceeding ^t grace of God in you.

15 Thanks be unto God ^u for his unspeakable gift.

xxv. 5. Prov. xi. 25. Eccles. xxxv. 9, 10. Rom. xii. 8. Ch. viii. 12.—^k Prov. xi. 24, 25 xxviii. 27. Phil. iv. 19.—^l Ps. cxii. 9.—^m Isa. lv. 10.—ⁿ Hos. x. 12. Matt. vi. 1.—^o Or, liberality.—^p Or simplicity. Ch. viii. 2.—^q Ch. i. 11. iv. 15.—^r Ch. viii. 14.—^s Matt. v. 16.—^t Heb. xiii. 16.—^u Ch. viii. 1.—^v James i. 17.

Verse 10. *Now he that ministereth seed to the sower*] The sower, as we have already seen, is he that gives alms of what he hath; and God, who requires him to give these alms, is here represented as providing him with the means.

The word, *he that ministereth*, is very emphatic; it signifies *he who leads up the chorus*; it means also to join to, associate, to supply or furnish one thing after another so that there be no want or chasm. Thus God is represented, in the course of his providence, associating and connecting causes and effects; keeping everything in its proper place and state of dependance on another, and all upon himself; so that summer and winter, heat and cold, seed-time and harvest, regularly succeed each other. Thus God leads up this grand chorus of causes and effects: provides the seed to the hand of the sower; gives him skill to discern the times when the earth should be prepared for the grain, and when the grain should be sowed; blesses the earth, and causes it to bring forth and bud, so that it may again minister seed to the sower and bread to the eater; and, by a watchful providence, preserves everything. The figure is beautiful, and shows us the grand system of causes and effects, all directed by and under the immediate guidance and government of God himself.

The fruits of your righteousness] Your beneficence; see the note on Matt. vi. 1, already referred to.

Verse 11. *Being enriched in everything*] Observe, Why does God give riches? That they may be applied to his glory, and the good of men. Why does he increase riches? That those who have them may exercise all bountifulness.

Verse 12. *For the administration of this service*] The poor are relieved, see the hand of God in this relief, and give God the glory of his grace.

Verse 13. *By the experiment of this ministration*] In this, and in the preceding and following verses, the apostle enumerates the good effects that would be produced by their liberal almsgiving to the poor saints at Jerusalem.

Verse 14. *The exceeding grace of God in you.*] By the superabounding or transcending grace, of God, which was in them, the apostle most evidently means the merciful and charitable disposition which they had towards the suffering saints.

Verse 15. *Thanks be unto God for his unspeakable gift.*] Some contend that Christ only is here intended; others, that the almsgiving is meant.

CHAPTER X.

The apostle vindicates himself against the aspersions cast on his person by the false apostle; and takes occasion to mention his spiritual might and authority, 1-6. He shows them the impropriety of judging after the outward appearance, 7. Again refers to his apostolical authority, and informs them that when he again comes among them he will show himself in his deeds as powerful as his letters intimated, 8-11. He shows that these false teachers sat down in other men's labours, having neither authority nor influence from God to break up new ground, while he and the apostles in general had the regions assigned to them through which they were to sow the seed of life; and that he had never entered into any place where the work was made ready to his hand by others, 12-16. He concludes with intimating that the glorying of those false apostles was bad; that they had nothing but self commendation; and that they who glory should glory in the Lord, 17, 18.

NOW 'I Paul myself beseech you by the meekness and gentleness of Christ, ^b who ^c in presence am base among you, but being absent am bold toward you:

2 But I beseech you, ^d that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which ^e think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 ('For the weapons ^f of our warfare are not carnal, but ^g mighty ^h through God to the pulling down of strongholds;)

5 ⁱ Casting down ^j imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 ^k And having in a readiness to revenge all disobedience, when ^l your obedience is fulfilled.

^a Rom. xii. 1.—^b Ver. 10. Ch. xii. 5, 7, 9.—^c Or, in outward appearance.—^d 1 Cor. iv. 21. Ch. xiii. 2, 10.—^e Or, reckon.—^f Eph. vi. 13. 1 Thess. v. 9.—^g 1 Tim. i. 18. 2 Tim. ii. 3.—^h Acts vii. 22. 1 Cor. ii. 5. Ch. vi. 7. xiii. 3, 4.—ⁱ Or, to God. 1 Cor. i. 19, iii. 19.—^j Or, reasonings.—^k Ch. xiii. 2, 10.—^l Ch. ii. 9. vii. 15.—^m John vii.

Verse 1. *I Paul myself beseech you by the meekness]* Having now finished his directions and advices relative to the collection for the poor, he resumes his argument relative to the false apostle, who had gained considerable influence by representing St. Paul as despicable in his person, his ministry, and his influence.

Who in presence am base among you, but being absent am bold toward you] He seems to quote these as the words of his calumniator. The insinuation is, that when there was danger or opposition at hand, St. Paul acted with great obsequiousness, fearing for his person and authority, lest he should lose his secular influence.

Verse 2. *Some, which think of us as if we walked according to the flesh.]* Acting as a man who had worldly ends in view, and would use any means in order to accomplish them.

Verse 3. *Though we walk in the flesh]* That is: Although I am in the common condition of human nature, and must live as a human being, yet I do not war after the flesh—I do not act the coward or the poltroon, as they insinuate.

Verse 4. *The weapons of our warfare]* The apostle often uses the metaphor of a warfare to represent the life and trials of a Christian minister.

Are not carnal.] Here he refers to the means used by the false apostle in order to secure his party; he calumniated St. Paul, traduced the truth, preached false and licentious doctrines, and supported these with sophistical reasonings.

But mighty through God.] Our doctrines are true and pure, they come from God and lead to him, and he accompanies them with his mighty power to the hearts of those who hear them; and the strongholds—the apparently solid and cogent reasoning of the philosophers, we, by these doctrines, pull down; and thus the fornications of heathenism are destroyed, and the cause of Christ triumphs wherever we come; and we put to flight the armies of the aliens.

Verse 5. *Casting down imaginations]* Reasonings or opinions. The Greek philosophers valued themselves especially on their ethic systems, in which their reasonings appeared to be very profound and conclusive; but they were

7 ⁿ Do ye look on things after the outward appearance? ^o If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are ^p we Christ's.

8 For though I should boast somewhat more ^q of our authority, which the Lord hath given us for edification, and not for your destruction, ^r I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For his letters, ^s say they, are weighty and powerful; but ^t his bodily presence is weak, and his ^u speech contemptible.

11 Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.

12 ^v For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by

24. Ch. v. 12. xi. 18.—^a 1 Cor. xiv. 37. 1 John iv. 6.—^b 1 Cor. iii. 23. ix. 1. Ch. xi. 23.—^c Ch. xiii. 10.—^d Ch. vii. 14. xii. 6.—^e Or, saith he.—^f 1 Cor. ii. 3, 4. Ver. 1. Ch. xii. 5, 7, 9. Gal. iv. 13.—^g 1 Cor. i. 17. ii. 1, 4. Ch. xi. 6.—^h Ch. iii. 1. v. 12.

obliged to assume principles which were either such as did not exist, or were false in themselves, as the whole of their mythologic system most evidently was; truly, from what remains of them, we see that their metaphysics were generally bombast; and as to their philosophy, it was in general good for nothing.

Every high thing] Even the pretendedly sublime doctrines, for instance, of Plato, Aristotle, and the Stoics in general, fell before the simple preaching of Christ crucified.

The knowledge of God.] The doctrine of the unity and eternity of the Divine Nature, which was opposed by the plurality of their idols, and the generation of their gods, and their men-made deities. It is amazing how feeble a resistance heathenism made, by argument or reasoning, against the doctrine of the gospel! It instantly shrunk from the divine light, and called on the secular power to contend for it!

Bringing into captivity every thought] HEATHENISM could not recover itself; in vain did its thousands of altars smoke with reiterated hecatombs, their demons were silent, and their idols were proved to be nothing in the world.

The obedience of Christ] Subjection to idols was annihilated by the progress of the gospel among the heathens; and they soon had but one Lord, and his name one.

Verse 6. *And having in a readiness to revenge all disobedience]* I am ready, through this mighty armour of God, to punish those opposers of the doctrine of Christ, and the disobedience which has been produced by them.

When your obedience is fulfilled.] When you have, in the fullest manner, discountenanced those men, and separated yourselves from their communion. The apostle was not in haste to pull up the tares, lest he should pull up the wheat also.

Verse 7. *Do ye look on things after the outward appearance?]* Do not be carried away with appearances; do not be satisfied with show and parade.

If any man trust to himself that he is Christ's] Here, as in several other places of this and the preceding epistle, the

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themselves, and comparing themselves among themselves, ^a are not wise.

13 ^b But we will not boast of things without our measure, but according to the measure of the ^c rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond our measure, as though we reached not unto you: ^d for we are come as far as to you also in preaching the gospel of Christ:

^a Or, understand it not.—^b Ver. 15.—^c Or, line.—^d 1 Cor. iii. 5, 10. iv. 15. ix. 1.—^e Rom. xv. 20.—^f Or, magnified in you.—^g Or, rule.—

any or certain person, most evidently refers to the false apostle, who made so much disturbance in the church.

Let him of himself] Without any authority, certainly, from God; but, as he arrogates to himself the character of a minister of Christ, let him acknowledge that even so we are Christ's ministers; and that I have, by my preaching, and the miracles which I have wrought, given the fullest proof that I am especially commissioned by him.

Verse 8. For though I should boast, &c.] I have a greater authority and spiritual power than I have yet shown, both to edify and to punish; but I employ this for your edification in righteousness, and not for the destruction of any delinquent.

Verse 9. That I may not seem, &c.] This is an elliptical sentence, and may be supplied thus: I have not used this authority; nor will I add any more concerning this part of the subject, lest I should seem, as my adversary has insinuated, to wish to terrify you by my letters.

Verse 10. For his letters, say they, are mighty and powerful.] He boasts of high powers, and that he can do great things.

But his bodily presence is weak] When you behold the man, you would find him a feeble, contemptible mortal; and when ye hear him speak, his speech, probably, his doctrine, is good for nothing; his person, matter, and manner, are altogether uninteresting, unimpressive, and too contemptible to be valued by the wise and the learned. This seems to be the spirit and design of this slander.

Verse 11. Such as we are in word] A threatening of this kind would doubtless alarm the false apostle; and it is very likely that he did not await the apostle's coming, as he would not be willing to try the fate of Elymas.

Verse 12. We dare not make ourselves, &c.] As if he had said: I dare neither associate with, nor compare myself to, those who are full of self-commendation. Some think this to be an ironical speech.

But they, measuring themselves by themselves] As they dare not compare themselves with the true apostles of Christ, they compare themselves with each other; and, as they have no perfect standard, they can have no excellence; nor can they ever attain true wisdom, which is not to be had from looking at what we are, but to what we should be; and if without a directory, what we should be will never appear, and consequently our ignorance must continue.

Verse 13. Things without our measure] There is a great deal of difficulty in this and the three following verses, and there is a great diversity among the MSS.; and which is the true reading can scarcely be determined. Our Version is perhaps the plainest that can be made of the text. By the measure mentioned here, it seems as if the apostle meant the commission he received from God to preach the gospel to the Gentiles; a measure or district that extended through all Asia Minor and Greece, down to Achaia, where Corinth was situated, a measure to reach even unto you. But the expressions in the verses are all agonistical, and taken from the stadium or race-course in the Olympic and Isthmian Games. The measure was the length of the course; and the rule or line, ver. 15 and 16, was probably the same with the white line, which marked out the boundaries of the stadium;

15 Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.

17 ^a But he that glorieth, let him glory in the Lord.

18 For ^b not he that commendeth himself is approved, but ^c whom the Lord commendeth.

—^a Isa. lxxv. 16. Jer. ix. 24. 1 Cor. i. 31.—^b Prov. xxvii. 2.—^c Rom. ii. 29. 1 Cor. iv. 5.

and the verbs reach unto, stretch out, &c., are all references to the exertions made to win the race.

Verse 14. For we stretch not ourselves beyond] We have not proceeded straight from Macedonia through Thessaly, and across the Adriatic gulf into Italy, which would have led us beyond you westward; but knowing the mind of our God we left this direct path, and came southward through Greece down into Achaia, and there we planted the gospel. The false apostle has therefore got into our province, and entered into our labours, and there boasts as if the conversion of the heathen Achaians had been his own work.

Verse 15. Not boasting of things without our measure] We speak only of the work which God has done by us; for we have never attempted to enter into other men's labours, and we study to convert those regions assigned to us by the Holy Spirit. We enter the course lawfully, and run according to rule.

We shall be enlarged by you] The original probably signifies here to be praised or commended; and the sense would be this: We hope that shortly, on your gaining an increase of true religion, after your long distractions and divisions, you will plainly see that we are the true messengers of God to you; and that in all your intercourse with your neighbours, or foreign parts, you will speak of this gospel preached by us as a glorious system of saving truth; and that, in consequence, the heathen countries around you will be the better prepared to receive our message; and thus our rule or district will be abundantly extended.

Verse 16. To preach the gospel in the regions beyond you] He probably refers to those parts of the Morea, such as Sparta, &c., that lay southward of them, and to Italy, which lay on the west; for it does not appear that he considered his measure or province to extend to Libya, or any part of Africa.

Not to boast in another man's line] So very scrupulous was the apostle not to build on another man's foundation, that he would not even go to those places where other apostles were labouring. He appears to think that every apostle had a particular district or province of the heathen world allotted to him, and which God commissioned him to convert to the Christian faith. No doubt every apostle was influenced in the same way; and this was a wise order of God; for by these means the gospel was more quickly spread through the heathen provinces than it otherwise would have been.

Verse 17. He that glorieth, let him glory in the Lord.] Even the genuine apostle, who has his commission immediately from God himself, takes no praise to himself from the prosperity of his work, but gives it all to God. How little cause then have your uncommissioned men to boast, to whom God has assigned no province, and who only boast in another man's line of things made ready to their hands!

Verse 18. Not he that commendeth himself] Not the person who makes a parade of his own attainments; who preaches himself, and not Christ Jesus the Lord; and, far from being your servant for Christ's sake, affects to be your ruler; not such a one shall be approved of God, by an especial blessing on his labours; but he whom the Lord commendeth, by giving him the extraordinary gifts of the Holy Spirit, and converting the heathen by his ministry.

CHAPTER XI.

The apostle apologizes for expressing his jealousy relative to the true state of the Corinthians, still fearing lest their minds should have been drawn aside from the simplicity of the gospel, 1-3. From this he takes occasion to extol his own ministry, which had been without charge to them, having been supported by the churches of Macedonia while he preached the gospel at Corinth, 4-11. Gives the character of the false apostles, 12-15. Shows what reasons he has to boast of secular advantages of birth, education, divine call to the ministry, labours in that ministry, grievous persecutions, great sufferings, and extraordinary hazards, 16-33.

WOULD to God ye could bear with me a little in ^amy folly: and indeed ^bbear with me.

2 For I am ^cjealous over you with godly jealousy: for ^dI have espoused you to one husband, ^ethat I may present you ^fas a chaste virgin to Christ.

3 But I fear, lest by any means, as ^gthe serpent beguiled Eve through his subtlety, so your minds ^hshould be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached; or if ye receive another spirit, which ye have not received; or ⁱanother gospel, which ye have not accepted; ye might well bear ^jwith him.

5 For I suppose ^kI was not a whit behind the very chiefest apostles.

6 But though ^lI be rude in speech, yet not ^min

^a Ver. 16. Ch. v. 13.—^b Or, ye do bear with me.—^c Gal. iv. 17, 18. ^d Hos. ii. 19, 20. 1 Cor. iv. 15.—^e Col. i. 28.—^f Lev. xxi. 13.—^g Gen. iii. 4. John viii. 44.—^h Eph. vi. 24. Col. ii. 4, 8, 18. 1 Tim. i. 3. iv. 1. Heb. xiii. 9. 2 Pet. iii. 17.—ⁱ Gal. i. 7, 8.—^j Or, with me.—^k 1 Cor. xv. 10. Ch. xii. 11. Gal. ii. 6.—^l 1 Cor. i. 17. ii. 1, 13. Ch.

Verse 1. *Would to God ye could bear with*] As the word *God* is not mentioned here, it would have been much better to have translated the passage literally thus: *I wish ye could bear a little with me.*

In my folly] In my seeming folly; for, being obliged to vindicate his ministry, it was necessary that he should speak much of himself, his sufferings, and his success.

Verse 2. *I am jealous over you, &c.*] The apostle evidently alludes either to the *shoshabinim* or *paranymphs* among the Hebrews, whose office is largely explained in the notes on John iii. 29.

That I may present you as a chaste virgin] The allusion is still kept up; and there seems to be a reference to Lev. xxi. 14, that the high priest must not marry any one that was not a pure virgin.

Verse 3. *As the serpent beguiled Eve through his subtlety*] This is a strong reflection on the false apostle and his teaching: he was subtle, and by his subtlety he was enabled to corrupt the minds of the people from the simplicity of the gospel of Christ; or, to follow the metaphor, he had seduced the pure, chaste, well educated virgin, from her duty, affection, and allegiance to her one only true husband, the high priest, Jesus Christ. And here he seems to intimate that the serpent had seduced the mind of Eve from her affections and allegiance to Adam, her true husband; and certainly from God, her creator and governor.

Verse 4. *For if he that cometh*] The false apostle, who came after St. Paul had left Corinth.

Preacheth another Jesus] Who can save more fully and more powerfully than that Jesus whom I have preached.

Or if ye receive another spirit] And if in consequence of believing in this new Saviour ye receive another Spirit, the gifts, graces, and consolations of which are greater than those which ye have received from the Holy Ghost, which has been given to you on your believing on the Christ whom we preached.

Or another gospel] Containing more privileges, spiritual advantages, and stronger excitements to holiness, than that which we have preached and which ye have accepted, ye might well bear with him. This would be a sufficient reason why you should not only bear with him, but prefer him to me.

Verse 5. *I was not—behind the very chiefest apostles.*]

knowledge; but ⁿwe have been thoroughly made manifest among you in all things.

7 Have I committed an offence ^oin abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages of them, to do you service.

9 And when I was present with you, and wanted, ^pI was chargeable to no man: for that which was lacking to me ^qthe brethren which came from Macedonia supplied: and in all things I have kept myself ^rfrom being burdensome unto you, and so will I keep myself.

10 ^sAs the truth of Christ is in me, ^tno man shall stop me of this boasting ^uin the regions of Achaia.

11 Wherefore? ^vbecause I love you not? God knoweth.

x. 10.—^w Eph. iii. 4.—^x Ch. iv. 2. v. 11. xii. 12.—^y Acts xviii. 3. 1 Cor. ix. 6, 12. Ch. x. 1.—^z Acts xx. 33. Ch. xii. 13. 1 Thess. ii. 9. 2 Thess. iii. 8, 9.—^{aa} Phil. iv. 10, 15, 16.—^{ab} Ch. xii. 14, 16.—^{ac} Rom. ix. 1.—^{ad} Gr. *this boasting shall not be stopped in me.*—^{ae} 1 Cor. ix. 15.—^{af} Ch. vi. 11. vii. 3. xii. 15.

That is: The most eminent of the apostles have not preached Christ, ministered the Spirit, explained and enforced the doctrines of the gospel in a more powerful and effectual manner than I have done.

Verse 6. *But though I be rude in speech*] Though I speak like a common, unlettered man, in plain unadorned phrase, studying none of the graces of eloquence; yet I am not unskilled in the most profound knowledge of God, of spiritual and eternal truths, of the nature of the human soul, and the sound truths of the gospel-system: ye yourselves are witnesses of this, as in all these things I have been thoroughly manifested among you.

Verse 7. *Have I committed an offence in abasing myself*] Have I transgressed in labouring with my hands that I might not be chargeable to you? and getting my deficiencies supplied by contributions from other churches, while I was employed in labouring for your salvation?

Verse 8. *I robbed other churches*] This part of the sentence is explained by the latter, *taking wages to do you service.* The word signifies the pay of money and provisions given daily to a Roman soldier.

Verse 9. *And when I was present with you*] For when I was with you, and was in want, I was chargeable to no man.

The brethren which came from Macedonia] He probably refers to the supplies which he received from the church at Philippi, which was in Macedonia.

Verse 10. *As the truth of Christ is in me*] The truth of Christ is in me. That is: I speak as becomes a Christian man, and as influenced by the gospel of Christ. It is a solemn form of asseveration, if not to be considered in the sense of an oath.

In the regions of Achaia.] The whole of the Peloponnesus, or Morea, in which the city of Corinth stood.

Verse 11. *Wherefore?*] Why have I acted thus? and why do I propose to continue to act thus? is it because I love you not, and will not permit you to contribute to my support? God knoweth the contrary; I do most affectionately love you.

Verse 12. *But what I do, &c.*] I act thus that I may cut off occasion of glorying, boasting, or calumniating from them—the false prophets and his partisans, who seek occasion—who would be glad that I should become chargeable to you,

12 But what I do, that I will do, * that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such ^b are false apostles, ^c deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into ^d an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ^e ministers of righteousness; ^f whose end shall be according to their works.

16 * I say again, Let no man think me a fool; if otherwise, yet as a fool ^g receive me, that I may boast myself a little.

17 That which I speak, ^h I speak *it* not after the Lord, but as it were foolishly, ⁱ in this confidence of boasting.

18 ^k Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, ^l seeing ye yourselves are wise.

* 1 Cor. ix. 12.—^a Acts xv. 24. Rom. xvi. 18. Gal i. 7. vi. 12. Phil. i. 15. 2 Pet. ii. 1. 1 John iv. 1. Rev. ii. 2.—^b Ch. ii. 17. Phil. iii. 2. ^c Tit. i. 10. 11.—^d Gal. i. 8.—^e Ch. iii. 9.—^f Phil. iii. 19.—^g Ver. 1. Ch. xii. 6, 11.—^h Or, suffer.—ⁱ 1 Cor. vii. 6, 12.—^j Ch. ix. 4.—^k Phil. iii. 3. 4.—^l 1 Cor. iv. 10.—^m Gal. ii. 4. iv. 9.—ⁿ Ch. x.

that it might in some sort vindicate them who exact much from you; for they *bring you into bondage*, and *devour you*, ver. 20.

Nothing could mortify these persons more than to find that the apostle did take nothing, and was resolved to take nothing; while they were fleeing the people.

Verse 13. *For such are false apostles*] Persons who pretend to be apostles, but have no mission from Christ.

Deceitful workers] They do preach and labour, but they have nothing but their own emolument in view.

Transforming themselves] Assuming as far as they possibly can, consistently with their sinister views, the habit, manner, and doctrine of the apostles of Christ.

Verse 14. *And no marvel*] And no wonder; it need not surprise you what the disciples do, when you consider the character of the master.

Satan himself is transformed into an angel of light.] As in ver. 3, the apostle had the history of the temptation and fall of man particularly in view, it is very likely that here he refers to the same thing. In whatever form Satan appeared to our first mother, his pretensions and professions gave him the appearance of a good angel; and by pretending that Eve should get a great increase of light, that is, wisdom and understanding, he deceived her, and led her to transgress.

Verse 15. *Whose end shall be according to their works.*] A bad way leads to a bad end. The way of sin is the way to hell.

Verse 16. *Let no man think me a fool*] As the apostle was going to enter into a particular detail of his qualifications, natural, acquired, and spiritual; and particularly of his labours and sufferings; he thinks it necessary to introduce the discourse *once more* as he did, ver. 1.

Verse 17. *I speak it not after the Lord*] Were it not for the necessity under which I am laid to vindicate my apostleship, my present glorying would be inconsistent with my Christian profession of humility, and knowing no one after the flesh.

Verse 18. *Seeing that many glory after the flesh*] Boast of external and secular things.

Verse 19. *Ye suffer fools gladly, seeing ye yourselves are wise.*] A very fine irony. Ye are so profoundly wise as to be able to discern that I am a fool. Well, it would be dishonourable to you as wise men to fall out with a fool; you will therefore gladly bear with his impertinence and foolishness because of your own profound wisdom.

Verse 20. *For ye suffer*] As you are so meek and gentle as to submit to be brought into bondage, to have your property devoured, your goods taken away, yourselves laid in the dust, so that others may exalt themselves over you, yea, and will bear from those the most degrading indignity; then, of course, you will bear with one who has never insulted, defrauded, devoured, taken of you, exalted himself

20 For ye suffer, * if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, * as though we had been weak. Howbeit * whereinsoever any is bold (I speak foolishly), I am bold also.

22 Are they Hebrews? * so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

23 Are they ministers of Christ? (I speak as a fool) I am more; * in labours more abundant, * in stripes above measure, * in prisons more frequent, * in deaths oft.

24 Of the Jews five times received I * forty stripes save one.

25 Thrice was I * beaten with rods, * once was I stoned, thrice I * suffered shipwreck, a night and a day I have been in the deep;

26 In journeyings often, in perils of waters, in perils of robbers, * in perils by mine own countrymen, * in perils by the heathen, in perils in the city,

10.—^a Phil. iii. 4.—^b Acts xxii. 3. Rom. xi. 1. Phil. iii. 5.—^c 1 Cor. xv. 10.—^d Acts ix. 16. x. 23. xxi. 11. Ch. vi. 4. 5.—^e 1 Cor. xv. 30, 31, 32. Ch. i. 9. 10. iv. 11. vi. 9.—^f Deut. xxv. 3.—^g Acts xvi. 22.—^h Acts xiv. 19.—ⁱ Acts xxvii. 41.—^j Acts ix. 23. xiii. 50. xiv. 5. xvii. 5. xx. 3. xxi. 31. xxi. 10, 11. xxv. 3.—^k Acts xiv. 5. xix. 23.

against you, or offered you any kind of indignity; and who only wishes you to bear his confident boasting, concerning matters which he can substantiate.

Verse 21. *I speak as concerning reproach*] It is necessary that I should show that such men have not even one natural good that they can boast of beyond me.

Verse 22. *Are they Hebrews?*] Speaking the sacred language, and reading in the congregation from the Hebrew scriptures? the same is my own language.

Are they Israelites?] Regularly descended from Jacob, and not from Esau? I am also one.

Are they the seed of Abraham?] Circumcised, and in the bond of the covenant? So am I.

Verse 23. *Are they ministers of Christ?*] So we find that these were professors of Christianity.

I am more] More of a minister of Christ than they are, and have given fuller proofs of it.

In labours more abundant] Far from sitting down to take my ease in a church already gathered into Christ; I travel incessantly, preach everywhere, and at all risks, in order to get the heathen brought from the empire of darkness into the kingdom of God's beloved Son.

In stripes above measure] Being beaten by the heathen, who had no particular rule according to which they scourged criminals; and we find, from Acts xvi. 22, 23, that they beat Paul unmercifully, with many stripes.

In prisons more frequent] See Acts xxi. 11, and the whole of the apostle's history; and his long imprisonment of at least two years at Rome, Acts xxviii.

In deaths oft.] That is, in the most imminent dangers. See 1 Cor. xv. 31; 2 Cor. iv. 11.

Verse 24. *Of the Jews five times received I forty stripes save one.*] That is, he was five times scourged by the Jews, whose law (Deut. xxv. 3) allowed forty stripes; but they, pretending to be lenient, and to act within the letter of the law, inflicted but thirty-nine.

Verse 25. *Thrice was I beaten with rods*] This was under the Roman government, as their victors beat criminals in this way. We hear of the apostle's being treated thus once namely at Philippi, Acts xvi. 22.

Once was I stoned] Namely, at Lystra, Acts xiv. 19, &c. *A night and a day I have been in the deep*] To what this refers we cannot tell; it is generally supposed that in some shipwreck not on record the apostle had saved himself on a plank, and was a whole day and night on the sea, tossed about at the mercy of the waves.

Verse 26. *In journeyings often*] He means the particular journeys which he took to different places, for the purpose of propagating the gospel.

In perils of waters] Exposed to great dangers in crossing rivers; for of rivers the original must be understood.

Of robbers] Judea itself, and perhaps every other country,

in perils in the wilderness, in perils in the sea, in perils among false brethren;

27 In weariness and painfulness, ^ain watchings often, ^bin hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, ^cthe care of all the churches.

29 ^dWho is weak, and I am not weak? who is offended, and I burn not?

^a Acts xx. 31. Ch. vi. 5.—^b 1 Cor. iv. 11.—^c See Acts xx. 18, &c. Rom. i. 14.—^d 1 Cor. viii. 13, ix. 22.—^e Ch. xii. 5, 9, 10.—^f Rom. i. 9.

was grievously infested by banditti of this kind; and no doubt the apostle in his frequent peregrinations was often attacked, but, being poor and having nothing to lose, he passed unhurt, though not without great danger.

In perils by mine own countrymen] The Jews had the most rooted antipathy to him, because they considered him an apostate from the true faith, and also the means of perverting many others.

In perils by the heathen] In the heathen provinces whither he went to preach the gospel.

In perils in the city] The different seditions raised against him; particularly in Jerusalem, to which Ephesus and Damascus may be added.

Perils in the wilderness] Uninhabited countries through which he was obliged to pass in order to reach from city to city.

Perils in the sea] The different voyages he took in narrow seas, such as the Mediterranean, about dangerous coasts, and without compass.

False brethren] Persons who joined themselves to the church, pretending faith in Christ, but intending to act as spies, hoping to get some matter of accusation against him. He no doubt suffered much also from apostates.

Verse 27. In weariness and painfulness] Had not St. Paul been deeply convinced of the truth and absolute necessity of the Christian religion, he could not have continued to expose himself to such hardships.

Verse 28. Beside those things that are without] Independently of all these outward things, I have innumerable troubles, and mental oppressions.

Which cometh upon me] This continual press of business; this insurrection of cases to be heard, solved, and determined, relative to the doctrine, discipline, state, persecution, and supply of all the churches.

30 If I must needs glory, ^aI will glory of the things which concern mine infirmities.

31 ^bThe God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 ^cIn Damascus the governor under Aretas, the king, kept the ^dcity of the Damascenes with a garrison, desirous to apprehend me:

33 And ^ethrough a window in a basket was I let down by the wall, and escaped his hands.

ix. 1. Ch. i. 23. Gal. i. 2. 1 Thess. ii. 5.—^a Rom. ix. 5.—^b Acts ix. 24, 25.—^c John vii. 30, 34. Acts ix. 3.—^d Josh. ii. 15. Ps. xxxiv. 19.

Verse 29. Who is weak] What church is there under persecution, with which I do not immediately sympathize? or who, from his weakness in the faith, and scrupulousness of conscience, is likely to be stumbled, or turned out of the way, to whom I do not condescend and whose burden I do not bear?

Who is offended] Or likely to be turned out of the way, and I burn not with zeal to restore and confirm him? This seems to be the sense of these different questions.

Verse 30. I will glory—which concern mine infirmities.] I will not boast of my natural or acquired powers; neither in what God has done by me; but rather in what I have suffered for him.

Verse 31. The God and Father of our Lord] Here is a very solemn asseveration; an appeal to the ever blessed God for the truth of what he asserts. St. Paul's appeal to God is in the same spirit as his most earnest prayer.

Verse 32. In Damascus the governor under Aretas] For the transaction to which the apostle refers see Acts ix. 23. As to king Aretas, there were three of this name. The third, who is the person supposed to be referred to here, was the father-in-law of Herod Antipas, of whom see the notes, Acts ix. 23, &c.

The governor] Who this ethnarch was we cannot tell. The word ethnarch signifies the governor of a province, under a king or emperor.

Desirous to apprehend me] The enemies of the apostle might have represented him to the governor as a dangerous spy, employed by the Romans.

Verse 33. Through a window in a basket] Probably the house was situated on the wall of the city. See the notes on this history, Acts ix. 23-25.

CHAPTER XII.

St. Paul mentions some wonderful revelations which he had received from the Lord, 1-5. He speaks of his sufferings in connexion with these extraordinary revelations, that his character might be duly estimated, 6. That he might not be too much exalted, a messenger of Satan is sent to buffet him; his prayer for deliverance, and the divine answer, 7-9. He exults in sufferings and reproaches, and vindicates his apostleship, 10-13. Promises to come and visit them, 14, 15. Answers some objections, 16-18. And expresses his apprehensions that when he visits them he shall find many evils and disorders among them, 19-21.

IT is not expedient for me doubtless to glory. ^aI will come to visions and revelations of the Lord.

2 I knew a man ^bin Christ about fourteen years ago, (whether in the body I cannot tell; or

^a Gr. For I will come.—^b Rom. xvi. 7. Ch. v. 17. Gal. i. 22.

Verse 1. It is not expedient for me] The plain meaning of the apostle, in this and the preceding chapter, in reference to glorying is, that though to boast in any attainments, or in what God did by him, was in all possible cases to be avoided, as being contrary to the humility and simplicity of the gospel; yet the circumstances in which he was found, in reference to the Corinthian Church, and his detractors there, rendered it absolutely necessary; not for his personal vindication,

whether out of the body I cannot tell; God knoweth:) such an one ^ccaught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell; God knoweth:)

4 How that he was caught up into ^dparadise, and

^a Acts xxii. 17. A. D. 46, at Lystra, Acts xiv. 6.—^d Luke xxiii. 43.

cation, but for the honour of the gospel, the credit of which was certainly at stake.

I will come to visions] Symbolical representations of spiritual and celestial things, in which matters of the deepest importance are exhibited to the eye of the mind by a variety of emblems, the nature and properties of which serve to illustrate those spiritual things.

Revelations] A manifestation of things not before known,

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heard unspeakable words, which it is not ^a lawful for a man to utter.

5 Of such an one will I glory: ^b yet of myself I will not glory, but in mine infirmities.

6 For ^c though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a ^d thorn in the flesh, ^e the messenger of Satan, to buffet me, lest I should be exalted above measure.

8 ^f For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly, therefore, ^g will I rather glory in my infirmities, ^h that the power of Christ may rest upon me.

^a Or, possible.—^b Ch. xi. 30.—^c Ch. x. 8. xi. 16.—^d See Ezek. xxviii. 24. Gal. iv. 13, 14.—^e Job ii. 7. Luke xiii. 16.—^f See Deut. iii. 23. 27. Matt. xxvi. 44.—^g Ch. xi. 30.—^h 1 Pet. iv. 14.—ⁱ Rom. v. 3. Ch. vii. 4.—^j Ch. xiii. 4.—^k Ch. i. 1, 16, 17.—^l Ch. xi. 5. Gal. ii.

and such as God alone can make known, because they are a part of his own inscrutable counsels.

Verse 2. *I knew a man in Christ*] I knew a Christian, or a Christian man; for to such alone God now revealed himself, for vision and prophecy had been shut up from the Jews.

Fourteen years ago] Allowing this epistle to have been written some time in the year 57, fourteen years counted backward will lead this transaction to the year 42 or 43, which was about the time that Barnabas brought Paul from Tarsus to Antioch, Acts xi. 25, 26, and when he and Paul were sent by the Church of Antioch with alms to the poor Christians at Jerusalem. It is very possible that, on this journey, or while in Jerusalem, he had this vision, which was intended to be the means of establishing him in the faith, and supporting him in the many trials and difficulties through which he was to pass. This vision the apostle had kept secret for fourteen years.

Whether in the body I cannot tell] That the apostle was in an ecstasy or trance, something like that of Peter, Acts x. 9, &c., there is reason to believe; but we know that his being carried literally into heaven was possible to the Almighty. But as he could not decide himself, it would be ridiculous in us to attempt it.

Caught up to the third heaven.] He appeared to have been carried up to this place; but whether *bodily* he could not tell, or whether the spirit were not separated for the time, and taken up to the third heaven, he could not tell.

The third heaven—The Jews talk of seven heavens, and Mohammed has received the same from them; but these are not only *fabulous* but *absurd*.

In the sacred writings three heavens only are mentioned. The first is the atmosphere, what appears to be intended by *rekia*, the firmament or expansion, Gen. i. 6. The second, the starry heaven, where are the sun, moon, planets, and stars; but these two are often expressed under the one term *shamayim*, the two heavens, or expansions; and in Gen. i. 17, they appear to be both expressed by *rekia hashshamayim*, the firmament of heavens. And, thirdly, the place of the blessed, or the throne of the divine glory, probably expressed by the words *shemei hashshamayim*, the heavens of heavens. But on these subjects the Scripture affords us but little light: and on this distinction the reader is not desired to rely.

Ascending to heaven, or being caught up to heaven, is a form of speech among the Jewish writers, to express the highest degrees of inspiration. They often say of Moses that he ascended on high, ascended on the firmament, ascended to heaven; where it is evident they mean only by it that he was favoured with the nearest intimacy with God, and the highest revelations relative to his will, &c. If we may understand St. Paul thus, it will remove much of the difficulty from this place; and perhaps the *unspeakable words*, ver. 4, are thus to be understood. He had the most sublime communications from God, such as would be improper to mention; though it is very likely that we have the substance

10 Therefore ⁱ I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: ^j for when I am weak, then am I strong.

11 I am become ^k a fool in glorying; ye have compelled me: for I ought to have been commended of you: for ^l in nothing am I behind the very chiefest apostles, though ^m I be nothing.

12 ⁿ Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 ^o For what is it wherein you were inferior to other churches, except *it be* that ^p I myself was not burdensome to you? forgive me ^q this wrong.

14 ^r Behold, the third time I am ready to come to you; and I will not be burdensome to you: for ^s I seek not yours, but you: ^t for the children ought not to lay up for the parents, but the parents for the children.

15 And ^u I will very gladly spend and be spent

6, 7, 8.—^v 1 Cor. iii. 7. xv. 8, 9. Eph. iii. 8.—^w Rom. xv. 18, 19. 1 Cor. ix. 2. Ch. iv. 2. vi. 4. xi. 6.—^x 1 Cor. i. 7.—^y 1 Cor. ix. 12. Ch. xi. 9.—^z Ch. xi. 7.—^{aa} Ch. xiii. 1.—^{ab} Acts xx. 33. 1 Cor. x. 33.—^{ac} 1 Cor. iv. 14, 15.—^{ad} 1 Thess. ii. 8. Phil. ii. 17.

of these in his epistles. Indeed, the two epistles before us seem, in many places, to be the effect of most extraordinary revelations.

Verse 4. *Caught up into paradise*] Among Christian writers paradise generally means the place of the blessed, or the state of separate spirits. Whether the third heaven and paradise be the same place we cannot absolutely say; they probably are not; and it is likely that St. Paul, at the time referred to, had at least two of these raptures.

Which it is not lawful for a man to utter.] It is probable that the apostle refers to some communication concerning the divine nature and the divine economy, of which he was only to make a general use in his preaching and writing. No doubt that what he learned at this time formed the basis of all his doctrines.

Verse 5. *Of such an one will I glory*] Through modesty he does not mention himself, though the account can be understood of no other person; for, did he mean any other, the whole account would be completely irrelevant.

Verse 6. *I shall not be a fool*] Who that had got such honour from God would have been fourteen years silent on the subject?

Lest any man should think of me above] It is a rare gift to discern when to speak, and when to be silent; and to know when enough is said on a subject, neither too little nor too much.

Verse 7. *And lest I should be exalted*] There were three evils to be guarded against: 1. The contempt of his gifts and call by his enemies. 2. The overweening fondness of his friends. And, 3. Self-exaltation.

A thorn in the flesh] The word signifies a stake; and it is used to signify the most oppressive afflictions. Whatever it was, it was in the flesh, i. e., of an outward kind. It was neither sin nor sinfulness, for this could not be given him to prevent his being exalted above measure; for sin never had and never can have this tendency. What this thorn in the flesh might be has given birth to a multitude of conjectures: Tertullian thought it the ear-ache; Chrysostom, the head-ache; Cyprian, many and grievous bodily torments. I believe the apostle to refer simply to the distresses he had endured through the opposition he met with at Corinth; which were as painful and grievous to him as a thorn in his flesh, or his being bound to a stake; for, if he could have devoted himself to destruction, Rom. ix. 3, for his rebellious and unbelieving countrymen, what must he have suffered on account of an eminent church being perverted and torn to pieces by a false teacher? God permitted this to keep the apostle humble, and at last completely delivered the church out of the hands and influence of this deceiver; none, not even the incestuous person, having been turned finally out of the way by the false doctrines there preached.

The messenger of Satan] Another mode of expressing what he calls the thorn in the flesh; and he seems most plainly to refer to the false apostle at Corinth. SATAN, the

*for^b you; though^c the more abundantly I love you, the less I be loved.

16 But be it so, ^dI did not burden you; nevertheless, being crafty, I caught you with guile.

17 ^eDid I make a gain of you by any of them whom I sent unto you?

18 ^fI desired Titus, and with him I sent a ^gbrother. Did Titus make a gain of you? walked we not in the same spirit? *walked we not in the same steps?*

19 ^hAgain, think ye that we excuse ourselves unto you? ⁱwe speak before God in Christ: but

^aJohn x. 11. Ch. i. 6. Col. i. 24. 2 Tim. ii. 10.—^bGr. *your souls*.—^cCh. vi. 12, 13.—^dCh. xi. 9.—^eCh. vii. 2.—^fCh. viii. 6, 16, 22.—^gCh. viii. 18.—^hCh. v. 12.—ⁱRom. ix. 1. Ch. xi. 31.—^j1 Cor.

adversary of God's truth, sent a man to preach lies at the same place, and turn the Church of God into his own *synagogue*; and by his teaching lies and calumnies the apostle was severely *buffeted*. We need seek no other sense for these expressions. Many, however, think that the apostle had really some *bodily infirmity* that rendered him contemptible, and was the means of obstructing the success of his ministry; and that the false apostle availed himself of this to set St. Paul at nought, and to hold him out to ridicule.

No infirmity of body nor corporeal sufferings can affect and distress a minister of the gospel, equally to the perversion or scattering of a flock, which were the fruit of innumerable labours, watchings, fastings, prayers, and tears.

Verse 8. *I besought the Lord*] That is, Christ, as the next verse absolutely proves, and the Socinians themselves confess. And if Christ be an object of prayer in such a case as this, or indeed in any case, it is a sure proof of his *divinity*; for only an Omniscent Being can be made an object of prayer.

Thrice] Several suppose this to be a *certain number* for an *uncertain*; as if he had said, I often besought Christ to deliver me from this tormentor: or, because is perhaps more likely, the apostle may refer to three solemn, fixed, and fervent applications made to Christ at *different times*; at the last of which he received the answer which he immediately subjoins.

Verse 9. *My grace is sufficient for thee*] Thou shalt not be permitted to sink under these afflictions. Thy enemies shall not be able to prevail against thee.

My strength is made perfect in weakness.] The more, and the more violently, thou art afflicted and tried, being upheld by my power, and prospered in all thy labours, the more eminently will my power be seen and acknowledged.

Will I rather glory in my infirmities] Therefore, his *infirmities* do not mean his *corruptions*, or *sins*, or *sinfulness* of any kind; for it would be blasphemous for any man to say, I will rather glory that God leaves my corruptions in me, than that he should take them away.

That the power of Christ may rest upon me.] That it may overshadow me as a *tent* or *tabernacle*; affording me *shelter*, *protection*, *safety*, and *rest*.

Verse 10. *Therefore I take pleasure*] I not only *endure* them *patiently*, but *am pleased* when they occur; for I do it *for Christ's sake*—on his account; for on his account I suffer. *For when I am weak*—most oppressed with trials and afflictions, *then am I strong*; God supporting my mind with his most powerful influences, causing me to rejoice with joy unspeakable and full of glory.

Verse 11. *I am become a fool in glorying*] It is not the part of a *wise* or *gracious* man to *boast*; but *ye have compelled me*—I have been obliged to do it, in order to vindicate the cause of God.

I ought to have been commended of you] You should have vindicated both myself and my ministry against the detractors that are among you.

Though I be nothing.] Though I have been thus set at *nought* by your false apostle; and though, in consequence of what he has said, some of you have been ready to consider me as *nothing*—what we call *good for nothing*. This must be the meaning of the apostle, as the following verses prove.

Verse 12. *The signs of an apostle were wrought among you*] I have given the fullest proof of my *divine mission* by various signs, wonders, and miracles, and by that *patience* which I have manifested towards you: though I had power from God to inflict punishment on the transgressors, I have in every case forborne to do it.

we do all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would; and *that* ^kI shall be found unto you such as ye would not: lest *there be debates*, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my God ^lwill humble me among you, and *that* I shall bewail many ^mwhich have sinned already, and have not repented of the uncleanness and ⁿfornication and lasciviousness which they have committed.

x. 33.—^k1 Cor. iv. 21. Ch. x. 2. xiii. 2, 10.—Ch. ii. 1, 4.—Ch. xii. 2.—^l1 Cor. v. 1.

Verse 13. *For what is it wherein you were inferior*] This is a fine, forcible, yet delicate stroke. It was your duty and your interest to have supported your apostle; other churches have done so: I did not require this from you: in this respect all other churches are *superior* to you. I am the cause of your *inferiority*, by not giving you an opportunity of *ministering* to my necessities: *forgive me the wrong* I have done you.

Verse 14. *The third time I am ready*] That is, this is the third time that I *am ready*—have formed the *resolution*, to visit you.

I seek not yours, but you] I seek your *salvation*, I desire not your *property*; others have sought your *property*, but not your *salvation*.

For the children ought not to lay up for the parents] You may have many *teachers*, but you have but one FATHER; for in Christ Jesus I have begotten you *through the gospel*, see 1 Cor. iv. 15. Ye are my children, and I am your father.

Verse 15. *And I will very gladly spend and be spent for you*] I will continue to act as a loving father, who spends all he has upon his children, and expends his own strength and life in providing for them the things necessary for their preservation and comfort.

Though the more abundantly I love you] I will even act towards you with the most affectionate tenderness, though it happen to me, as it often does to loving fathers, that their disobedient children love them less, in proportion as their love to them is increased.

Verse 16. *But be it so, I did not burden you*] That is: You grant that I did not burden you, that I took nothing from you, but preached to you the gospel freely; but you say that, *BEING CRAFTY, I caught you with guile*, i. e., getting from you, by means of others, what I pretended to be unwilling to receive immediately from yourselves.

Many persons suppose that the words, *being crafty, I caught you with guile*, are the words of the apostle, and not of his slanderers; and therefore have concluded that it is lawful to use guile, deceit, &c., in order to serve a good and religious purpose. This doctrine is abominable; and the words are most evidently those of the apostle's detractors, against which he defends his conduct in the two following verses.

Verse 17. *Did I make a gain of you*] Did any person I ever sent to preach the gospel to you, or help you in your Christian course, ever get anything from you for me? Produce the proof if you can.

Verse 18. *I desired Titus*] He was actuated by the *same spirit*, and he walked in the same steps.

Verse 19. *Think ye that we excuse ourselves*] That we make an apology for our conduct; or, that I have sent Titus and that brother to you because I was ashamed or afraid to come myself?

We speak before God in Christ] I have not done so; I speak the truth before God; he is judge whether I was actuated in this way by any sinister or unworthy motive.

For your edifying.] Whatever I have done in this or any other way, I have done for your *edifying*; not for any *emolument* to myself or friends.

Verse 20. *I fear, lest, when I come*] I think the *present time* is used here for the *past*; the apostle seems most evidently to be giving them the reason why he had not come to them according to his former purposes, and why he sent Titus and his companion. If this verse be understood in this way all difficulty will vanish; otherwise, what is here said does seem to contradict what is said, chap. vii. 6, 16, &c.; as well as many things both in the *eighth* and *ninth*

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chapters. [But there is no authority for the suggested emendation.]

Verse 21. *Have sinned already* Who have sinned before; who were some of the first offenders, and have not yet repented.

Of the uncleanness, &c.] There must have been a total relaxation of discipline, else such abominations could not have been tolerated in the Christian Church. And although what is here spoken could only be the case of a few; yet the many were ill-disciplined, else these must have been cast out.

CHAPTER XIII

The apostle again says that this is the third time he has purposed to come and see them; and threatens that he will, by the power of Christ, punish every incorrigible sinner, 1-4. Exhorts them to examine themselves, whether they be in the faith, 5, 6. Prays that they may do no evil, 7. And shows how ardently he wished their complete restoration to unity and purity, 8, 9. Tells them for what reason he writes to them, 10. Bids them farewell, 11. Gives them some directions, and concludes with his apostolical benediction, 12-14.

THIS ^{is} the third time I am coming to you. ^bIn the mouth of two or three witnesses shall every word be established.

2 ^cI told you before, and foretel you, as if I were present, the second time; and being absent now I write to them ^dwhich heretofore have sinned, and to all other, that, if I come again, ^eI will not spare;

3 Since ye seek a proof of Christ ^fspeaking in me, which to you-ward is not weak, but is mighty ^gin you.

4 ^hFor though he was crucified through weakness, yet ⁱhe liveth by the power of God. For ^jwe also are weak ^kin him, but we shall live with him by the power of God toward you.

^aCh. xii. 14.—^bNumb. xxxv. 30. Deut. xvii. 6. xix. 15. Matt. xviii. 16. John viii. 17. Heb. x. 28.—^cCh. x. 2.—^dCh. xii. 21.—^eCh. i. 23.—^fMatt. x. 20. 1 Cor. v. 4. Ch. ii. 10.—^g1 Cor. ix. 2.—^hPhil. ii. 7, 8. 1 Pet. iii. 18.—ⁱRom. vi. 4.—^jSee ch. x. 3, 4.—^kOr,

Verse 1. *This is the third time I am coming to you.*] These words are nearly the same with those, chap. xii. 14; and probably refer to the purpose which he had twice before formed of seeing them. But the latter clause seems to attach a different meaning to the passage; at least so it has been understood by some learned men. [The latter clause simply indicates the preciseness of his disciplinary action. It should be according to the letter of the law, Deut. xix. 15.]

Verse 2. *I will not spare*] I will inflict the proper punishment on every incorrigible offender. It does appear, from all the apostle's threatenings, that he was possessed of a miraculous power, by which he could inflict punishment on offenders; that he could deliver the body to Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus, 1 Cor. iv. 21, v. 5. What he says he told them before, probably relates to 1 Cor. iv. 21: *Shall I come with a rod, &c.*

Verse 3. *Since ye seek a proof of Christ*] The conversion of the Corinthians was to themselves a solid proof that Christ spoke by the apostle; and therefore he could, with great propriety, say that this power of Christ, far from being weak, was mighty among them.

Verse 4. *For though he was crucified through weakness*] It is true Christ was crucified, and his crucifixion appeared to be the effect of his weakness; yet even this was not so; he gave up his life, none could take it away from him; and in his last struggle, had he even been deficient in power, he could have had more than twelve legions of angels to support him against the high-priest's mob, Matt. xxvi. 53; but how then could the scripture be fulfilled? And had he not died, how could the human race have been saved?

Yet he liveth by the power of God.] Though he appeared

5 ^lExamine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, ^mhow that Jesus Christ is in you, except ye be ⁿreprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though ^owe be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, ^pwhen we are weak, and ye are strong: and this also we wish, ^qeven your perfection.

10 ^rTherefore I write these things being absent,

with him.—^l1 Cor. xi. 21.—^mRom. viii. 10. Gal. iv. 19.—ⁿ1 Cor. ix. 27.—^oCh. vi. 9.—^p1 Cor. iv. 10. Ch. xi. 30. xii. 5, 9, 10.—^q1 Thess. iii. 10.—^r1 Cor. iv. 21. Ch. ii. 3. x. 2. xii. 20, 21.

to be crucified through his own weakness, yet he now liveth by the power of God; exerting an almighty energy by which all things are subject to him.

We also are weak in him.] Because we are on Christ's side we appear to you as weak as he did to the Jews; but it is not so, for we live with him—under the same influence, and partaking of the same life; manifesting by our preaching and miracles the power of God towards you.

Verse 5. *Examine yourselves, whether ye be in the faith.*] Try yourselves; pierce your hearts; bore yourselves through-out; try yourselves by what I have written, and see whether ye retain the true faith of the gospel.

Prove your own selves.] Put yourselves to the test, as you would try gold or silver, suspected of adulteration.

Know ye not your own selves.] Are ye not full of wisdom and understanding? And is it not as easy to find out a spurious faith as it is easy to detect a base coin? There is an assay and touchstone for both. If base metal be mixed with the pure, you can readily detect it; and as easily may you know that you are in the faith, as you can know that base metal is mixed with pure. Does Jesus Christ dwell in you? You have his Spirit, his power, his mind, if ye be Christians; and the Spirit of Christ bears witness with your spirit that ye are the children of God. And this is the case except ye be reprobates; base counterfeit coin; mongrel Christians.

Verse 6. *Ye shall know that we are not reprobates.*] Ye have had, and ye shall have, the fullest proof that I have preached true faith among you; and that God has confirmed it by his testimony; and thus that I am proved and manifested to be what I ought to be, and shown to be approved of God.

Verse 7. *I pray to God that ye do no evil.*] That ye do

lest being present * I should use sharpness, ^b according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, ^c be of one mind, live in peace; and the God of love ^d and peace shall be with you.

12 * Greet one another with an holy kiss.

* Tit. i. 13.—^b Ch. x. 8.—^c Rom. xii. 16, 18. xv. 5. 1 Cor. i. 10. Phil. ii. 2. iii. 16. 1 Pet. iii. 8.—^d Rom. xv. 33.—^e Rom. xvi. 16.

not persist in that course which will oblige me to use the power of Christ, with which I am endued, to punish you.

Not that we should appear approved] We do not wish to give this proof that we are approved of God, by inflicting this punishment on the transgressors.

But that ye should do that which is honest] That ye may do that which is right and seemly, though we should be, in consequence of that, as reprobates—as persons not approved of God; because your reformation will prevent the exercise of this power, which would otherwise have given an awful proof that we are approved of God.

Verse 8. *For we can do nothing against the truth, but for the truth.*] As we are the apostles of God, we cannot bring to you any false doctrine; and, as we profess to be under the influence of God's Spirit, we cannot do anything that is opposed to that truth, or which might be prejudicial to it.

Verse 9. *For we are glad, when we are weak*] It will give me indescribable pleasure that I should still appear to be poor, despicable, and destitute of this extraordinary power with which God has clothed me, so that you be strong in all the gifts and graces of the Holy Spirit.

And this also we wish, even your perfection.] We cannot be satisfied that persons, with such eminent endowments, and who have once received the truth as it is in Jesus, should be deficient in any of the graces that constitute the mind of Christ; such as brotherly love, charity, harmony, unity, and order.

Verse 10. *Therefore I write these things*] I only threaten you now, by this epistle, to put you on your guard, and lead you to reformation before I visit you; that I may not then have to use sharpness, a cutting off, employing thus my apostolical authority to inflict punishment; a power which God has given me, rather to be employed in your edification than in your destruction.

Verse 11. *Finally*] All that remains for me now to write is, to wish you all manner of happiness, and so to take my leave.

Be perfect] Be compact; get into joint again; let unity and harmony be restored.

Be of good comfort] Receive admonition; for the verb

13 All the saints salute you.

14 'The grace of the Lord Jesus Christ, and the love of God, and ^a the communion of the Holy Ghost, be with you all. Amen.

The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

1 Cor. xvi. 20. 1 Thess. v. 26. 1 Pet. v. 14.—^c Rom. xvi. 24.—^d Phil. ii. 1.

signifies to admonish, beg, entreat, and also to comfort. Receive admonition, that ye may receive comfort. If ye take my advice, ye shall have consolation; if ye do not, ye will have nothing but misery and woe.

Be of one mind] Think the same; let there be no dissensions among you. Be of the same creed, and let disputes about religion, which should be the bond of peace, for ever subside.

Live in peace] Cultivate peace; or, as he says elsewhere, Follow peace, and pursue it, Heb. xii. 14.

And the God of love and peace shall be with you.] And if HE be not there, yourselves and the devil make the whole assembly.

Verse 12. *Greet one another with an holy kiss.*] Use every means by which a good understanding may be brought about. Let the spirit of friendship live among you, and encourage its continuance by every friendly act.

Verse 13. *All the saints*] In the primitive church a saint and a Christian were the same thing; for the Christian religion calls every man to be holy.

Verse 14. *The grace of the Lord Jesus Christ*] All the favour and beneficence that come from and through the Redeemer of the world; as the LORD, the ruler and governor of all things; as Jesus, the Saviour of all men by his passion and death; as Christ, the distributor of all that divine unction which enlightens, comforts, harmonizes, and purifies the mind.

And the love of God] God, your Maker, in that infinite love which induced him to create the world, and form man in his own image and in his own likeness, that he might be capable of knowing, loving, and enjoying him for ever: and God in the fullest manifestations of that love which caused him to give his only begotten Son, to the end that they who believe on him should not perish, but have everlasting life. May this God of love, and this love of God, be ever with you!

And the communion of the Holy Ghost] May that Holy Spirit, that divine and eternal energy which proceeds from the Father and the Son; that heavenly fire that gives light and life, that purifies and refines, sublimates and exalts, comforts and invigorates, make you all partakers with himself!

P R E F A C E

TO THE

EPISTLE OF PAUL THE APOSTLE

TO THE

G A L A T I A N S.

G***ALATIA*** was anciently a part of *Phrygia* and the neighbouring countries. It had its name from the *Gauls* who, having in several bodies invaded *Asia Minor*, as *Pausanias* (*Attic.*, cap. iv.) relates, conquered this country, and settled in it. As these were mixed with various *Grecian* families, the country was also called *Gallogræcia*, see *Justin*, lib. xxiv. 4; xxv. 2; xxvii. 3; and *Strabo*, xiv. Under the reign of *Augustus Cæsar*, about the year of Rome 727, and 26 years before our Lord, it was reduced into the form of a Roman colony, and was governed by a *proprætor*, appointed by the emperor.

This country is bounded on the east by *Cappadocia*; on the west by *Bithynia*; on the south by *Pamphylia*; and on the north by the *Euxine Sea*. These are its limits, according to *Strabo*, which some think too extensive; but the different provinces of *Asia Minor* being subject to continual contentions and inroads, very frequently changed their boundaries as well as their masters, and were seldom at one stay.

The religion of the ancient *Galatæ* was extremely corrupt and superstitious; and they are said to have worshipped the mother of the gods under the name of *Agdistis*, and to have offered sacrifices of the prisoners they took in war.

They are mentioned by historians as a tall and valiant people, who went nearly naked; and used for arms only a sword and buckler. The impetuosity of their attack is stated to have been irresistible; and this generally made them victorious.

It appears, from the *Acts of the Apostles*, that St. Paul visited this country more than once. Two visits to this region are particularly marked in the Acts, viz., the first about A. D. 53, Acts xvi. 6: "Now when they had gone through *Phrygia* and the region of *Galatia*," &c.; the second about A. D. 56, Acts xviii. 23: "He went over all the country of *Galatia* and *Phrygia* in order, strengthening all the disciples."

As to the precise time in which this epistle was written, there have been various opinions among learned men. Some of the ancients believed it to be the very first written of all St. Paul's epistles. Others have supposed that it was written after his second journey to *Galatia*, Acts xviii. 23, which in the Chronology I have placed in A. D. 54; and others, with more probability, after his first journey, see Acts xvi. 6, which I place in A. D. 53. That it was written soon after one of the apostle's visits to that region, seems evident from the following complaint: "I marvel that ye are so soon removed from him that hath called you," chap. i. 6; it has been therefore conjectured that only one or two years had elapsed from that time, and that the epistle must have been written about A. D. 52 or 53.

PREFACE TO THE EPISTLE TO THE GALATIANS.

Every thing considered, I feel no hesitation to place this epistle in the 52nd or 53rd year of our Lord; either the *end* of the former, or the *beginning* of the latter.

From the complexion of this epistle it appears to have been written to the *Jews* who were dispersed in Galatia, see Acts ii. 9. And although, in chap. iv. 8, it is said that the persons to whom the apostle writes *did not know God, and did service to them which by nature were no gods*; this must be understood of those who had been *proselytes* to the Jewish religion, as the 9th verse sufficiently shows; for after they had been converted to Christianity, they *turned AGAIN to the weak and beggarly elements*.

These Galatians were doubtless converted by St. Paul, see Acts xvi. 6; xviii. 23; but after his departure from them, some teachers had got in among them who endeavoured to persuade them, and successfully too, that they should be circumcised and keep the Mosaic law. See chap. i. 6, iv. 9, 10, 21, v. 1, 2, vi. 12. And the apostle labours to bring them back from the errors of these false teachers.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

GALATIANS

CHAPTER I

St. Paul shows that he was especially called of God to be an apostle, 1. Directs his epistle to the churches through the regions of Galatia, 2. Commends them to the grace of Christ, who gave himself for their sins, 3-5. marvels that they had so soon turned away from the grace of the gospel of Christ, to what falsely pretended to be another gospel, 6, 7. Pronounces him accursed who shall preach any other doctrine than that which he had delivered to them, 8, 9. Shows his own uprightness, and that he received his doctrine from God, 10-12. Gives an account of his conversion and call to the apostleship, 13-17. How three years after his conversion he went up to Jerusalem, and afterwards went through the regions of Syria and Cilicia, preaching the faith of Christ to the great joy of the Christian churches in Judea, 18-24.

PAUL, an apostle, (* not of men, neither by man, but ^b by Jesus Christ, and God the Father, ^c who raised him from the dead;)

2 And all the brethren ^d which are with me, ^e unto the churches of Galatia :

3 ^f Grace be to you and peace from God the Father, and from our Lord Jesus Christ.

4 ^g Who gave himself for our sins, that he might deliver us ^h from this present evil world, according to the will of God and our Father :

^a Ver. 11, 12.—^b Acts ix. 6. xxii. 10, 15, 21. xxvi. 16. Tit. i. 3.—^c Acts ii. 24.—^d Phil. ii. 22. iv. 21.—^e 1 Cor. xvi. 1.—^f Rom. i. 7. 1 Cor. i. 3. 2 Cor. i. 2. Eph. i. 2. Phil. i. 2. Col. iii. 2. 1 Thess. i. 1. 2 Thess. i. 2. 2 John 3.—^g Matt. xx. 28. Rom. iv. 25. Ch.

Verse 1. *Paul, an apostle, not of men*] Not commissioned by any assembly or council of the apostles.

Neither by man] Nor by any one of the apostles; neither by James, who seems to have been president of the apostolic council at Jerusalem; nor by Peter, to whom, in a particular manner, the keys of the kingdom were intrusted.

But by Jesus Christ] Having his mission immediately from Christ himself, and God the Father, who raised him from the dead, see Acts xxii, 14, 15.

Verse 2. *And all the brethren which are with me*] It is very likely that this refers to those who were his assistants in preaching the gospel, and not to any private members of the church.

Churches of Galatia] Galatia was a region or province of Asia Minor; there was neither city nor town of this name.

Verse 4. *Who gave himself for our sins*] Who became a sin-offering to God in behalf of mankind, that they might be saved from their sins.

Deliver us from this present evil world] These words cannot mean created nature, or the earth and its productions, nor even wicked men. The former we shall need while we live, the latter we cannot avoid; indeed they are those who, when converted, form the Church of God; and the followers of God must live and labour among them, in order to their conversion. The apostle, therefore, must mean the Jews, and their system of carnal ordinances; and the whole of their ecclesiastical economy, which was a burden neither they nor their fathers were able to bear, Acts xv. 10. The apostle takes occasion, in the very commencement of the

5 To whom be glory for ever and ever. Amen.

6 I marvel that ye are so soon removed ¹ from him that called you into the grace of Christ unto another gospel :

7 ¹ Which is not another; but there be some ^k that trouble you, and would pervert the gospel of Christ.

8 But though ^l we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

ii. 20. Tit. ii. 14.—^h See Isa. lxxv. 17. John xv. 19. xvii. 14. Heb. ii. 5. vi. 5. 1 John v. 19.—ⁱ Ch. v. 8.—^j 2 Cor. xi. 4.—^k Acts xv. 1, 24. ² Cor. ii. 17. xi. 13. Ch. v. 10, 12.—^l 1 Cor. xvi. 22.

epistle, to inform the Galatians that it was according to the will and counsel of God that circumcision should cease, and all the other ritual parts of the Mosaic economy; and that it was for this express purpose that Jesus Christ gave himself a sacrifice for our sins, because the law could not make the comers thereunto perfect. [The original will not bear this interpretation. The passage must be understood of the corrupting influences of the world and its works.]

Verse 6. *I marvel that ye are so soon removed*] But mutability itself has not a more apt subject to work upon than the human heart; the alternate workings of different passions are continually either changing the character, or giving it a different colouring. Reason, not passion, the word of God, not the sayings of men, should alone be consulted in the concerns of our salvation.

From him that called you] The apostle seems here to mean himself. He called them into the grace of Christ. [Unquestionably the reference is to God the Father.]

Another gospel] In the very earliest ages of the Christian Church there were several spurious gospels in circulation, and it was the multitude of these false or inaccurate relations that induced St. Luke to write his own, see Luke i. 1. We have the names of more than seventy of these spurious narratives still on record. In some of these gospels, the necessity of circumcision, and subjection to the Mosaic law in unity with the gospel, were strongly inculcated. And to one of these the apostle seems to refer.

Verse 7. *Which is not another*] It is not gospel, i. e. good tidings, for it loads you again with the burdens from which the genuine gospel has disencumbered you. Instead of giv-

9 As we said before, so say I now again, If any man preach any other gospel unto you ^a than that ye have received, let him be accursed.

10 For ^b do I now ^c persuade men, or God? or ^d do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 ^e But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For ^f I neither received it of man, neither was I taught ^g it, but ^h by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that ⁱ beyond measure I persecuted the church of God, and ^j wasted it:

14 And profited in the Jews' religion above many my ^k equals in mine own nation, ^l being more exceedingly zealous ^m of the traditions of my fathers.

15 ⁿ But when it pleased God, ^o who separated me from my mother's womb, and called me by his grace,

16 ^p To reveal his Son in me, that ^q I might preach

him among the heathen; immediately I conferred not with ^r flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 ^s Then after three years ^t I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But ^u other of the apostles saw I none, save ^v James the Lord's brother.

20 Now the things which I write unto you, ^w behold, before God, I lie not.

21 ^x Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face ^y unto the churches of Judea which ^z were in Christ:

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they glorified God in me.

^a Deut. iv. 2. xli. 32. Prov. xxx. 6. Rev. xxii. 18. — ^b 1 Thess. ii. 4. — ^c 1 Sam. xxiv. 7. Matt. xxviii. 14. 1 John iii. 9. — ^d 1 Thess. ii. 4. James iv. 4. — ^e 1 Cor. xv. 1. — ^f 1 Cor. xv. 1, 3. Ver. 1. — ^g Eph. iii. 8. — ^h Acts ix. 1. xxii. 4. xxvi. 11. 1 Tim. i. 13. — ⁱ Acts viii. 3. — ^j Gr. equals in years. — ^k Acts xxiii. 3. xxvi. 9. Phil. iii. 6. — ^l Jer. ix. 14. Matt. xv. 2. Mark vii. 5. — ^m A.D. 35. — ⁿ Isa. xlix.

1, 5. Jer. i. 5. Acts ix. 15. xiii. 2. xxii. 14, 15. Rom. i. 1. — ^a 2 Cor. iv. 6. — ^b Acts ix. 15. xxii. 21. xxvi. 17, 18. Rom. xi. 13. Eph. iii. 8. — ^c Matt. xvi. 17. 1 Cor. xv. 50. Eph. vi. 12. — ^d A.D. 35. — ^e Acts ix. 26. — ^f Or, returned. — ^g 1 Cor. ix. 5. — ^h Matt. xiii. 55. Mark vi. 3. — ⁱ Rom. ix. 1. — ^j Acts ix. 30. — ^k 1 Thess. ii. 14. — ^l Rom. xvi. 7.

I conferred not with flesh and blood] A periphrasis for man, any man, a human being, or beings of any kind.

Verse 17. *Neither went I up to Jerusalem*] He had his call so immediately and pointedly from God himself, that he had no need of the concurrence even of the apostles.

But I went into Arabia] That part of Arabia which was contiguous to Damascus, over which Aretas was then king. Of this journey into Arabia we have no other account.

Verse 18. *After three years I went up to Jerusalem*] These three years may be reckoned either from the departure of Paul from Jerusalem, or from his return from Arabia to Damascus.

To see Peter] To become personally acquainted with Peter; for this is the proper import of the verb, from which we have the word *history*, which signifies a relation of things from personal knowledge and actual acquaintance.

And abode with him fifteen days.] It was not, therefore, to get religious knowledge from him that he paid him this visit.

Verse 19. *James the Lord's brother.*] In this place JAMES, the Lord's brother, is mentioned thus to distinguish him from JAMES, the brother of John.

Verse 20. *Before God, I lie not.*] To prove that he had not learned the gospel from the assembly of the apostles at Jerusalem, nor consequently received his commission from them.

Verse 21. *Afterwards I came into the regions of Syria, &c.*] See Acts ix. 25, 26, 30.

Verse 22. *And was unknown by face*] I was not personally acquainted with any of the churches of Judea; I knew only those at Jerusalem.

Verse 23. *They had heard only*] As a persecutor of the Church of Christ, I was well known; and as a convert to Christ I was not less so.

Verse 24. *They glorified God in me.*] Hearing now that I preached that faith which before I had persecuted and endeavoured to destroy, they glorified God for the grace which had wrought my conversion.

ing you peace, it troubles you; instead of being a useful supplement to the gospel of Christ, it perverts that gospel.

Verse 8. *But though we, or an angel*] That gospel which I have already preached to you is the only true gospel; were I to preach any other, I should incur the curse of God.

Let all those who, from the fickleness of their own minds, are ready to favour the reveries of every pretended prophet and prophetess who starts up, consider the awful words of the apostle.

Verse 9. *Let him be accursed.*] Perhaps this is not designed as an imprecation, but a simple direction; for the word here may be understood as implying that such a person should be separated from the communion of the church.

Verse 10. *Do I now persuade men, or God?*] The words may be rendered to court or solicit the favour of God, as the after clause sufficiently proves. While the apostle was a persecutor of the Christians, he was the servant of men, and pleased men. When he embraced the Christian doctrines, he became the servant of God, and pleased HIM.

Verse 12. *I neither received it of man*] No man taught me what I have preached to you.

But by the revelation of Jesus Christ.] Being commissioned by himself alone; receiving the knowledge of it from Christ crucified.

Verse 13. *Ye have heard of my conversation*] My manner of life; the mode in which I conducted myself.

Beyond measure I persecuted the church] See Acts ix. 1, 2, xxii. 4, and the notes there.

Verse 14. *And profited in the Jews' religion*] He was more profoundly skilled in the traditions of the Fathers than most of his fellow-students were, or, as the word may mean, his contemporaries.

Verse 15. *Who separated me from my mother's womb*] Who preserved me by his providence when I was a helpless infant, and saved me by his grace when I was an adult persecutor.

Verse 16. *To reveal his Son in me*] To make me know Jesus Christ, and the power of his resurrection.

That I might preach him among the heathen] For it was to the Gentiles, and the dispersed Jews among the Gentiles, that St. Paul was especially sent.

CHAPTER II.

The apostle mentions his journey to Jerusalem with Barnabas and Titus, 1. Shows that he went thither by revelation; and what he did while there, and the persons with whom he had intercourse, 2-8. How the apostles gave him the right hand of fellowship, 9, 10. How he opposed Peter at Antioch, and the reason why, 11-14. Shews that the Jews as well as the Gentiles must be justified by faith, 15-16. They who seek this justification should act with consistency, 17, 18. Gives his own religious experience, and shows, that through the law he was dead to the law, and crucified with Christ, 19, 20. Justification is not of the law, but by the faith of Christ, 21.

THEN fourteen years after, ^a I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, ^b and communicated unto them that gospel which I preach among the Gentiles; but ^c privately to them which were of reputation, lest by any means ^d I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false ^e brethren unawares brought in, who came in privily to spy out our ^f liberty which we have in Christ Jesus, ^g that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that ^h the truth of the gospel might continue with you.

6 But of those ⁱ who seemed to be somewhat,

^a Acts xv. 12.—^b Acts xv. 12.—^c Or, severally.—^d Phil. ii. 16. 1 Thess. iii. 5.—^e Acts xv. i. 24. 2 Cor. xi. 28.—^f Ch. iii. 25. Ch. v. 1, 13.—^g 2 Cor. xi. 20. Ch. iv. 3, 9.—^h Ver. 14. Ch. iii. i. iv. 16. Ch. vi. 3.—ⁱ Acts x. 34. Rom. ii. 11.—^k 2 Cor. xii. 11.—^l Acts xiii. 46. Rom. i. 5. xi. 13. 1 Tim. ii. 7. 2 Tim. i. 11.—^m 1 Thess.

Verse 1. *Then fourteen years after*] There is a considerable difference among critics concerning the time specified in this verse; the apostle is however generally supposed to refer to the journey he took to Jerusalem, about the question of circumcision, mentioned in Acts xv. 4, &c.

Verse 2. *I went up by revelation*] This either means, that he went up at that time by an express revelation from God, or that having received the gospel by revelation from God, to preach Christ among the Gentiles, he went up according to that revelation, and told what God had done by him among the Gentiles.

But privately to them which were of reputation] To the chief men; those who were highest in reputation among the apostles.

Lest by any means] It was necessary that he should give the apostolic council the fullest information that he had acted according to the divine mind in every respect, and had been blessed in his deed.

Verse 3. *But neither Titus, who was with me*] His account was so satisfactory to the apostles, that they not only did not require him to insist on the necessity of circumcision among the Gentiles, but did not even require him to have Titus, who was a Greek, circumcised; though that might have appeared expedient, especially at Jerusalem, to have prevented false brethren from making a handle of his uncircumcision, and turning it to the prejudice of the gospel in Judea.

To spy out our liberty] The apostle saw that while such men were in the assembly it was better not to mention his mission among the Gentiles, lest by means of those false brethren, occasion should be given to altercations and disputes; therefore, he took the opportunity, by private conferences, to set the whole matter, relative to his work among the Gentiles, before the chief of the apostles.

Verse 5. *To whom we gave place by subjection*] So fully satisfied was he with his divine call, and that he had in preaching among the Gentiles acted in strict conformity to it, that he did not submit in the least to the opinion of those Judaizing teachers; and therefore he continued to insist on the exemption of the Gentiles from the necessity of submitting to Jewish rites; that the truth of the gospel—this

whatsoever they were, it maketh no matter to me: ^j God accepteth no man's person: for they who seemed to be somewhat ^k in conference added nothing to me;

7 But contrariwise, ^l when they saw that the gospel of the uncircumcision ^m was committed unto me, as the gospel of the circumcision was unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, ⁿ the same was ^o mighty in me toward the Gentiles;)

9 And when James, Cephas, and John, who seemed to be ^p pillars, perceived ^q the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

10 Only they would that we should remember the poor; ^r the same which I also was forward to do.

11 ^s But when Peter was come to Antioch, I with-

ii. 4.—^a Acts ix. 15. xiii. 2. xxii. 21. xxvi. 17, 18. 1 Cor. xv. 10. Ch. i. 16. Col. i. 25.—^b Ch. iii. 5.—^c Matt. xvi. 18. Eph. ii. 2. Rev. xxi. 14.—^d Rom. i. 5. xii. 8, 6. xv. 15. 1 Cor. xv. 10. Eph. iii. 8.—^e Acts xi. 30. xiv. 17. Rom. xv. 25. 1 Cor. xvi. 1. 2 Cor. viii. and ix.—^f Acts xv. 35.

grand doctrine, that the Gentiles are admitted by the gospel of Christ to be fellow-heirs with the Jews, might continue; and thus the same doctrine is continued with you Gentiles.

Verse 6. *Those who seemed to be somewhat*] *Those who were of acknowledged reputation*; so the words should be understood, see ver. 2. Perhaps this verse had better be translated thus: *But there is no difference between those who were of acknowledged reputation and myself; God accepts no man's person; but, in the conferences which I held with them, they added nothing to me—gave me no new light; did not attempt to impose on me any obligation, because they saw that God had appointed me my work, and that his counsel was with me.*

Verse 7. *But contrariwise*] They saw plainly that my doctrine was the same as their own, coming immediately from the same source; and therefore gave to me and to Barnabas the right hand of fellowship.

Verse 8. *For he that wrought effectually*] He gave us both those talents which were suited to our work, and equal success in our different departments.

Verse 9. *James, Cephas, and John, who seemed to be pillars*] *Who were known to be very eminent, and acknowledged as chief men among the apostles.*

The right hands of fellowship] Giving the right hand to another was the mark of confidence, friendship, and fellowship.

Verse 10. *Only they would that we should remember the poor*] They did not attempt to give us any new injunctions, only wished us to remember the poor in Judea; but this was a thing to which we were previously disposed.

Verse 11. *When Peter was come to Antioch*] There has been a controversy whether Peter should not be read *Kephas*; and whether this *Kephas* was not a different person from Peter the apostle.

That Peter the apostle is meant, the most sober and correct writers of antiquity maintain; and though some of the Catholic writers have fixed the whole that is here reprehensible on one Kephas, one of the seventy disciples, yet the most learned of their writers, and of their Popes, believe that St. Peter is meant.

Verse 12. *Before that certain came from James, he did eat with the Gentiles*] Here was Peter's fault. He was coun-

stood him to the face, because he was to be blamed.

12 For, before that certain came from James, * he did eat with the Gentiles : but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him ; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly, according to ^b the truth of the gospel, I said unto Peter ^c before them all, ^d If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews ?

15 * We who are Jews by nature, and not ^f sinners of the Gentiles,

16 * Knowing that a man is not justified by the works of the law, but ^a by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might

be justified by the faith of Christ, and not by the works of the law : for ¹ by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found ¹ sinners, is therefore Christ the minister of sin ? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I ^k through the law ¹ am dead to the law, that I might ^m live unto God.

20 I am ⁿ crucified with Christ : nevertheless I live ; yet not I, but Christ liveth in me : and the life which I now live in the flesh ^o I live by the faith of the Son of God, ^p who loved me, and gave himself for me.

21 I do not frustrate the grace of God : for ^q if righteousness come by the law, then Christ is dead in vain.

* Acts x. 28. xi. 3.—^b Ver. 5.—^c 1 Tim. v. 20.—^d Acts x. 28. xi. 3.—^e Acts xv. 10. 11.—^f Matt. ix. 11. Eph. ii. 8. 12.—^g Acts xiii. 48. 39.—^h Rom. i. 17. iii. 23. viii. 3. Ch. iii. 21. Heb. vii. 18. 19.—ⁱ Ps. cxliii. 2. Rom. iii. 20. Ch. iii. 11.—^j 1 John iii. 8. 9.—^k Rom. vii. 2.—^l Rom. vi. 14. vii. 4, 6.—^m Rom. vi. 11. 2 Cor. v. 15.

vinced that God had pulled down the middle wall of partition that had so long separated the Jews and Gentiles, and he acted on this conviction, associating with the latter and eating with them ; but when certain Jews came from James, who it appears considered the law still to be in force, lest he should place a *stumbling-block* before them he withdrew from all commerce with *converted Gentiles*, and acted as if he himself believed the law to be still in force, and that the distinction between the *Jews* and the *Gentiles* should still be kept up.

Verse 13. *And the other Jews dissembled likewise*] So powerful was the torrent of such an example, that the gentle, loving-hearted Barnabas was carried away by their dissimulation, with their hypocrisy—feigning to be what they really were not.

Verse 14. *That they walked not uprightly*] They did not walk with a straight step—they did not maintain a firm footing. [Our translation is more correct.]

According to the truth of the gospel] According to that true doctrine, which states that Christ is the end of the law for justification to every one that believes ; and that such are under no obligation to observe circumcision and the other peculiar rites and ceremonies of the law.

If thou, being a Jew, livest] This was a cutting reproof. He had been circumstantially scrupulous in everything relative to the law ; and it required a miracle to convince him that the Gentiles were admitted, on their believing in Christ, to become members of the same church ; in consequence of this, he went in with the Gentiles and ate with them as he would with Jews. But now, fearing them of the circumcision, he withdrew from this fellowship.

Verse 15. *We who are Jews by nature*] We who belong to the Jewish nation—who have been born, bred, and educated Jews.

And not sinners of the Gentiles] The Greek word often signifies a *heathen*, merely one who had no knowledge of the true God. But among the *nations* or *Gentiles* many Jews sojourned, who in scripture are known by the name of *Hellenists*, and these were distinguished from those who were termed *sinners of the Gentiles*—*heathens*, in our common sense of the word ; while the others, though living among them, were worshippers of the true God, and addicted to no species of idolatry.

Verse 16. *Knowing that a man is not justified*] See the notes on Rom. i. 17. iii. 24, 27, and viii. 3. Neither the works of the Jewish law, nor of any other law, could justify any man ; and if justification or pardon could not have been attained in some other way, the world must have perished.

1 Thess. v. 10. Heb. ix. 14. 1 Pet. iv. 2.—ⁿ Rom. vi. 6. Ch. v. 24. vi. 14.—^o 2 Cor. v. 15. 1 Thess. v. 10. 1 Pet. iv. 2.—^p Ch. i. 4. Eph. v. 2. Tit. ii. 14.—^q Ch. iii. 21. Heb. vii. 11. See Rom. xi. 6. Ch. v. 4.

Justification by faith, in the boundless mercy of God, is as reasonable as it is scriptural and necessary.

Verse 17. *But if, while we seek to be justified*] If, while we acknowledge that we must be justified by faith in Christ, we ourselves are found *sinners*, enjoining the necessity of observing the rites and ceremonies of the law, which never could and never can justify, and yet, by submitting to circumcision, we lay ourselves under the necessity of fulfilling the law, which is impossible, we thus constitute ourselves *sinners* ; is, therefore, Christ the minister of sin ?—Christ, who has taught us to renounce the law, and expect justification through his death ? God forbid that we should either act so, or think so !

Verse 18. *For if I build again the things which I destroyed*] If I act like a Jew, and enjoin the observance of the law on the Gentiles, which I have repeatedly asserted and proved to be abolished by the death of Christ, then I make myself a transgressor, by not observing the law in that way in which I appear to enjoin the observance of it upon others.

Verse 19. *For I through the law am dead to the law*] In consequence of properly considering the nature and requisitions of the law, I am dead to all hope and expectation of help or salvation from the law, and have been obliged to take refuge in the gospel of Christ.

Verse 20. *I am crucified with Christ*] I am as truly dead to all expectation of justification by the law, as Christ was dead when he gave up the ghost upon the cross.

Yet not I] It is not of my natural life I speak, nor of any spiritual things which I myself have procured ; but Christ liveth in me. God made man to be a habitation of his own Spirit : the law cannot live in me so as to give me a divine life ; it does not animate, but kill ; but Christ lives in me ; he is the soul of my soul ; so that I now live to God. But this life I have by the faith of the Son of God—by believing on Christ as a sacrifice for sin ; for he loved me, and because he did so he gave himself for me—made himself a sacrifice unto death, that I might be saved from the bitter pains of death eternal.

Verse 21. *I do not frustrate*] I do not condemn, despise, or render useless, the grace of God—the doctrine of Christ crucified ; which I must do if I preach the necessity of observing the law.

For if righteousness] If justification and salvation come by an observance of the law, then Christ is dead in vain ; his death is useless if an observance of the law can save us ; but no observance of the law can save us, and therefore there was an absolute necessity for the death of Christ.

CHAPTER III.

The apostle inquires how they could be so foolish as to renounce the gospel of Christ and turn back to the law, after having heard, received, and suffered so much for the gospel, 1-5. Asserts the doctrine of justification by faith, on the example of Abraham, 6-9. Shows that all who are under the law are under the curse, from which Christ alone redeems us; and the promise made to Abraham comes to the Gentiles, who believe, 10-14. For the covenant is not made by the works of the law, but by promise, 15-18. The law was given to show the sinfulness of sin, and to act as a schoolmaster till Christ should come, 19-25. It is by faith only that any become children of God, 26. And under the gospel, all those distinctions which subsisted under the law are done away; and genuine believers, whether Jews or Gentiles, bond or free, are one in Christ Jesus, and accounted the genuine children of Abraham, 27-29.

O FOOLISH Galatians, ^a who hath bewitched you, that ye should not obey ^b the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye ^c the Spirit by the works of the law, ^d or by the hearing of faith?

3 Are ye so foolish? ^e having begun in the Spirit, are ye now made perfect by the ^f flesh?

4 ^g Have ye suffered ^h so many things in vain? if it be yet in vain.

5 He therefore ⁱ that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

6 Even as ^j Abraham believed God, and it was ^k accounted to him for righteousness.

^a Ch. v. 7.—^b Ch. ii. 14. v. 7.—^c Acts ii. 38. viii. 15. x. 47. xv. 8. Ver. 14. Eph. i. 13. Heb. vi. 4.—^d Rom. x. 16, 17.—^e Ch. iv. 9.—^f Heb. vii. 16. ix. 10.—^g Hab. x. 35, 36. 2 John 8.—^h Or, so great.—ⁱ 2 Cor. iii. 8.—^j Gen. xv. 6. Rom. iv. 8, 9, 21, 22. James ii. 23.—^k Or, imputed.—^l John viii. 39. Rom. iv. 11, 12, 16.—^m See Rom.

Verse 1. *O foolish Galatians*] O infatuated people; you make as little use of reason as those who have none; you have acted in this business as those do who are fascinated—they are led blindly and unresistingly on to their own destruction.

That ye should not obey the truth] This clause is wanting in the most important MSS. and Fathers. It should certainly be expunged.

Among you?] These words, which are wanting in several MSS., appear to disturb the sense, and have obliged commentators to have recourse to a sort of technical meaning, viz., "The doctrine of the gospel had been so fully preached among these people that it might be said Jesus Christ had been crucified among them; so fully had his sufferings been detailed, and the design of them pointed out." [There is no difficulty, if the words be joined to the verb "set forth."] "

Verse 2. *Received ye the Spirit by the works of the law*] This may refer to the *miraculous gifts of the Spirit*, which were very common in the apostolic church. It may refer to the *spirit of adoption*, and consequently to their sonship.

Verse 3. *Are ye now made perfect by the flesh?*] Are ye seeking to complete that spiritual religion, and to perfect these spiritual gifts, by the carnal rite of circumcision?

Verse 4. *Have ye suffered so many things in vain?*] Though it is possible that the Galatians had suffered some persecution for the truth of Christ, yet it is as likely that the apostle refers to the *benefits* which they had received. Ye have received faith, the pardon of your sins, the gift of the Holy Spirit, and with it many extraordinary gifts and graces; and have ye suffered the loss of all these things? Have ye received all these in vain? if yet in vain—if it be credible that ye have sacrificed so many excellent benefits for an imaginary good.

Verse 5. *He therefore that ministereth to you the Spirit*] The apostle means himself: he had been the means of conveying the Holy Spirit to them, and by that Spirit he wrought miracles among them; and he did all this, not as a Jew (for as such he had no power), but he did all as a believer in Christ. [The most reliable critics refer the passage to God.]

7 Know ye therefore, that ^l they which are of faith, the same are the children of Abraham.

8 And ^m the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, "In thee shall all nations be blessed."

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law, are under the curse: for it is written, ⁿ Cursed is every one that continueth not in all things which are written in the book of the law to do them.

11 But ^o that no man is justified by the law in the sight of God, it is evident: for, ^p The just shall live by faith.

12 And ^q the law is not of faith: but, ^r The man that doeth them shall live in them.

ix. 17. Ver. 22.—^s Gen. xii. 3. xviii. 18. xxii. 18. Eccles. xlv. 21. Acts iii. 35.—^t Deut. xxvii. 26. Jer. xi. 3.—^u Ch. ii. 16.—^v Hab. ii. 4. Rom. i. 17. Heb. x. 38.—^w Rom. iv. 4, 5, x. 5, 6. xi. 6.—^x Lev. xviii. 5. Neh. ix. 29. Ezek. xx. 11. Rom. x. 5.

Verse 6. *Abraham believed God*] Abraham, while even uncircumcised, believed in God, and his faith was reckoned to him for justification; and Abraham is called the *father of the faithful*, or of believers. If, then, he was justified without the deeds of the law, he was justified by faith; and if he was justified by faith, long before the law was given, then the law is not necessary to salvation.

Verse 8. *The scripture, foreseeing*] As God intended to justify the heathen through faith, he preached the gospel that contains the grand display of the doctrine of salvation by faith, before, to Abraham, while he was in his heathen state; and thus he is called the *father of believers*.

Verse 9. *They which be of faith*] All who believe, as Abraham has believed, are made partakers of Abraham's blessings.

Verse 10. *As many as are of the works of the law*] Hence, every Jew is necessarily under the curse of God's broken law; and every sinner is under the same curse, though he be not a Jew, who does not take refuge in the salvation provided for him by the gospel.

Verse 11. *But that no man is justified by the law*] By the observance of the law, suppose he had even continued in all things that are written in it to do them, is evident; for the prophet Habakkuk, chap. ii. 4, has declared, under the direct influence of the Spirit of God, *The just shall live by faith*; or, he who is just by faith shall live: therefore this justification comes not by works, or the observance of the law, but by faith.

Verse 12. *And the law is not of faith*] It promises no forgiveness to believing, but requires obedience. It is not, What do you believe? but, What have you done? *The man that doeth them perfectly*, at all times, and in all places, *he shall live in them*; but if in any case he fails, he forfeits his life.

Verse 13. *Christ hath redeemed us*] Hath bought us with a price, viz., his blood, or life.

Being made a curse for us] Being made an atonement for our sins; for whatever was offered as an atonement for sin was considered as bearing the punishment due to sin, and the person who suffered for transgression was considered

13 * Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written, *b* Cursed is every one that hangeth on a tree :

14 * That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive *c* the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men ; * Though *it be* but a man's ' covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now * to Abraham and his seed were the promises made. He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is *b* Christ.

17 And this I say, *That* the covenant, that was confirmed before of God in Christ, the law, ' which was four hundred and thirty years after, cannot disannul, , that it should make the promise of none effect.

18 For, if *b* the inheritance *be* of the law, ' *it is* no more of promise : but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law ? * It was added because of transgressions, till *b* the seed should come to whom the promise was made ; and *it was* * ordained by angels in the hand *b* of a mediator.

* Rom. viii. 3. 2 Cor. v. 21. Ch. iv. 5. — *b* Deut. xxi. 23. — *c* Rom. iv. 9, 16. — *d* Isa. xxxiii. 15. xiv. 3. Jer. xxxi. 33. xxxii. 40. Ezek. xl. 19. xxxvi. 27. Joel ii. 28, 29. Zech. xii. 10. John vii. 39. Acts ii. 33. — *e* Heb. ix. 17. — *f* Or, testament. — *g* Gen. xii. 7. xvii. 7. Ver. 8. — *h* 1 Cor. xii. 12. — *i* Exod. xii. 40, 41. — *j* Rom. iv. 13, 14. Ver. 21. — *k* Rom. viii. 17. — *l* Rom. iv. 14. — *m* John xv. 22. Rom. iv. 15. v. 20. vii. 8, 13. 1 Tim. i. 9. — *n* Ver. 16. — *o* Acts vii. 53. Heb. ii. 2. — *p* Exod. xx. 19, 21, 22. Deut. v. 5, 22, 23, 27,

as bearing the curse in his body ; therefore, in the same day in which a criminal was executed, it was ordered that his body should be buried, that the land might not be polluted, because *he that was hanged*, which was the case with every heinous culprit, was considered *accursed of God*, Deut. xxi. 22, 23 ; hence the necessity of removing the *accursed THING* out of sight.

Verse 14. *That the blessing of Abraham*] That is, justification or the pardon of sin, with all other blessings consequent on it, such as *peace with God, spiritual life, and eternal glory*.

Might come on the Gentiles through Jesus Christ] So we find that he was made a *curse for us*, that the blessings promised to Abraham might be given to them who believe on him, as having been made a *curse*, i. e., an *expiatory victim* for them.

The promise of the Spirit] The spirit of adoption, sonship with God ; and the *Spirit* of God to attest that sonship. And all this was *through faith*.

Verse 15. *I speak after the manner of men*] I am about to produce an example taken from civil transactions. *If it be confirmed*—if an agreement or bond be signed, sealed, and witnessed, and, in this country, *being first duly stamped*.

No man disannulleth] It stands under the protection of the civil law, and nothing can be legally erased or added.

Verse 16. *Now to Abraham and his seed*] The promise of salvation by faith was made to Abraham and his posterity.

He saith not, And to seeds] It was one particular kind of posterity which was intended : *but as of one—which is Christ*, i. e., to the spiritual head, and all believers in him, who are children of Abraham, because they are *believers*, ver. 7. But why does the apostle say, *not of seeds, as of many* ? To this it is answered, that Abraham possessed in his family *two seeds*, one *natural*, viz., the members of his own household ; and the other *spiritual*, those who were like himself because of their faith. The promises were not of a *temporal nature* ; had they been so, they would have belonged to his natural seed ; but they did not ; therefore they must have belonged to the *spiritual posterity*.

Verse 17. *Confirmed before of God in Christ*] i. e., The promise of justification, &c., made to believers in Christ Jesus, who are the *spiritual seed* of Christ, as they are children of Abraham, from the similitude of their faith.

20 Now a mediator is not a mediator of one ; * but God is one.

21 *Is* the law then against the promises of God ? God forbid : * for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But * the scripture hath concluded * all under sin, * that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore * the law was our schoolmaster to bring us unto Christ, * that we might be justified by faith.

25 But, after that faith is come, we are no longer under a schoolmaster.

26 For * ye are all the children of God by faith in Christ Jesus.

27 For * as many of you as have been baptized into Christ, * have put on Christ.

28 * There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for ye are all *in* Christ Jesus.

29 And * if ye *be* Christ's, then are ye Abraham's seed, and *ad* heirs according to the promise.

31. John i. 17. Acts vii. 38. 1 Tim. ii. 5. — *a* Rom. iii. 29, 30. — *b* Ch. ii. 21. — *c* Ver. 8. — *d* Rom. iii. 9, 19, 23. xi. 32. — *e* Rom. iv. 11, 12, 16. — *f* Matt. v. 17. Rom. x. 4. Col. ii. 17. Heb. ix. 9, 10. — *g* Acts xiii. 39. Ch. ii. 16. — *h* John i. 12. Rom. viii. 14, 15, 16. Ch. v. 6. 1 John iii. 1, 2. — *i* Rom. vi. 3. — *j* Rom. xiii. 14. — *k* Rom. x. 12. 1 Cor. xii. 13. Ch. v. 6. Col. iii. 11. — *l* John x. 16. xvii. 20, 21. Eph. ii. 14, 15, 16. iv. 4, 15. — *m* Gen. xxi. 10, 12. Rom. ix. 7. Heb. xi. 18. — *n* Rom. viii. 17. Ch. iv. 7, 28. Eph. iii. 6.

Four hundred and thirty years after] God made a covenant with Abraham that the Messiah should spring from his posterity. This covenant stated that justification should be obtained by faith in the Messiah. The Messiah did not come till 1911 years after the making of this covenant, and the law was given 430 years after the covenant with Abraham, therefore the law, which was given 1481 years before the promise to Abram *could be fulfilled* (for so much time elapsed between the giving of the law and the advent of Christ), could not possibly annul the Abrahamic covenant. This argument is absolute and conclusive.

Verse 18. *For if the inheritance be of the law*] See the preceding arguments, in which this is proved.

Verse 19. *Wherefore then serveth the law* ?] If the law does not annul the Abrahamic covenant, and cannot confer salvation on its votaries, why did God give it ? This was a very natural objection, and must arise in the mind of any Jew who had paid attention to the apostle's reasoning.

It was added because of transgressions] It was given that we might know our sinfulness, and the need we stood in of the mercy of God. The law is the *right line*, the *straight edge*, that determines the *obliquity* of our conduct.

Till the seed should come] The law was to be in force till the advent of the Messiah. After that it was to cease.

It was ordained by angels] The ministry of angels was certainly used in giving the law, see Ps. lxxviii. 17 ; Acts vii. 53 ; and Heb. ii. 2 ; but they were only *instruments for transmitting* ; Moses was the *mediator* between God and the people, Deut. v. 5.

Verse 20. *A mediator is not a mediator of one*] As a mediator signifies a *middle* person, there must necessarily be *two parties*, between whom he stands, and acts in reference to both, as he is supposed to have the interests of both equally at heart.

This verse is allowed to be both *obscure and difficult* ; and it is certain that there is little consent among learned men and critics in their opinions concerning it.

But God is one.] He is the *one God*, who is the Father of the spirits of all flesh ; the God of the Gentiles as well as the God of the Jews. The sense of the whole is : *Moses was the mediator of one part of Abraham's seed, viz., the Israelites ; but of the other seed, the Gentiles, he was certainly not the mediator ; for the mediator of that seed,*

according to the promise of God, and covenant made with Abraham, is Christ.

But God, who made the promise that in one should all the families of the earth be blessed, is ONE; the God of the other party, the Gentiles, as well as of the Jews, seeing he is ONE GOD, who will justify the circumcision by faith, and the uncircumcision through faith. Rom. iii. 30.

Verse 21. *Is the law then against the promises of God?* Is it possible that the intervention of the law, in reference to one part of the Abrahamic seed, should annul the promise made to the other? It is impossible.

For if there had been a law, &c.] If any law or rule of life could have been found out that would have given life—saved sinners from death, and made them truly happy, then righteousness—justification, should have been by that law.

Verse 22. *But the scripture hath concluded]* The scripture hath shut them up—put them in prison, and locked them up, till the time should come in which the sentence of the law should be executed upon them.

That the promise of justification, by faith of Jesus Christ, might be given to them that believe.

Verse 23. *But before faith came]* Before the gospel was published.

We were kept under the law, shut up] We were kept as in a strong hold, locked up, unto the faith—the religion of the Lord Jesus, which should afterwards be revealed. See Rom. xi. 32.

Verse 24. *The law was our schoolmaster]* The law was our pedagogue unto Christ. The pedagogue is not the schoolmaster, but the servant who had the care of the children to lead them to and bring them back from school, and had the care of them out of school hours. Thus the law did

not teach us the living, saving knowledge; but, by its rites and ceremonies, and especially by its sacrifices, it directed us to Christ, that we might be justified by faith.

Verse 25. *But, after that faith is come]* It is worthy of remark that, as the LAW is used by St. Paul to signify, not only the law, properly so called, but the whole of the Mosaic economy, so the FAITH is used by him to express, not merely the act of believing in Christ, but the whole of the gospel.

Verse 26. *For ye, who have believed the gospel, are all the children of God by faith in Christ Jesus.]* But no man is a child of God by circumcision, nor by any observance of the Mosaic law.

Verse 27. *As many of you as have been baptized into Christ]* To put on, or to be clothed with one, is to assume the person and character of that one; and they who do so are bound to act his part, and to sustain the character which they have assumed. The profession of Christianity is an assumption of the character of Christ; he has left us an example that we should follow his steps, and we should, as Christians, have that mind in us which was in him.

Verse 28. *There is neither Jew nor Greek]* Under the gospel all distinctions are done away, as either helping or hindering; all are equally welcome to Christ, and all have an equal need of him.

Neither male nor female] Between the privileges of men and women there was a great disparity among the Jews. Under the blessed spirit of Christianity, they have equal rights, equal privileges, and equal blessings; and, let me add, they are equally useful.

Verse 29. *And if ye be Christ's]* Or, as several good MSS. read, *if ye be one in Christ.*

CHAPTER IV.

The apostle shows that, as an heir in nonage is under tutors and guardians, so were the Galatians while under the law; and, as the heir when he comes of age is no longer under guardians, so they, when the gospel came, arrived at full maturity, and were redeemed from the law, 1-3. He shows, farther, that when the fulness of the time came God sent forth his Son, that we might obtain the adoption of sons, and have the strongest evidence of that adoption, 4-6. Those who are children of God are heirs of heaven, 7. He compares their former and latter state, and shows the reason he had to fear that his labour on their behalf was in vain, 8-11. He mentions his trials among them, and their kindness to him, 12-16. Shows his tender affection for them, and exhorts them to return to the gospel, 17-20. Shows the excellence of the gospel beyond that of the law, by the allegory of Mount Sinai and Jerusalem, 21-27. Shows also that the believing Gentiles are children of the promise, as Isaac was; and have been elected in the place of the Jews, who have been cast out according to the scriptures, 28-31.

NOW I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be Lord of all;

2 But is under tutors and governors until the time appointed of the father.

* Ver. 9. Ch. ii. 23. v. 1. Col. ii. 8. 20. Heb. ix. 10. —^b Or, rudiments. —^c Gen. xlix. 10. Dan. ix. 24. Mark i. 15. Eph. i. 10. —^d John i. 14. Rom. i. 3. Phil. ii. 7. Heb. ii. 14. —^e Gen. iii. 15.

Verse 1. *The heir, as long as he is a child]* Though he be appointed by his father's will heir of all his possessions, yet till he arrive at the legal age he is master of nothing, and does not differ from one of the common domestics.

Verse 2. *But is under tutors]* Guardians and governors; those who have the charge of the family. These words are nearly similar; but we may consider the first as executor, the last as the person who superintends the concerns of the family and estate till the heir become of age; such as we call trustees.

Until the time appointed of the father.] The time mentioned in the father's will or testament.

3 Even so we, when we were children, ^awere in bondage under the ^belements of the world:

4 But ^cwhen the fulness of the time was come, God sent forth his Son, ^dmade ^eof a woman, ^fmade under the law,

Isa. vii. 14. Mic. v. 3. Matt. i. 23. Luke i. 31. ii. 7. —^f Matt. v. 17. Luke ii. 27.

Verse 3. *Even so we]* The whole Jewish people were in a state of nonage while under the law.

The elements of the world] The apostle intimates that the law was not the science of salvation, it was only the elements or alphabet of it; and in the gospel this alphabet is composed into a most glorious system of divine knowledge: but as the alphabet is nothing of itself, unless compounded into syllables, words, sentences, and discourses; so the law, taken by itself, gives no salvation; it contains indeed the outlines of the gospel, but it is the gospel alone that fills up those outlines.

Verse 4. *When the fulness of the time was come]* The

5 *To redeem them that were under the law, ^b that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth ^c the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; ^d and if a son, then an heir of God through Christ.

8 Howbeit then, ^e when ye knew not God, ^f ye did service unto them which by nature are no gods.

9 But now, ^g after that ye have known God, or rather are known of God, ^h how turn ye ⁱ again to ^j the weak and beggarly ^k elements, whereunto ye desire again to be in bondage?

10 ^l Ye observe days, and months, and times, and years.

11 I am afraid of you, ^m lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I am; for I am as ye are: ⁿ ye have not injured me at all.

^a Matt. xx. 28. Ch. iii. 13. Tit. ii. 14. Heb. ix. 12. Eph. i. 7. 1 Pet. i. 18, 19.—^b John i. 12. Ch. iii. 26. Eph. i. 5.—^c Rom. v. 5. viii. 15.—^d Rom. viii. 16, 17. Ch. iii. 29.—^e Eph. ii. 12. 1 Thess. iv. 5.—^f Rom. i. 25. 1 Cor. xii. 2. Eph. ii. 11, 12. 1 Thess. i. 9.—^g 1 Cor. viii. 3. xiii. 12. 2 Tim. ii. 19.—^h Ch. iii. 3. Col. ii. 20.—ⁱ Or, back.—^j Rom. viii. 3. Heb. vii. 18.—^k Or, rudiments. Ver. 3.

time which God in his infinite wisdom counted best; in which all his counsels were filled up.

Made under the law] In subjection to it, that in him all its designs might be fulfilled, and by his death the whole might be abolished; the law dying when the Son of God expired upon the cross.

Verse 5. *To redeem them*] To pay down a price for them, and thus buy them off from the necessity of observing circumcision, offering brute sacrifices, performing different ablutions, &c. &c.

That we might receive the adoption of sons.] Which adoption we could not obtain by the law; for it is the gospel only that puts us among the children, and gives us a place in the heavenly family. On the nature of adoption see the notes on Rom. viii. 15.

Verse 6. *And because ye are sons*] By faith in Christ Jesus, being redeemed both from the bondage and curse of the law; GOD—the Father, called generally the first person of the glorious TRINITY, hath sent forth the SPIRIT—the Holy Ghost, the third person of that Trinity, of his Son—Jesus Christ, the second person of the Trinity—crying, Abba, Father! the fullest and most satisfactory evidence that God the Father, Son, and Spirit, had become their portion. See the notes on Mark xiv. 36, and on Rom. viii. 15.

Verse 7. *Thou art no more a servant*] Thou who hast believed in Christ art no longer a slave, either under the dominion of sin or under obligation to the Mosaic ritual; but a son of God, adopted into the heavenly family.

And if a son, then an heir] Having a right to the inheritance, because one of the family, for none can inherit but the children; but this heirship is the most extraordinary of all: it is not an heirship of any tangible possession, either in heaven or earth; it is not to possess a part or even the whole of either, it is to possess Him who made all things; not God's works, but God himself: heirs of GOD through Christ.

Verse 8. *When ye knew not God*] From this verse it appears that there were some who had been converted from heathenism; unless we suppose that the apostle here particularly addresses those who had been proselytes to Judaism and thence converted to Christianity; which appears to be most likely from the following verses.

Verse 9. *Now, after that ye have known God*] After having been brought to the knowledge of God as your Saviour.

Or rather are known of God] Are approved of him, having received the adoption of sons.

To the weak and beggarly elements] After receiving all this, will ye turn again to the ineffectual rites and ceremonies of the Mosaic law—rites too weak to counteract your sinful habits, and too poor to purchase pardon and eternal life for you?

13 Ye know how ^a through infirmity of the flesh I preached the gospel unto you ^b at the first:

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me ^c as an angel of God, ^d even as Christ Jesus.

15 ^e Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, ^f because I tell you the truth?

17 ^g They ^h zealously affect you, but not well; yea, they would exclude ⁱ you, that ye might affect them.

18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

19 ^j My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for ^k I stand in doubt of you.

—^a Rom. xiv. 5. Col. ii. 16.—^b Ch. ii. 2. v. 2, 4. 1 Thess. iii. 5.—^c 2 Cor. ii. 5.—^d 1 Cor. ii. 3. 2 Cor. xi. 30. xii. 7, 9.—^e Ch. i. 6.—^f 2 Sam. xix. 27. Mal. ii. 7. See Zech. xii. 8.—^g Matt. x. 40. Luke x. 16. John xiii. 20. 1 Thess. ii. 13.—^h Or, What was then?—ⁱ Ch. ii. 5, 14.—^j Rom. x. 2. 1 Cor. xi. 2.—^k Or, us.—^l 1 Cor. iv. 15. Phil. 10. James i. 18.—^m Or, I am perplexed for you.

Verse 10. *Ye observe days*] Ye superstitiously regard the sabbaths and particular days of your own appointment.

And months] New moons; times—festivals, such as those of tabernacles, dedication, passover, &c.

Years.] Annual atonements, sabbatical years, and jubilees.

Verse 11. *I am afraid of you*] Lest all my pains and labour in your conversion have been thrown away.

Verse 12. *Be as I am*] Thoroughly addicted to the Christian faith and worship, from the deepest conviction of its truth.

For I am as ye are] I was formerly a Jew, and as zealously addicted to the rites and ceremonies of Judaism as ye are, but I am saved from that mean and unprofitable dependence.

Ye have not injured me at all.] I do not thus earnestly entreat you to return to your Christian profession because your perversion has been any loss to me, nor because your conversion can be to me any gain.

Verse 13. *Ye know how through infirmity*] The apostle seems to say that he was much afflicted in body when he first preached the gospel to them. This might have been only an occasional affliction, while labouring in that part of Asia Minor; and not a continual and incurable infirmity, as some have too hastily conjectured.

Verse 14. *And my temptation which was in my flesh*] On this verse there are a great many various readings, as there are various opinions.

The word which we translate *temptation*, signifies *trial* of any kind. The verse therefore may be read, "Ye despised not the trial, which was in my flesh;" or, "Ye despised not your trial, which was in my flesh," i. e. what my flesh suffered on your account, the afflictions I passed through in consequence of my severe labours on your account. You did not consider me less an apostle of God on account of my sinking for a time under the weight of my work. This appears to me to be the simple meaning of the apostle, and that he neither alludes to a bodily nor mental infirmity, which generally or periodically afflicted him, as some have imagined. Nor does he appear at all to speak of the same case as that mentioned, 2 Cor. xii. 7, where I wish the reader to consult the notes.

Verse 15. *Where is then the blessedness ye spake of?* Ye spake of should be in italics, there being no corresponding word in the Greek text. Perhaps there is not a sentence in the New Testament more variously translated than this. *What was then your blessedness!* Or, *How great was your happiness at that time!* Or, *What blessings did ye then pour on me!* It is worthy of remark that, instead of *what*, several MSS. and some of the Fathers have *where*. According to these authorities the text should be read thus: *Where then is your blessedness?* Having renounced the gospel, you have lost your happiness. What have your false

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons; * the one by a bond-maid, ^b the other by a free woman.

23 But he *who was* of the bond woman ^c was born after the flesh; ^d but he of the free woman *was* by promise.

24 Which things are an allegory: for these are the two ^e covenants; the one from the mount ^f Sinai, ^g which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and ^h answereth to Jerusalem which now is, and is in bondage with her children.

26 But ⁱ Jerusalem which is above is free, which is the mother of us all.

* Gen. xvi. 15.—^b Gen. xxi. 2.—^c Rom. ix. 7, 8.—^d Gen. xviii. 10, 14. xxi. 1, 2. Heb. xi. 11.—^e Or, testaments.—^f Gr. Sina.—^g Deut. xxxiii. 2.—^h Or, is in the same rank with.—ⁱ Isa. ii. 2. Heb. xii. 22.

teachers given you to compensate the loss of communion with God, or that *Spirit of adoption*, that *Spirit of Christ*, by which you cried *Abba, Father!*

If, however, we understand the words as implying the *benedictions* they then heaped on the *apostle*, the sense will be sufficiently natural, and agree well with the concluding part of the verse; for *I bear your record, that, if possible, ye would have plucked out your own eyes, and have given them to me.*

Dearer than one's eyes, or to profess to give one's eyes for the sake of a person, appears to have been a proverbial expression, intimating the highest tokens of the strongest affection.

Verse 17. *They zealously affect you, but not well*] These false teachers endeavour to conciliate your esteem, but not on honest or true principles; they work themselves into your good graces; they wish you to place all your affection upon themselves.

They would exclude you] They wish to shut you out from the affection of your apostle, that you might affect them, that you might love them alone, hear them alone, abide by their directions only, and totally abandon him who called you into the grace of the gospel of Christ.

Verse 18. *It is good to be zealously affected*] It is well to have a determined mind and an ardent heart in reference to things which are laudable and good. [But this changes the sense of the verb as given in verse 17.]

Not only when I am present] You were thus attached to me when I was among you, but now ye have lost both your reverence and affection for me.

Verse 19. *My little children*] My beloved children.

Until Christ be formed in you] Till you once more receive the Spirit and unction of Christ in your hearts, from which you are fallen, by your rejection of the spirit of the gospel.

Verse 20. *I desire to be present with you*] I wish to accommodate my doctrine to your state; I know not whether you need stronger reprehension, or to be dealt with more leniently.

I stand in doubt of you] I have doubts concerning your state; the progress of error and conviction among you, which I cannot fully know without being among you.

Verse 21. *Ye that desire to be under the law*] Ye who desire to incorporate the Mosaic institutions with Christianity, and thus bring yourselves into bondage to circumcision, and a great variety of oppressive rites.

Do ye not hear the law?] It is evident that the word *law* is used in two senses in this verse. It first means the *Mosaic institutions*; secondly, the *Pentateuch*, where the history is recorded to which the apostle refers.

Verse 23. *Was born after the flesh*] Ishmael was born according to the course of nature, his parents being both of a proper age, so that there was nothing uncommon or supernatural in his birth.

By promise] The birth of Isaac was supernatural; it was the effect of an especial promise of God; and it was only on the ground of that promise that it was either credible or possible.

Verse 24. *Which things are an allegory*] They are to be

27 For it is written, ^j Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are ^k the children of promise.

29 But as then ^l he that was born after the flesh, persecuted him that was born after the spirit, ^m even so it is now.

30 Nevertheless what saith ⁿ the scripture? ^o Cast out the bond-woman and her son: for ^p the son of the bond-woman shall not be heir with the son of the free woman.

31 So then, brethren, we are not children of the bond-woman, ^q but of the free.

Rev. iii. 12. xxi. 2, 10.—^j Isa. liv. 1.—^k Acts iii. 25. Rom. ix. 8. Ch. iii. 29.—^l Gen. xxi. 9.—^m Ch. v. 11. vi. 12.—ⁿ Ch. iii. 8, 22.—^o Gen. xxi. 10, 12.—^p John viii. 35.—^q John viii. 36. Ch. v. 1, 13.

understood spiritually; more being intended in the account than meets the eye.

For these are the two covenants] These signify two different systems of religion; the one by *Moses*, the other by the *Messiah*.

The one from the mount Sinai] On which the law was published; which was typified by *Hagar*, Abraham's bond-maid.

Which gendereth to bondage] For as the bond-maid or slave could only gender—bring forth her children in a state of slavery, and subject also to become slaves, so all that are born and live under those Mosaic institutions are born and live in a state of bondage—a bondage to various rites and ceremonies; under the obligation to keep the whole law, yet, from its severity and their frailness, obliged to live in the habitual breach of it, and in consequence exposed to the curse which it pronounces.

Verse 25. *For this Agar is mount Sinai in Arabia*] This is the common reading; but it is read differently in some of the most respectable MSS., *Versions*, and *Fathers*; for *this Sinai is a mountain of Arabia*; the word *Agar* being omitted.

Answereth to Jerusalem] Hagar, the bond-maid, bringing forth children in a state of slavery, points out, or bears a similitude to, Jerusalem in her present state of subjection; which, with her children—her citizens, is not only in bondage to the Romans, but in a worse bondage to the law, to its oppressive ordinances, and to the heavy curse which it has pronounced against all those who do not keep them.

Verse 26. *But Jerusalem which is above*] The apostle still follows the Jewish allegory, showing not only how the story of *Hagar* and *Sarah*, *Ishmael* and *Isaac*, was allegorized, but pointing out also that even *Jerusalem* was the subject of allegory; for it was a maxim among the rabbins, that "Whatsoever was in the earth, the same was also found in heaven; for there is no matter, howsoever small, in this world, that has not something similar to it in the spiritual world."

Is free, which is the mother of us all] There is a spiritual Jerusalem, of which this is the type; and this Jerusalem, in which the souls of all the righteous are, is free from all bondage and sin: or by this, probably, the kingdom of the Messiah was intended; and this certainly answers best to the apostle's meaning, as the subsequent verse shows. There is an earthly Jerusalem, but this earthly Jerusalem typifies a heavenly Jerusalem: the former, with all her citizens, is in bondage; the latter is a free city, and all her inhabitants are free also. And this Jerusalem is our mother; it signifies the Church of Christ, the metropolis of Christianity, or rather the state of liberty into which all true believers are brought. The word of *all*, is omitted by almost every MS. and *Version* of antiquity and importance, and by the most eminent of the *Fathers* who quote this place; it is undoubtedly spurious, and the text should be read thus: *But Jerusalem, which is above, is free, which is our mother.*

Verse 27. *Rejoice, thou barren that bearest not*] This quotation from *Isai. liv. 1*, is certainly a promise which relates to the conversion of the *Gentiles*, as the following clause proves; for the desolate—the Gentile world, hath many more children—is a much larger and more numerous

church than *she*—*Jerusalem*, the Jewish state, which hath a husband—has been so long in covenant with God, living under his continual protection, and in possession of a great variety of spiritual advantages; and especially those offered to her by the gospel, which she has rejected, and which the Gentiles have accepted.

Verse 28. *Now we*] Who believe in the Lord Jesus, are the children of promise—are the spiritual offspring of the Messiah, the seed of Abraham, in whom the promise stated that all the nations of the earth should be blessed.

Verse 29. *But as then he*] Ishmael, who was born after the flesh—whose birth had nothing supernatural in it, but was according to the ordinary course of nature,

Persecuted him] Isaac, who was born after the Spirit—who had a supernatural birth, according to the promise, and through the efficacy, of the Holy Spirit giving effect to that promise—*Sarah shall have a son*, Gen. xvii. 16-21; xxi. 1, &c.

Persecuted him; the persecution here referred to is that mentioned, Gen. xxi. 9. It consisted in mocking his brother Isaac.

Even so it is now.] So the Jews, in every place, persecute the Christians; and show thereby that they are rather of the posterity of Hagar than of Sarah.

Verse 30. *What saith the scripture?*] (In Gen. xxi. 10.) *Cast out the bond-woman and her son*: and what does this imply in the present case? Why, that the present Jerusalem and her children shall be cast out of the favour of God, and shall not be heirs with the son of the free woman—shall not inherit the blessings promised to Abraham, because they believe not in the promised seed.

Verse 31. *So then*] We—Jews and Gentiles, who believe on the Lord Jesus, are not children of the bond-woman—are not in subjection to the Jewish law, but of the free; and, consequently, are delivered from all its bondage, obligation, and curse.

CHAPTER V.

The apostle exhorts the Galatians to stand fast in the liberty of the gospel, and not by receiving circumcision bring themselves into a yoke of bondage, 1-4. Shows the superior excellence of Christianity, 5, 6. Mentions their former steadiness, and warns them against the bad doctrine which was then preached among them, 7-9. Expresses his confidence that they will yet return; and shows that he who perverted them shall bear his own punishment, 10-12. States that they are called to liberty, and that love is the fulfilling of the law, 13, 14. Warns them against dissensions, and enumerates the fruits of the flesh, which exclude those who bear them from the kingdom of God, 15-21. Enumerates also the fruits of the Spirit, which characterize the disciples of Christ, 22-24. Exhorts them to live in the Spirit, and not provoke each other, 25, 26.

Stand therefore in ^a the liberty wherewith Christ hath made us free, and be not entangled again ^b with the yoke of bondage.

2 Hold, I Paul say unto you, that ^c if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, ^d that he is a debtor to do the whole law.

4 ^e Christ is become of no effect unto you, whosoever of you are justified by the law; ^f ye are fallen from grace.

5 For we through the Spirit ^g wait for the hope of righteousness by faith.

^a John viii. 32. Rom. vi. 18. 1 Pet. ii. 16.—^b Acts xv. 10. Ch. ii. 4. iv. 9.—^c Acts xv. 1. See Acts xvi. 3.—^d Ch. iii. 10.—^e Rom. ix. 31, 32. Ch. ii. 21.—^f Heb. xii. 15.—^g Rom. vii. 24, 25. 2 Tim. iv. 8.—^h 1 Cor. vii. 19. Ch. iii. 23. vi. 15. Col. iii. 11.—ⁱ 1 Thess.

Verse 1. *Stand fast therefore in the liberty*] Hold fast your Christian profession; it brings spiritual liberty: on the contrary, Judaism brings spiritual bondage.

The liberty mentioned by the apostle is freedom from Jewish rites and ceremonies, called properly here the *yoke of bondage*; and also liberty from the power and guilt of sin, which nothing but the grace of Christ can take away.

Verse 2. *If ye be circumcised*] By circumcision you take on you the whole obligation of the Jewish law, and consequently profess to seek salvation by means of its observances; and therefore Christ can profit you nothing; for, by seeking justification by the works of the law, you renounce justification by faith in Christ.

Verse 3. *He is a debtor to do the whole law.*] Lays himself, by receiving circumcision, under the obligation to fulfil all its precepts, ordinances, &c.

Verse 4. *Christ is become of no effect unto you*] It is vain for you to attempt to unite the two systems. You must have

6 For ^h in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but ⁱ faith which worketh by love.

7 Ye ^j did run well; ^k who ^l did hinder you, that ye should not obey the truth?

8 This persuasion cometh not of him ^m that calleth you.

9 ⁿ A little leaven leaveneth the whole lump.

10 ^o I have confidence in you, through the Lord, that ye will be none otherwise minded: but ^p he that troubleth you ^q shall bear his judgment, who-soever he be.

11 ^r And I, brethren, if I yet preach circumcision,

i. 8. James ii. 18, 20, 22.—1 Cor. ix. 24.—^k Ch. iii. 1.—^l Or, who did drive you back?—^m Ch. i. 6.—ⁿ 1 Cor. v. 6. xv. 33.—^o 2 Cor. ii. 8. viii. 22.—^p Ch. i. 7.—^q 2 Cor. x. 6.—^r Ch. vi. 12.

the law and no Christ, or Christ and no law, for your justification.

Ye are fallen from grace.] They had been brought into the grace of the gospel; and now, by re-adopting the Mosaic ordinances, they had apostatized from the gospel as a system of religion, and had lost the grace communicated to their souls, by which they were preserved in a state of salvation.

Verse 5. *For we, Christians, through the Spirit*] Through the operation of the Holy Ghost, under this spiritual dispensation of the gospel, *wait for the hope of righteousness*—expect that which is the object of our hope, on our being justified by faith in Christ.

Verse 6. *For in Jesus Christ*] Nothing now avails in the sight of God but that faith, which is made active, or energetic, by love. God acknowledges no faith, as of the operation of his Spirit, that is not active or obedient; but the principle of all obedience to God, and beneficence to man, is love; therefore faith cannot work unless it be associated

*why do I yet suffer persecution? then is ^b the offence of the cross ceased.

12 * I would they were even cut off ^d which trouble you.

13 For, brethren, ye have been called unto liberty; only * use not liberty for an occasion to the flesh, but ^b by love serve one another.

14 For * all the law is fulfilled in one word, *even* in this, ^b Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, ^b Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For * the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; ^b so that ye cannot do the things that ye would.

18 But, ^m if ye be led of the Spirit, ye are not under the law.

* 1 Cor. xv. 30. Ch. iv. 29. vi. 17.—^b 1 Cor. i. 23.—^c Josh. vii. 25. 1 Cor. v. 18. Ch. i. 8, 9.—^d Acts xv. 1, 2, 24.—^e 1 Cor. vii. 9. 1 Pet. ii. 16. 2 Pet. ii. 19. Jude 4.—^f 1 Cor. ix. 19. Ch. vi. 2.—^g Matt. vii. 12, xii. 40. James ii. 8.—^h Lev. xix. 18. Matt. xxii. 39. Rom. xiii. 8, 9.—ⁱ Rom. vi. 12. viii. 1, 4, 12. xii. 14. Ver. 25. 1 Pet. ii. 11.—^j Or, *fulfil* not.—^k Rom. vii. 23. viii. 6, 7.—^l Rom. vii. 15, 19.

with love. Love to God produces obedience to his will: love to man *worketh no ill*; but, on the contrary, every act of kindness. Faith which does not work by love is either *circumcision* or *uncircumcision*, or whatever its possessor may please to call it; it is, however, nothing that will stand him in stead when God comes to take away his soul: *It availeth nothing*. This humble, holy, operative, obedient love, is the grand touchstone of all human creeds and confessions of faith.

Verse 7. *Ye did run well*] Ye once had the faith that worked by love—ye were genuine, active, useful Christians.

Who did hinder] Who prevented you from continuing to obey the truth? Ye could only be turned aside by your own consent.

Verse 8. *This persuasion*] Of the necessity of your being circumcised and obeying the law of Moses, is not of him that calleth you.

Verse 9. *A little leaven leaveneth the whole lump*.] A proverbial expression, very aptly applied to those who receive the smallest tincture of false doctrine, relative to the things essential to salvation, which soon influences the whole conduct, so that the man becomes totally perverted.

Verse 10. *I have confidence in you*] I now feel a persuasion from the Lord that ye will be aware of the danger to which ye are exposed, that ye will retreat in time, and recover the grace which ye have lost.

But he that troubleth you] The false teacher, who sowed doubtful disputations among you, and thus has troubled the repose of the whole church, shall bear his judgment—shall meet with the punishment he deserves, for having sown his tares among God's wheat.

Verse 11. *If I yet preach circumcision*] Were I a friend to this doctrine, the offence of the cross—preaching salvation only through the sacrifice of Christ, would soon cease; because, to be consistent with myself, if I preached the necessity of circumcision I must soon cease to preach Christ crucified, and then the Jews would be no longer my enemies.

Verse 12. *I would they were even cut off which trouble you*.] As the persons who were breeding all this confusion in the churches of Galatia were members of that church, the apostle appears to me to be simply expressing his desire that they might be cut off or excommunicated from the church. In opposition to the notion of excommunication, it might be asked: "Why should the apostle wish these to be excommunicated when it was his own office to do it?" To this it may be answered: The apostle's authority was greatly weakened among that people by the influence of the false teachers, so that in all probability he could exercise no ecclesiastical function; he could therefore only express his wish.

Verse 13. *Ye have been called unto liberty*] A total freedom from all the burdensome rites and ceremonies of the Mosaic law. Only use not that liberty for an occasion to the flesh. By flesh, here, we may understand all the unrenewed

19 Now * the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that * they which do such things shall not inherit the kingdom of God.

22 But * the fruit of the Spirit is love, joy, peace, long-suffering, * gentleness, * goodness, * faith,

23 Meekness, temperance: * against such there is no law.

24 And they that are Christ's * have crucified the flesh with the * affections and lusts.

25 * If we live in the Spirit, let us also walk in the Spirit.

26 * Let us not be desirous of vain glory, provoking one another, envying one another.

—^m Rom. vi. 14. viii. 2.—ⁿ 1 Cor. iii. 3. Eph. v. 3. Col. iii. 5. James iii. 14, 15.—^o 1 Cor. vi. 9. Eph. v. 5. Col. iii. 6. Rev. xxii. 15.—^p John xv. 2. Eph. v. 9.—^q Col. iii. 12. James iii. 17.—^r Rom. xv. 14.—^s 1 Cor. xiii. 7.—^t 1 Tim. i. 9.—^u Rom. vi. 6. xii. 14. Ch. ii. 20. 1 Pet. ii. 11.—^v Or, *passions*.—^w Rom. viii. 4, 5. Ver. 16.—^x Phil. ii. 3.

desires and propensities of the mind; whatsoever is not under the influence and guidance of the Holy Spirit of God.

By love serve one another.] When necessary, as slaves serve their masters.

Verse 15. *If ye bite and devour one another*] Nothing is so destructive to the peace of man, and to the peace of the soul, as religious disputes; where they prevail, religion in general has little place.

Verse 16. *Walk in the Spirit*] Get back that Spirit of God which you have grieved and lost; take up that spiritual religion which you have abandoned.

Ye shall not fulfil the lust of the flesh.] If the Spirit of God dwell in and rule your heart, the whole carnal mind will be destroyed.

Verse 17. *For the flesh lusteth against the Spirit*] God still continues to strive with you, notwithstanding your apostasy, showing you whence you have fallen, and exciting you to return to him; but your own obstinacy renders all ineffectual; and, through the influence of these different principles, you are kept in a state of self-opposition and self-distraction, so that you cannot do the things that ye would.

Verse 18. *But, if ye be led of the Spirit*] Ye will not feel those evil propensities which now disgrace and torment you; but they must prevail while you are not under the influence of the grace and Spirit of Christ.

Verse 19. *Now the works of the flesh are manifest*] By flesh we are to understand the evil and fallen state of the soul, no longer under the guidance of God's Spirit and right reason, but under the animal passions.

Adultery] Illicit connexion with a married person.

Fornication] Illicit connexion between single or unmarried persons; yet often signifying adultery also.

Uncleanness] Whatever is opposite to purity; probably meaning here, as in Rom. i. 24, 2 Cor. xii. 21, *unnatural* practices.

Lasciviousness] Whatever is contrary to chastity; all lewdness.

Verse 20. *Idolatry*] Worshipping of idols; frequenting idol festivals.

Witchcraft] The original signifies a drug or poison; because in all spells and enchantments, whether true or false, drugs were employed.

Hatred] Aversions and antipathies, when opposed to brotherly love and kindness.

Variance] Contentions, where the principle of hatred proceeds to open acts; hence contests, altercations, lawsuits, and disputes in general.

Emulations] Envy or emulations; that is, strife to excel at the expense of another; lowering others to set up one's self; unholy zeal, fervently adopting a bad cause, or supporting a good one by cruel means.

Wrath] Turbulent passions, disturbing the harmony of the mind, and producing domestic and civil broils and inquietudes.

Strife] Disputations, janglings, logomachies, or *strife* about words.

Seditions] Divisions into separate factions; parties, whether in the church or state.

Heresies] *Factions*; parties in the church separating from communion with each other, and setting up altar against altar.

Verse 21. *Envyings*] "Pain felt, and malignity conceived, at the sight of excellence or happiness."

Murders] Murder signifies the destruction of human life; and as he who hates his brother in his heart is ready to take away his life, so he is called a murderer.

Drunkenness] Taking more wine or any kind of inebriating liquor than is necessary for health; whatever unfits for public, domestic, or spiritual duties; even the cares of the world, when they intoxicate the mind. See on Rom. xiii. 13.

Revellings] Lascivious feasting, with obscene songs, music, &c. See on Rom. xiii. 13.

And such like] All that proceeds from the evil passions of a fallen spirit, besides those above specified; and all that the law of God specifies and condemns.

Of the which I tell you before] When I first preached the gospel to you.

As I have also told you in time past] When I paid my second visit to you; for the apostle did visit them twice.

Shall not inherit] They are not children of God, and therefore cannot inherit the kingdom which belongs only to the children of the divine family.

Verse 22. *But the fruit of the Spirit*] Both flesh—the sinful dispositions of the human heart, and spirit—the changed or purified state of the soul, by the grace and Spirit of God, are represented by the apostle as trees, one yielding good, the other bad fruit.

Love] An intense desire to please God, and to do good to mankind; the very soul and spirit of all true religion; the fulfilling of the law, and what gives energy to faith itself.

Joy] The exultation that arises from a sense of God's mercy communicated to the soul in the pardon of its iniquities, and the prospect of that eternal glory of which it has the foretaste in the pardon of sin.

Peace] The calm, quiet, and order, which take place in the justified soul. Peace is the first sensible fruit of the pardon of sin.

Long-suffering] Long-mindedness, bearing with the frailties and provocations of others; bearing up also through all the troubles and difficulties of life without murmuring or

repining, and thus deriving benefit from every occurrence. *Gentleness*] Benignity, affability; a very rare grace, often wanting in many who have a considerable share of Christian excellence.

Goodness] The perpetual desire and sincere study to do good to the bodies and souls of men to the utmost of our ability.

Faith] *Fidelity*—punctuality in performing promises, conscientious carefulness in preserving what is committed to our trust, in restoring it to its proper owner, in transacting the business confided to us, neither betraying the secret of our friend, nor disappointing the confidence of our employer.

Verse 23. *Meekness*] Mildness, indulgence towards the weak and erring, patient suffering of injuries without feeling a spirit of revenge, an even balance of all tempers and passions, the entire opposite to anger.

Temperance] *Continence*, self-government or moderation, principally with regard to sensual or animal appetites. *Moderation* in eating, drinking, sleeping, &c.

Against such there is no law.] Those, whose lives are adorned by the above virtues, cannot be condemned by any law, for the whole purpose and design of the moral law of God is fulfilled in those who have the Spirit of God, producing in their hearts and lives the preceding fruits.

Verse 24. *And they that are Christ's*] All genuine Christians have crucified their sensual appetites; they have nailed them to the cross of Christ, where they have expired with him. Rom vi. 6.

Verse 25. *If we live in the Spirit*] If we profess to believe a spiritual religion, let us walk in the Spirit—let us show in our lives and conversation that the Spirit of God dwells in us.

Verse 26. *Let us not be desirous of vain glory*] Let us not be vain glorious—boasting of our attainments; vaunting ourselves to be superior to others; or seeking honour from those things which do not possess moral good; in birth, riches, eloquence, &c., &c.

Provoking one another] What this may refer to we cannot tell; whether to the Judaizing teachers, endeavouring to set themselves up beyond the apostle, and their attempts to lessen him in the people's eyes, that they might secure to themselves the public confidence, and thus destroy St. Paul's influence in the Galatian Churches; or whether to some other matter in the internal economy of the church, we know not. But the exhortation is necessary for every Christian, and for every Christian Church.

CHAPTER VI.

The apostle teaches them to be tender and affectionate towards any who, through surprise and the violence of temptation, had fallen into sin; and to bear each other's burdens, 1, 2. To think humbly of themselves, and to conclude concerning their own character rather from the evidence of their works than from any thing else, 3-5. To minister to the support of those who instruct them in righteousness, 6. He warns them against self-deception, because whatever a man soweth that he shall reap, 7, 8. Exhorts them not to be weary in well doing, and to embrace every opportunity to do good, 9, 10. Intimates that his love to them led him to write this whole epistle with his own hand, 11. Points out the object that those had in view who wished them to be circumcised, 12, 13. He exults in the cross of Christ, and asserts that a new creation of the soul is essential to its salvation; and wishes peace to them who act on this plan, 14-16. States that he bears in his body the marks of the Lord Jesus, 17. And concludes with his apostolical benediction, 18.

BRETHREN, ^a if ^b a man be overtaken in a fault, ye ^c which are spiritual restore such an one ^d in the spirit of meekness; considering thyself, ^e lest thou also be tempted.

^a Rom. xiv. 1. xv. 1. Heb. xii. 13. James v. 19. —^b Or, although. —^c 1 Cor. iii. 15. iii. 1. —^d 1 Cor. iv. 21. 2 Thess. iii. 15. 2 Tim. ii. 25. —^e 1 Cor. vii. 5. x. 12. —^f Rom. xv. 1. Ch. v. 13. 1 Thess. v. 14.

Verse 1. *Brethren, if a man be overtaken*] If he be surprised, seized on without warning, suddenly invaded, taken before he is aware: all these meanings the word has in connexions similar to this.

2 'Bear ye one another's burdens, and so fulfil the law of Christ.

3 For ^b if a man think himself to be something, when ^c he is nothing, he deceiveth himself.

4 But let every man prove his own work, and

—^a John xiii. 14, 15, 34. xv. 12. James ii. 8. 1 John iv. 21. —^b Rom. xii. 3. 1 Cor. viii. 2. Ch. ii. 6. —^c 2 Cor. iii. 5. xii. 11. —^d 1 Cor. xi. 28. 2 Cor. xiii. 5.

Ye which are spiritual] Ye who still retain the grace of the gospel, and have wisdom and experience in divine things; *Restore such an one*] Bring the man back into his place. It is a metaphor taken from a dislocated limb, brought back

then shall he have rejoicing in himself alone, and
 *not in another :

5 ^b For every man shall bear his own burden.

6 ^c Let him that is taught in the world communicate unto him that teacheth in all good things.

7 Be ^d not deceived ; ^e God is not mocked : for
 ' whatsoever a man soweth, that shall he also reap.

8 ^f For he that soweth to his flesh, shall of the
 flesh reap corruption ; but he that soweth to the
 Spirit, shall of the Spirit reap life everlasting.

9 And ^h let us not be weary in well-doing ; for in
 due season we shall reap, ⁱ if we faint not.

10 ^j As we have therefore opportunity, ^k let us do
 good unto all *men*, especially unto them who are of
 ' the household of faith.

11 Ye see how large a letter I have written unto
 you with mine own hand.

12 As many as desire to make a fair show in the
 flesh, ^m they constrain you to be circumcised, ⁿ only

^a See Luke xviii. 11.—^b Rom. ii. 6. 1 Cor. iii. 8.—^c Rom. xv. 27.
 1 Cor. ix. 11, 14.—^d 1 Cor. vi. 9. xv. 33.—^e Job xiii. 9.—^f Luke xvi.
 25. Rom. ii. 6. 2 Cor. ix. 6.—^g Job iv. 8. Prov. xi. 18. xii. 8.
 Hos. viii. 7. x. 12. Rom. viii. 13. James iii. 18.—^h 2 Thess. iii. 13.
 1 Cor. xv. 58.—ⁱ Matt. xxiv. 13. Heb. iii. 6, 14. x. 36. xiii. 3, 5.
 Rev. ii. 10.—^j John ix. 4. xii. 35.—^k 1 Thess. v. 15. 1 Tim. vi. 18.

by the hand of a skilful and tender surgeon into its place.
In the spirit of meekness] Use no severity nor haughty
 carriage towards him ; as the man was suddenly overtaken,
 he is already deeply humbled and distressed, and needs much
 encouragement and lenient usage.

Considering thyself] Looking to thyself ; as he fell through
 a moment of *unwatchfulness*, look about, that thou be not
 surprised.

Lest thou also be tempted.] From the consideration of
 what we are, what we have been, or what we may be, we
 should learn to be compassionate.

Verse 2. *Bear ye one another's burdens*] Have sympathy ;
 feel for one another ; and consider the case of a distressed
 brother as your own.

And so fulfil the law of Christ.] That law or command-
 ment, *Ye shall love one another ;* or that, *Do unto all men as
 ye would that they should do unto you.*

Verse 3. *If a man think himself to be something*] There
 are no people more censorious or uncharitable than those
 among some religious people who pretend to more light and
 a deeper communion with God. They are generally carried
 away with a sort of sublime, high-sounding phraseology,
 which seems to argue a wonderfully deep acquaintance with
 divine things ; stripped of this, many of them are like Samson
 without his hair.

Verse 4. *Prove his own work*] The only rule for a Chris-
 tian is the word of Christ ; the only pattern for his imitation
 is the example of Christ. He should not compare himself
 with others ; they are not his standard.

Verse 5. *Every man shall bear his own burden.*] All
 must answer for themselves, not for their neighbours. The
 greater offences of another will not excuse thy smaller crimes.

Verse 6. *Communicate unto him that teacheth*] We do
 not expect that a common schoolmaster will give up his time
 to teach our children their alphabet without being paid for
 it ; and can we suppose that it is just for any person to sit
 under the preaching of the gospel in order to grow wise unto
 salvation by it, and not contribute to the support of the
 spiritual teacher ?

Verse 7. *Be not deceived*] Neither deceive yourselves,
 nor permit yourselves to be deceived by others.

God is not mocked] Ye cannot deceive him, and he will
 not permit you to mock him with pretended instead of real
 services.

Whatsoever a man soweth] Darnel will not produce wheat,
 nor wheat darnel.

Verse 8. *He that soweth to his flesh*] According as your
 present life is, so will be your eternal life ; whether your
 sowing be to the flesh or to the Spirit, so will your eternal
 reaping be. To sow, here, means transacting the concerns
 of a man's natural life. To reap, signifies his enjoyment or
 punishment in another world. Probably by *flesh* and *Spirit*
 the apostle means Judaism and Christianity.

Verse 9. *Let us not be weary*] Well-doing is easier in

lest they should suffer persecution for the cross of
 Christ.

13 For neither they themselves who are circum-
 cised keep the law ; but desire to have you circum-
 cised, that they may glory in your flesh.

14 ^a But God forbid that I should glory, save in
 the cross of our Lord Jesus Christ, ^b by whom the
 world is ^c crucified unto me, and I unto the world.

15 For ^d in Christ Jesus neither circumcision
 availeth any thing, nor uncircumcision, but ^e a new
 creature.

16 ^f And as many as walk ^g according to this rule,
 peace be on them, and mercy, and upon ^h the Israel
 of God.

17 From henceforth let no man trouble me ; for
ⁱ I bear in my body the marks of the Lord Jesus.

18 Brethren, ^j the grace of our Lord Jesus Christ
 be with your Spirit. Amen.

Unto the Galatians, written from Rome.

^a Tit. iii. 8.—^b Eph. ii. 19. Heb. iii. 6.—^c Ch. ii. 3, 14.—^d Phil. iii.
 13.—^e Ch. v. 11.—^f Phil. iii. 3, 7, 8.—^g Or, *whereby*.—^h Rom. vi. 6.
 Ch. ii. 20.—ⁱ 1 Cor. vii. 19. Ch. v. 6. Col. iii. 11.—^j 2 Cor. v. 17.
 —^k Ps. cxxv. 5.—^l Phil. iii. 16.—^m Rom. ii. 29. iv. 12. ix. 6, 7.
 Ch. iii. 7, 9, 29. Phil. iii. 3.—ⁿ 1 Cor. i. 5. iv. 10. xi. 23. Ch. v.
 11. Col. i. 24.—^o 2 Tim. iv. 22. Phil. 25.

itself than *ill-doing* ; and the danger of *growing weary* in the
 former arises only from the opposition to good in our own
 nature, or the outward hindrances we may meet with from
 a gainsaying and persecuting world.

In due season we shall reap] As the husbandman, in
 ploughing, sowing, and variously labouring in his fields, is
 supported by the hope of a plentiful harvest, which he cannot
 expect before the right and appointed time ; so every
 follower of God may be persuaded that he shall not be per-
 mitted to pray, weep, deny himself, and live in a conformity
 to his Maker's will, without reaping the fruit of it in eternal
 glory.

Verse 10. *As we have—opportunity*] While it is the time
 of sowing let us sow the good seed ; and let our love be, as
 the love of Christ is, free, manifested to all.

Verse 11. *Ye see how large a letter*] Some think he refers
 to the length of the epistle, others to the largeness of the
 letters in which this epistle is written, others to the inade-
 quacy of the apostle's writing. I conclude that what the
 apostle says must be understood of the length of the epistle,
 in all probability the largest he had ever written with his
 own hand ; though several, much larger, had been dictated
 by him, but they were written by his scribe or amanuensis.

Verse 12. *A fair show in the flesh*] The Jewish religion
 was general in the religion of Galatia, and it was respectable,
 as it appears that the principal inhabitants were either Jews
 or proselytes. As it was then professed and practised among
 the Jews, this religion had nothing very grievous to the old
 man ; an unrenewed nature might go through all its observ-
 ances with little pain or cross-bearing. On the other hand,
 Christianity could not be very popular ; it was too strict.

Verse 13. *Neither they themselves who are circumcised*] They
 receive circumcision and profess Judaism, not from a
 desire to be conformed to the will of God ; but Judaism was
 popular, and the more converts the false teachers could make,
 the more occasion of glorying they had.

Verse 14. *But God forbid that I should glory*] In the
 grand doctrine, that justification and salvation are only
 through Christ crucified, he having made an atonement for
 the sin of the world by his passion and death. And I glory
 also in the disgrace and persecution which I experience
 through my attachment to this crucified Christ.

By whom the world is crucified unto me] Jewish rites
 and Gentile vanities are equally insipid to me ; I know them
 to be empty and worthless.

Verse 15. *In Christ Jesus*] Under the dispensation of the
 gospel, of which he is head and supreme, neither circum-
 cision—nothing that the Jew can boast of, nothing that the
 Gentile can call excellent, availeth anything—can in the
 least contribute to the salvation of the soul.

But a new creature.] But a new creation ; not a new
 creature merely (for this might be restrained to any new
 power or faculty), but a total renewal of the whole man, of
 all the powers and passions of the soul.

GALATIANS.

Verse 16. *As many as walk according to this rule*] *This canon*, viz., that redemption is through the sacrifice of Christ; that circumcision and uncircumcision are equally unavailable; and that none can be saved without being *created anew*. This is the *grand canon* or *rule* in Christianity.

The Israel of God.] The *true Christians*, called here the *Israel of God*, to distinguish them from *Israel according to the flesh*.

Verse 17. *I bear in my body the marks of the Lord Jesus.*] The *stigmata* of which the apostle speaks here, may be understood as implying the *scars* of the *wounds* which he had received in the work of the *ministry*; and that he had such scars, we may well conceive, when we know that he had been

scourged, stoned, and maltreated in a variety of ways. Or, the apostle may allude to the *stigmata* or *marks* with which servants and slaves were often impressed, in order to ascertain whose property they were.

The first sense appears to be the best: "I have suffered already sufficiently; I am suffering still; do not add any more to my afflictions."

Verse 18. *The grace*] Favour, benevolence, and continual influence of the Lord Jesus, *be with your spirit*—may it live in your heart, enlighten and change your souls, and be conspicuous in your life!

Amen.] So let it be; and the prayer which I offer up for you on earth, may it be registered in heaven.

P R E F A C E

TO THE

EPISTLE OF PAUL THE APOSTLE

TO THE

E P H E S I A N S.

E*PHESUS* was a city of *Ionia*, in *Asia Minor*, and once the metropolis of that part of the world. The ancient city was situated at the mouth of the river *Cayster*, on the shore of the *Ægean Sea*, about 50 miles south of *Smyrna*. The Ephesus in which St. Paul founded a church, and which for a time flourished gloriously, was not the ancient Ephesus; for that was destroyed, and a new city of the same name was built by *Lysimachus*.

It is, however, a doubt with many learned men, whether *this* epistle was sent to the church at *Ephesus*. They think that the proper direction is, The Epistle of St. Paul to the *Laodiceans*; and suppose it to be the same which the apostle mentions, Col. iv. 16.

It must be allowed that the arguments in favour of this theory are both plausible and strong; and yet almost the whole of antiquity is in favour of the epistle having been sent originally to the Church at *Ephesus*. Puzzled with these two considerations, some critics have pointed out a *middle way*. They suppose that several copies of this epistle were directed to no particular church, but were intended for all the churches in *Asia Minor*; and that different copies might have different directions, from this circumstance, that St. Paul, in writing the first verse, *Paul, an apostle of Jesus Christ, to the saints which are*, left a blank after *are*, which was in some cases filled up with *in Ephesus*; in others, with *in Laodicea*; though there might be one copy expressly sent by him to the Church of the *Laodiceans*, while he wished that others should be directed to the different churches through *Asia Minor*. That there were copies which had no *place* specified, we learn from St. Basil; and the arguments in favour of *Laodicea* are certainly the strongest; the circumstance that the apostle salutes no person, agrees well with *Laodicea*, where he had never been, Col. ii. 1; but cannot agree with *Ephesus*, where he was well known, and where, in preaching the gospel, he had spent *three years*. See Acts xx. 31.

As this point is very dubious, and men of great abilities and learning have espoused different sides of the question, I judge myself incompetent to determine any thing; my notes are constructed as though no controversy existed.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

EPHESIANS.

CHAPTER I.

The apostle's salutation to the church, 1, 2. He blesses God for calling the Gentiles to the adoption of children by Jesus Christ, by whose sacrificial death both they and the Jews find redemption, 3-7. He shows that it was through the great abundance of God's wisdom and goodness that the Gentiles were called into a state of salvation, and that they should receive the Holy Spirit as the earnest of their inheritance, 8-15. He praises God for their conversion, and prays that they may be farther enlightened, that they may see the glory of Christ, and partake of the blessings procured by his passion and exaltation, 16-23.

PAUL, an apostle of Jesus Christ ^a by the will of God, ^b to the saints which are at Ephesus, ^c and to the faithful in Christ Jesus:

2 ^d Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

3 ^e Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly ^f places in Christ:

4 According as ^g he hath chosen us in him ^h before the foundation of the world, that we should ⁱ be holy and without blame before him in love:

5 ^j Having predestinated us unto ^k the adoption of children by Jesus Christ to himself, ^l according to the good pleasure of his will,

6 To the praise of the glory of his grace, ^m wherein he hath made us accepted in ⁿ the Beloved:

7 ^o In whom we have redemption through his blood, the forgiveness of sins, according to ^p the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 ^q Having made known unto us the mystery of his will, according to his good pleasure ^r which he hath purposed in himself:

10 That in the ^s dispensation of ^t the fulness of times, ^u he might gather together in one ^v all things in Christ, both which are in ^w heaven, and which are on earth; ^x even in him;

^a 2 Cor. i. 1.—^b Rom. i. 7. 2 Cor. i. 1.—^c 1 Cor. iv. 17. Ch. vi. 21. Col. i. 2.—^d Gal. i. 3. Tit. i. 4.—^e 2 Cor. i. 3. 1 Pet. i. 3.—^f Or, things. Ch. vi. 12.—^g Rom. viii. 28. 2 Thess. ii. 13. 2 Tim. i. 9. James ii. 5. 1 Pet. i. 2. ii. 9.—^h 1 Pet. i. 20.—ⁱ Luke i. 75. Ch. ii. 10. v. 27. Col. i. 22. 1 Thess. iv. 7. Tit. ii. 12.—^j Rom. viii. 29, 31. Ver. 11.—^k John i. 12. Rom. viii. 15. 2 Cor. vi. 18. Gal. iv. 5. 1 John iii. 1.—^l Matt. i. 23. Luke xii. 32. 1 Cor. i. 21. Ver. 9.—

^m Rom. iii. 24. v. 15.—ⁿ Matt. iii. 17. xvii. 5. John iii. 35. x. 17.—^o Acts xx. 28. Rom. iii. 24. Col. i. 14. Heb. ix. 12. 1 Pet. i. 18, 19. Rev. v. 9.—^p Rom. ii. 4. iii. 24. ix. 23. Ch. ii. 7. iii. 8, 16. Phil. iv. 19.—^q Rom. xvi. 25. Ch. iii. 4, 9. Col. i. 26.—^r Ch. iii. 11. 2 Tim. i. 9.—^s Gal. iv. 4. Heb. i. 2. ix. 10. 1 Pet. i. 20.—^t 1 Cor. iii. 22, 23. xi. 8. Ch. ii. 15. iii. 15.—^u Phil. ii. 9, 10. Col. i. 20.—^v Gr. the heavens.

Verse 1. *To the saints which are at Ephesus*] *Saint* properly signifies a *holy person*, and such the gospel of Christ requires every man to be, and such every true believer is, both in heart and life; but *saint* appears to have been an ordinary denomination of a believer in Christ in those primitive times, as the term *Christian* is now. Yet many had the name that had not the thing.

The faithful in Christ Jesus] *The believers*—the persons who received Christ as the promised Messiah, and the Saviour of the world, and continued in the grace which they had received.

Verse 3. *With all spiritual blessings*] With the pure doctrines of the gospel, and the abundant gifts and graces of the Holy Ghost, justifying, sanctifying, and building us up on our most holy faith.

In heavenly places] *In heavenly things*, such as those mentioned above; they were not yet in *heavenly places*, but they had an abundance of *heavenly things* to prepare them for *heavenly places*. Some think the word should be understood as signifying *blessings* of the most exalted or excellent kind, such as are *spiritual* in opposition to those that are *earthly*, such as are *eternal* in opposition to those that are *temporal*; and all these *in, through, and by CHRIST*.

Verse 4. *According as he hath chosen us in him*] The Jews considered themselves an *elect* or *chosen* people, and

wished to monopolise the whole of the divine love and beneficence. The apostle here shows that God had the Gentiles as much in the contemplation of his mercy and goodness as he had the Jews; and the blessings of the gospel, now so freely dispensed to them, were the proof that God had *thus* chosen them, and that his end in giving them the gospel was the same which he had in view by giving the law to the Jews, viz., that they might be holy and without blame before him. The words are a metaphor taken from the perfect and immaculate sacrifices which the law required the people to bring to the altar of God.

Verse 5. *Having predestinated us*] The verb signifies to *define beforehand*, and *circumscribe by certain bounds or limits*; and is originally a geographical term, but applied also to anything concluded, or determined, or demonstrated. Here the word is used to point out God's fixed purpose or predetermination to bestow on the *Gentiles* the blessing of the *adoption of sons* by Jesus Christ, which adoption had been before granted to the *Jewish* people; and, without *circumcision*, or any other *Mosaic* rite, to admit the Gentiles to all the privileges of his church and people. And the apostle marks that all this was *fore-determined* by God, as he had fore-determined the bounds and precincts of the land which he gave them according to the promise made to their fathers; that the Jews had no reason

11 *In whom also we have obtained an inheritance, *being predestinated according to *the purpose of him who worketh all things after the counsel of his own will:

12 *That we should be to the praise of his glory, *who first *trusted in Christ.

13 In whom ye also *trusted*, after that ye heard *the word of truth, the gospel of your salvation: in whom also, after that ye believed, *ye were sealed with that holy Spirit of promise,

14 *Which is the earnest of our inheritance, *until the redemption of *the purchased possession, *unto the praise of his glory.

15 Wherefore I also, *after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 *Cease not to give thanks for you, making mention of you in my prayers;

17 That *the God of our Lord Jesus Christ, the Father of glory, *may give unto you the Spirit of wisdom and revelation, *in the knowledge of him:

18 *The eyes of your understanding being enlightened; that ye may know what is *the hope of his calling, and what the riches of the glory of his *inheritance in the saints,

19 And what is the exceeding greatness of his power to us-ward who believe, *according to the working *of his mighty power,

20 Which he wrought in Christ, when *he raised him from the dead, and *set him at his own right hand in the heavenly places,

*Acts xx. 32. xxvi. 18. Rom. viii. 17. Col. i. 12. iii. 24. Tit. iii. 7. James ii. 5. 1 Pet. i. 4. *Ver. 5.—* Isa. xlv. 10. 11.—* Ver. 6, 14. 2 Thess. ii. 13.—* Or, hoped.—* John i. 17. 2 Cor. vi. 7.—* 2 Cor. i. 22. Ch. iv. 30.—* 2 Cor. i. 22. v. 5.—* Luke xxi. 28. Rom. viii. 23. Ch. iv. 30.—* Acts xx. 28.—* Ver. 6, 12. 1 Pet. ii. 9.—* Col. i. 4. Phil. 5.—* Rom. i. 9. Phil. i.

3, 4. Col. i. 3. 1 Thess. i. 2. 2 Thess. i. 8.—* John xx. 17.—* Col. i. 9.—* Or, for the acknowledgment. Col. ii. 2.—* Acts xxvi. 18.—* Ch. ii. 12. iv. 4.—* Ver. 11.—* Ch. iii. 7. Col. i. 29. ii. 12.—* Or, of the might of his power.—* Acts ii. 24, 33.—* Ps. cx. 1. Acts vii. 55, 58. Col. iii. 1. Heb. i. 3. x. 12.

to complain, for God had formed this purpose before he had given the law, or called them out of Egypt (for it was before the foundation of the world, ver. 2); and that, therefore, the conduct of God in calling the Gentiles now—bringing them into his church, and conferring on them the gifts and graces of the Holy Spirit, was in pursuance of his original design; and if he did not do so, his eternal purposes could not be fulfilled.

If therefore God, before the foundation of the Jewish economy, had determined that the Gentiles, in the fulness of time, should be called to and admitted into all the privileges of the Messiah's kingdom, then the exclusive salvation of the Jews was chimerical; and what God was doing now, by the preaching of the apostles in the Gentile world, was in pursuance of his original design. But why is the word *fore-determined, limited, or circumscribed*, used here? Merely in reference to the settlement of the Israelites in the Promised Land. God assigned to them the portions which they were to inherit; and these portions were described, and their bearings, boundaries, vicinities to other portions, extent and length, as exactly ascertained as they could be by the most correct geographical map. As his dealings with them were typical of what he intended to do in the calling and salvation of the Gentiles; so he uses the terms by which their allotment and settlement were pointed out to show that, what he had thus designed and typified, he had now fulfilled according to the original predetermination; the Gentiles having now the spiritual inheritance which God had pointed out by the grant made of the Promised Land to the children of Israel. This is the grand key by which this predestination business is unlocked.

Verse 6. *To the praise of the glory of his grace* The glory of his grace, for his glorious or illustrious grace, according to the Hebrew idiom.

Wherein he hath made us accepted in the Beloved] The translation with which he has graciously favoured us through the Beloved, is at once more literal and more intelligible. In the Beloved must certainly mean in Christ.

Verse 7. *In whom we have redemption*] Christ's blood was the redemption price paid down for our salvation: and this was according to the riches of his grace; as his grace is rich or abundant in benevolence, so it was manifested in beneficence to mankind, in their redemption by the sacrifice of Christ, the measure of redeeming grace being the measure of God's own eternal goodness.

Verse 8. *Wherein he hath abounded*] That is, in the dispensation of mercy and goodness by Christ Jesus.

In all wisdom and prudence] Giving us apostles the most complete instructions in heavenly things by the inspiration of his Spirit; and at the same time prudence, that we might know when and where to preach the gospel, so that it might be effectual to the salvation of those who heard it.

Verse 9. *Having made known unto us the mystery*] That the Gentiles should ever be received into the Church of God, and have all the privileges of the Jews, without being obliged to submit to circumcision, and perform the rites and ceremonies of the Jewish law was a mystery—a hidden thing

which had never been published before; and now revealed only to the apostles.

Good pleasure] That benevolent design which he had purposed in himself, not being induced by any consideration from without.

Verse 10. *In the dispensation of the fulness of times*] The original word, which is the same as our word *economy*, means here the dispensation of the gospel, that plan by which God has provided salvation for a lost world; and according to which he intends to gather all believers, both Jews and Gentiles, into one church under Jesus Christ, their head and governor.

The fulness of times—By this phrase we are to understand either the gospel dispensation, which is the consummation of all preceding dispensations, and the last that shall be afforded to man; or, that advanced state of the world which God saw to be the most proper for the full manifestation of those benevolent purposes, which he had formed in himself, relative to the salvation of the world by Jesus Christ.

That he might gather together in one] The original word means to bring different sums together, and fractions of sums, so as to reduce them under one denomination; to recapitulate the principal matters contained in a discourse.

All things—which are in heaven, and which are on earth] This clause is variously understood: some think, by things in heaven the Jewish state is meant; and by things on earth the Christian. But there are others who imagine that the things in heaven mean the angelical hosts; and the things on earth, believers of all nations, who shall all be joined together at last in one assembly to worship God throughout eternity. And some think that the things in heaven mean the saints who died before Christ's advent, and who are not to be made perfect till the resurrection, when the full power and efficacy of Christ shall be seen in raising the bodies of believers, and uniting them with their holy souls, to reign in his presence for ever. And some think that, as the Hebrew phrase *shamayim vehaaretz*, the heavens and the earth, signifies all creatures, the words in the text are to be understood as signifying all mankind, without discrimination of peoples, kindreds, or tongues; Jews, Greeks, or barbarians.

I believe that the forming one church out of both Jews and Gentiles is that to which the apostle refers. This agrees with what is said, chap. ii. 14-17.

Verse 11. *In whom*] Christ Jesus; also we—believing Jews, have obtained an inheritance—what was promised to Abraham and his spiritual seed, viz., the adoption of sons, and the kingdom of heaven, signified by the privileges under the Mosaic dispensation, and the possession of the promised land.

Being predestinated] God having determined to bring both Jews and Gentiles to salvation, not by works, nor by any human means or schemes, but by Jesus Christ; that salvation being defined and determined before in the divine mind, and the means by which it should be brought about all being according to his purpose, who consults not his creatures, but operates according to the counsel of his own will, that being ever wise, gracious, and good.

21 * Far above all ^b principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come;

22 And * hath put all things under his feet, and

* Phil. ii. 9, 10. Col. ii. 10. Heb. i. 4.—^b Rom. viii. 38. Col. i. 16. ii. 15.—^c Ps. viii. 6. Matt. xxviii. 18. 1 Cor. xv. 27. Heb. ii. 8.—^d Ch. iv. 15, 16. Col. i. 18. Heb. ii. 7.—^e Rom. xii. 5. 1 Cor.

Thus there was nothing fortuitous in the Christian scheme; all was the result of infinite counsel and design. See on verse 5.

Verse 12. *That we*] Jews, now apostles and messengers of God, to whom the first offers of salvation were made, and who were the first that believed in Christ.

Should be to the praise of his glory] By being the means of preaching Christ crucified to the Gentiles, and spreading the gospel throughout the world.

Verse 13. *In whom also (through whom, Christ Jesus), after that ye had believed*] That he was the only Saviour, and that through his blood redemption might be obtained, *ye were sealed with that holy Spirit of promise*; that is: The Holy Spirit, which is promised to them who believe on Christ Jesus, was given to you, and thus you were ascertained to be the children of God; for God has no child who is not a partaker of the Holy Ghost, and he who has this Spirit has God's seal that he belongs to the heavenly family. It was customary among all nations, when a person purchased goods of any kind, to mark with his seal that which he had bought, in order that he might know it, and be able to claim it if mixed with the goods of others; to this custom the apostle may here allude: but it was also customary to set a seal upon what was dedicated to God, or what was to be offered to him in sacrifice.

Verse 14. *Which is the earnest of our inheritance*] This Holy Spirit, sealing the soul with truth and righteousness, is the earnest, foretaste, and pledge of the heavenly inheritance. And he who can produce this earnest—this witness of the Spirit, in the day of judgment, shall have an abundant entrance into the holiest.

The redemption of the purchased possession] That is, till the time when the body and soul are redeemed from all their miseries, and glorified in the kingdom of heaven.

Verse 15. *Faith in the Lord Jesus*] Cordial reception of the Christian religion, amply proved by their love to all the saints—to all the Christians.

Verse 16. *Making mention of you*] While praying for the prosperity of the Christian cause generally, he was led, from his particular affection for them, to mention them by name before God.

Verse 17. *That the God of our Lord Jesus*] Jesus Christ, as man and mediator, has the Father for his God and Father; and it is in reference to this that he himself says: *I ascend unto my Father and your Father, and to my God and your God*, John xx. 17.

The Father of glory] The author and giver of that glory which you expect at the end of your Christian race. This may be a Hebraism for glorious Father, but the former appears to be the best sense.

Verse 18. *The eyes of your understanding being enlightened*] The understanding is that power or faculty in the soul by which knowledge or information is received, and the recipient power is here termed the EYES of the understanding.

Instead of *of your understanding, of your heart*, is the reading of several MSS., Versions, and Fathers. This is undoubtedly the true reading.

The hope of his calling] That you may clearly discern the glorious and important objects of your hope, to the enjoyment of which God has called or invited you.

The riches of the glory of his inheritance] That you may understand what is the glorious abundance of the spiritual things to which you are entitled, in consequence of being made children of God.

gave him ^d to be the head over all things to the church,

23 * Which is his body, 'the fulness of him * that filleth all in all.

xii. 12, 27. Ch. iv. 12. v. 23, 30. Col. i. 18, 24.—^c Col. ii. 10.—^d 1 Cor. xii. 6. Ch. iv. 10. Col. iii. 11.

Verse 19. *The exceeding greatness of his power*] This is to be understood of that might which is to be exerted in raising the body at the last day; as it will require the same power or energy which he wrought in Christ, when he raised his body from the grave, to raise up the bodies of all mankind; the resurrection of the human nature of Christ being a proof of the resurrection of mankind in general.

According to the working of his mighty power] According to the energy of the power of his might. We may understand these words thus: MIGHT is the state or simple efficiency of this attribute in God; POWER is this might or efficiency in action; ENERGY is the quantum of force, momentum, or velocity, with which the power is applied. Though they appear to be synonymous terms they may be thus understood: passive power is widely different from power in action; and power in action will be in its results according to the energy or momentum with which it is applied. The resurrection of the dead is a stupendous work of God; it requires his might in sovereign action; and when we consider that all mankind are to be raised and changed in a moment, in the twinkling of an eye, then the momentum, or velocity, with which the power is to be applied must be inconceivably great.

Verse 20. *Set him at his own right hand in the heavenly places*] The right hand is the place of friendship, honour, confidence, and authority.

Verse 21. *Far above all principality*] Some think the reference here is to the different orders among good and evil angels; he is superior to all the former, and rules all the latter. Others think the apostle refers to earthly governments; and as principality, the first word, signifies the most sovereign and extensive kind of dominion; and lordship, the last word, signifies the lowest degree of authority; hence we are to understand that to our Lord, in his human nature, are subjected the highest, the intermediate, and the lowest orders of beings in the universe. Others imagine that the apostle has in view, by whatsoever is named in this world, all the dignitaries of the Jewish Church; and by what is named in the world to come, all the dignities that should be found in the Christian church.

It is certain that the apostle means that all created power, glory, and influence, are under Christ; and hence it is added:

Verse 22. *And hath put all things under his feet*] All beings and things are subject to him, whether they be thrones, dominions, principalities, or powers, Col. i. 16-18, and ii. 10.

Verse 23. *Which is his body*] As he is head over all things, he is head to the church; and this church is considered as the body of which he is especially the head; and from him, as the head, the church receives light, life, and intelligence.

The fulness of him] That in which he especially manifests his power, goodness, and truth. Some understand the fulness here as signifying the thing to be filled; so the Christian Church is to be filled by him, whose fulness fills all his members, with all spiritual gifts and graces.

How, in any other sense, the church can be said to be the fulness of him who fills all in all, is difficult to say. However, as Jesus Christ is represented to be the head, and the church the body under that head, the individuals being so many members in that body; and as it requires a body and members to make a head complete; so it requires a church or general assembly of believers, to make up the body of Christ.

EPHESIANS.

CHAPTER II.

The character of the Ephesians previously to their conversion to Christianity, 1-3. By what virtue they were changed, and for what purpose, 4-7. They were saved by faith, 8, 9. And created unto good works, 10. The apostle enters into the particulars of their former miserable state, 11, 12. And those of their present happy state, 13. Christ has broken down the middle wall of partition between the Jews and Gentiles, and proclaims reconciliation to both, 14-17. The glorious privileges of genuine believers, 18-22.

AND ^a you hath he quickened, ^b who were dead in trespasses and sins;

² Wherein in time past ye walked according to the course of this world, according to ^c the prince of the power of the air, the spirit that now worketh in ^d the children of disobedience:

³ Among whom also we all had our conversation in times past in ^e the lusts of our flesh, fulfilling ^f the desires of the flesh and of the mind; and ^g were by nature the children of wrath, even as others.

⁴ But God, ^h who is rich in mercy, for his great love wherewith he loved us,

⁵ ⁱ Even when we were dead in sins, hath ^j quickened us together with Christ, (^k by grace ye are saved;)

⁶ And hath raised us up together, and made us sit together ^l in heavenly places in Christ Jesus;

^a John v. 24. Col. ii. 13.—^b Ver. 5. Ch. iv. 18.—^c 1 Cor. vi. 11. Ch. iv. 22. Col. i. 21. iii. 7. 1 John v. 19.—^d Ch. vi. 12.—^e Ch. v. 6. Col. iii. 6.—^f Tit. iii. 3. 1 Pet. iv. 3.—^g Gal. v. 16.—^h Gr. the wills.—ⁱ Pa. li. 55. Rom. v. 12, 14.—^j Rom. x. 12. Ch. i. 7. Ver. 7.—^k Rom. v. 6, 8, 10. Ver. 1.—^l Rom. vi. 4, 5. Col. ii. 12, 13. iii. 1, 3.—^m Or, by whose grace. See Acts xv. 11. Ver. 8. Tit. iii. 5.—ⁿ Ch. i. 20.—^o Tit. iii. 4.—^p Ver. 5. Rom. iii. 21. 2 Tim. i. 9.—^q Rom. iv. 16.—^r Matt. xvi. 17. John vi. 44, 65. Rom. x. 14, 15. 17.

Verse 1. *And you hath he quickened*] DEATH is often used by all writers, and in all nations, to express a state of extreme misery. The Ephesians, by trespassing and sinning, had brought themselves into a state of deplorable wretchedness, as had all the heathen nations; and having thus sinned against God, they were condemned by him, and might be considered as *dead in law*—incapable of performing any legal act, and always liable to the punishment of death, which they had deserved, and which was ready to be inflicted upon them.

Trespasses may signify the slightest deviation from the line and rule of moral equity, as well as any *flagrant offence*; for these are equally *transgressions*, as long as the *sacred line* that separates between vice and virtue is passed over.

Sins may probably mean here habitual transgression; *sinning knowingly and daringly*.

Verse 2. *Wherein in time past ye walked*] There is much force in these expressions; the Ephesians had not sinned *casually*, or *now and then*, but *continually*; they *walked in trespasses and sins*: and this was not a *solitary case*, all the nations of the earth acted in the same way; it was the *course of this world, according to the life, mode of living, or successive ages of this world*. The Greek word, the literal meaning of which is *constant duration*, is often applied to things which have a *complete course*, as the Jewish dispensation, a particular government, and the *term of human life*; so, here, the *whole of life* is a tissue of sin, from the cradle to the grave; every human soul, unsaved by Jesus Christ, continues to transgress. And the *nominally Christian world* is in the same state to the present day.

The prince of the power of the air] Satan is termed *prince of the power of the air* because the *air* is supposed to be a region in which malicious spirits dwell, all of whom are under the direction and influence of Satan, their chief.

The spirit that now worketh] The operations of the prince of the *aerial powers* are not confined to that region; he has another sphere of action, viz., the wicked heart of man, and in this he works with *energy*.

Children of disobedience] Perhaps a Hebraism for *disobedient children*; but, taken as it stands here, it is a strong expression in which *disobedience* appears to be *personified*, and wicked men exhibited as her children; the *prince of the*

⁷ That in the ages to come he might shew the exceeding riches of his grace, in ^o his kindness toward us through Christ Jesus.

⁸ For by grace are ye saved, ^a through faith; and that not of yourselves; ^b it is the gift of God:

⁹ Not of works, lest any man should boast.

¹⁰ For we are his ^c workmanship, created in Christ Jesus unto good works, ^d which God hath before ^e ordained that we should walk in them.

¹¹ Wherefore ^f remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called ^g the Circumcision in the flesh made by hands;

¹² That at that time ye were without Christ, ^h being aliens from the commonwealth of Israel, and strangers from ⁱ the covenants of promise, ^j having no hope, ^k and without God in the world:

Ch. i. 19. Phil. i. 29.—^a Rom. iii. 20, 27, 28. iv. 2. ix. 11. xi. 6. 1 Cor. i. 29, 30, 31. 2 Tim. i. 9. Tit. iii. 5.—^b Deut. xxxii. 6. Pa. c. 3. Isa. xix. 25. xxix. 24, xlv. 21. John iii. 3, 5. 1 Cor. iii. 9. 2 Cor. v. 17. Ch. iv. 24. Tit. ii. 14.—^c Ch. i. 4.—^d Or, prepared.—^e 1 Cor. xii. 2. Ch. v. 8. Col. i. 21. ii. 13.—^f Rom. ii. 23, 29. Col. ii. 11.—^g Ch. iv. 18. Col. i. 21.—^h See Ezek. xiii. 9. John x. 16.—ⁱ Rom. ix. 4, 8.—^j 1 Thess. iv. 13.—^k Gal. iv. 8. 1 Thess. iv. 5.

power of the air being their father, while *disobedience* is their mother.

Verse 3. *Among whom also we all had our conversation*] *We* JEWS, as well as you *Gentiles*, have lived in transgressions and sins; this was the *course of our life*; we lived in sin, walked in sin, it was woven through our whole constitution, it tinged every temper, polluted every faculty, and perverted every transaction of life. The *lusts*—the evil, irregular, and corrupt affections of the *heart*, showed themselves in the perversion of the *mind* as well as in our general conduct. The *mind* was *darkened by the lusts of the flesh*, and both conjoined to produce acts of unrighteousness.

And were by nature the children of wrath] The words in the text have often been quoted to prove the doctrine of *original sin*; but, though that doctrine be an *awful truth*, it is not, in my opinion, intended here; it is rather found in the preceding words, the *lusts of the flesh*, and the *desires of the flesh and of the mind*. The apostle appears to speak of *sinful habits*; and as we say *HABIT* is a *second nature*, and as these persons acted from their *originally corrupt nature*—from the *lusts of the flesh and of the mind*, they thus became, by their vicious habits, or *second nature*, *children of wrath*—persons exposed to perdition, because of the impurity of their hearts and the wickedness of their lives.

Verse 4. *But God, who is rich in mercy*] It required much *mercy* to remove so much *misery*, and to pardon such transgressions.

His great love] God's infinite love is the ground-work of our salvation; in reference to us that love assumes the form of *mercy*, and that mercy provides the Saviour, the Lord Jesus Christ. And therefore the apostle adds, ver. 5: *By grace ye are saved*—it is by God's free mercy in Christ that ye are brought into this state of salvation.

Verse 5. *Even when we were dead in sins*] Dead in our souls; dead towards God; dead in law; and exposed to death eternal.

Hath quickened us together with Christ] God has given us as complete a *resurrection* from the death of sin to a *life of righteousness*, as the body of Christ has had from the grave.

Verse 6. *And hath raised us up together—in Christ*] Or rather, *by Christ*; his resurrection being the proof that he

13 * But now, in Christ Jesus, ye who sometimes were ^b far off, are made nigh by the blood of Christ.

14 For ^c he is our peace, ^d who hath made both one, and hath broken down the middle wall of partition *between us*;

15 * Having abolished ^e in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one ^f new man, so making peace;

16 And that he might ^g reconcile both unto God in one body by the cross, ^h having slain the enmity ⁱ thereby:

17 And came ^k and preached peace to you which were afar off, and to ^l them that were nigh.

* Gal. iii. 28.—^b Acts ii. 39. Ver. 17.—^c Mic. v. 5. John xvi. 33. Acts x. 36. Rom. v. 1. Col. i. 20.—^d John x. 16. Gal. iii. 28.—^e Col. ii. 14, 20.—^f Col. i. 22.—^g 2 Cor. v. 17. Gal. vi. 15. Ch. iv. 24.—^h Col. i. 20, 21, 22.—ⁱ Rom. vi. 6. viii. 3. Col. ii. 14.—^j Or, in himself.—^k Isa. lviii. 17. Zech. ix. 10. Acts ii. 39. x. 36. Rom. v. 1. Ver. 13, 14.—^l Ps. cxlviii. 14.—^m John x. 9. xiv. 6. Rom. v. 2. Ch.

had made full atonement, and that we might be justified by his blood.

Verse 7. *That in the ages to come*] This observation of the apostle is of great use and importance; because we are authorised to state, in all the successive ages of the world, that he who saved the sinners at Ephesus is ever ready to save all who, like them, repent of their sins, and believe in Christ Jesus.

Verse 8. *For by grace are ye saved, through faith*] This salvation is in no sense of *yourselves*, but is the free gift of God; and not of any kind of works; so that no man can boast as having wrought out his own salvation, or even contributed anything towards it.

But whether are we to understand *faith* or *salvation* as being the gift of God? This question is answered by the Greek text: "By this grace ye are saved through faith; and *this* (this salvation) not of you; it is the gift of God, not of works: so that no one can boast." But it may be asked: Is not *faith* the gift of God? Yes, as to the *grace* by which it is produced; but the *grace* or *power* to believe, and the *act* of believing, are two different things. Without the *grace* or *power* to believe, no man ever did or can believe; but with that *power*, the *act* of *faith* is a man's own. God never believes for any man, no more than he repents for him; the penitent, through this grace enabling him, believes for himself: nor does he believe necessarily or impulsively when he has that power; the power to believe may be present long before it is exercised, else, why the solemn warnings with which we meet everywhere in the word of God, and threatenings against those who do not believe? Is not this a proof that such persons have the power but do not use it? *They believe not*, and therefore *are not established*. This, therefore, is the true state of the case: God gives the power, man uses the power thus given, and brings glory to God: without the power no man can believe; with it, any man may.

Verse 10. *For we are his workmanship*] So far is this salvation from being our own work, or granted for our own works' sake, that we are ourselves not only the creatures of God, but our new creation was produced by his power; for we are created in Christ Jesus unto good works.

Which God hath before ordained] For which God before prepared us, that we might walk in them. This preparing must refer to the time when God began the new creation in their hearts; for from the first inspiration of God upon the soul it begins to love holiness; and obedience to the will of God is the very element in which a holy or regenerated soul lives.

Verse 11. *Wherefore remember*] That ye may ever see and feel your obligations to live a pure and holy life, and be unfeignedly thankful to God for your salvation.

Verse 12. *That at that time ye were without Christ*] Not only were not Christians, but had no knowledge of the Christ or Messiah, and had no title to the blessings which were to proceed from him.

Aliens from the commonwealth of Israel] By your birth, idolatry, &c., alienated from the civil and religious privileges of the Jewish people.

Strangers from the covenants of promise] Having no part

18 For ^m through him we both have access ⁿ by one Spirit unto the Father.

19 Now therefore, ye are no more strangers and foreigners, but ^o fellow-citizens with the saints, and of ^p the household of God;

20 And are ^q built ^r upon the foundation of the ^s apostles and prophets, Jesus Christ himself being ^t the chief corner stone;

21 ^u In whom all the building, fitly framed together, groweth unto ^v an holy temple in the Lord:

22 ^w In whom ye also are builded together for an habitation of God through the Spirit.

iii. 12. Heb. iv. 16. x. 19, 20. 1 Pet. iii. 18.—¹ 1 Cor. xii. 13. Ch. iv. 4.—² Phil. iii. 20. Heb. xii. 22, 23.—³ Gal. vi. 10. Ch. iii. 15.—⁴ 1 Cor. iii. 9, 10. Ch. iv. 12. 1 Pet. ii. 4, 5.—⁵ Matt. xvi. 18. Gal. ii. 9. Rev. xxi. 14.—⁶ 1 Cor. xii. 23. Ch. iv. 11.—⁷ Ps. cxviii. 22. Isa. xxviii. 16. Matt. xxi. 42.—⁸ Ch. iv. 15, 16.—⁹ 1 Cor. iii. 17. vi. 19. 2 Cor. vi. 16.—¹⁰ 1 Pet. ii. 5.

in the promise of the covenant made with Abraham, whether considered as relating to his natural or spiritual seed; and no part in that of the covenant made at Horeb with the Israelites, when a holy law was given them, and God condescended to dwell among them, and to lead them to the promised land.

Having no hope] Either of the pardon of sin or of the resurrection of the body, nor indeed of the immortality of the soul.

Without God in the world] They had gods many, and lords many; but in no Gentile nation was the true God known: nor indeed had they any correct notion of the divine nature.

Verse 13. *Ye who sometimes were far off*] To be far off, and to be near, are sayings much in use among the Jews; and among them, to be near, signifies, 1. To be in the approbation or favour of God; and to be far off, signifies to be under his displeasure. 2. Every person who offered a sacrifice to God was considered as having access to him by the blood of that sacrifice. 3. Being far off signified the state of the Gentiles as contra-distinguished from the Jews who were nigh: Isa. lvii. 19.

Verse 14. *For he is our peace*] Jesus Christ has died for both Jews and Gentiles, and has become a peace-offering, shalom, to reconcile both to God and to each other.

Who hath made both one] Formed one church out of the believers of both people.

The middle wall of partition] This expression can refer only to that most marked distinction which the Jewish laws and customs made between them and all other nations whatsoever.

When, at the death of Christ, the veil of the temple was rent from the top to the bottom, it was an emblem that the way to the holiest was laid open and that the people at large, both Jews and Gentiles, were to have access to the holiest by the blood of Jesus.

Verse 15. *Having abolished in his flesh*] By his incarnation and death he not only made an atonement for sin, but he appointed the doctrine of reconciliation to God, and of love to each other, to be preached in all nations; and thus glory was brought to God in the highest, and on earth, peace and good will were diffused among men.

The enmity of which the apostle speaks was reciprocal among the Jews and Gentiles. [The reference is perhaps to the law, which was the root of the enmity.]

The law of commandments] Contained in, or rather concerning, ordinances; which law was made merely for the purpose of keeping the Jews a distinct people, and pointing out the Son of God till he should come.

To make in himself] To make one church out of both people, which should be considered the body of which Jesus Christ is the head. Thus he makes one new man—one new church; and thus he makes and establishes peace.

Verse 16. *That he might reconcile both—in one body*] That the Jews and Gentiles, believing on the Lord Jesus, might lay aside all their causes of contention, and become one spiritual body, or society of men, influenced by the Spirit, and acting according to the precepts of the gospel.

Having slain the enmity thereby] Having, by his death upon the cross, made reconciliation between God and man,

and by his Spirit in their hearts removed the *enmity* of their fallen, sinful nature.

Verse 17. *And came and preached peace*] Proclaimed the readiness of God to forgive and save both Jews and Gentiles.

Verse 18. *For through him*] Christ Jesus, we both—Jews and Gentiles, have access by one Spirit—through the influence of the Holy Ghost, unto the Father—God Almighty. This text is a plain proof of the Holy Trinity.

Verse 19. *Ye are no more strangers*] In this chapter the church of God is compared to a city, which has a variety of privileges, rights, &c., founded on regular charters and grants. The Gentiles, having believed in Christ, are all incorporated with the believing Jews in this holy city. Formerly, when any of them came to Jerusalem, being *strangers*, they had no kind of rights whatever; nor could they, as mere *heathens*, settle among them. Again, if any of them, convinced of the errors of the Gentiles, acknowledged the God of Israel, but did not receive *circumcision*, he might dwell in the land, but he had no right to the blessings of the covenant; such might be called *sojourners*—persons who have no property in the land, and may only rent a house for the time being.

Fellow-citizens with the saints] The saints spoken of here are the converted or Christianized Jews.

Of the household of God] The house of God is the temple; the temple was a type of the Christian Church; this is now become God's house; all genuine believers are considered as being *domestics* of this house, the *children* and *servants* of God Almighty, having all equal rights, privileges, and advantages; as all, through one Spirit, by the sacred Head of the family, had equal access to God, and each might receive

as much grace and as much glory as his soul could possibly contain.

Verse 20. *And are built upon the foundation*] Following the same metaphor, comparing the Church of Christ to a city, and to the temple, the believing Ephesians are represented as *parts of that building*; the *living stones* out of which it is principally formed, 1 Pet. ii. 4, 5, having for *foundation* the ground-plan, specification, and principle on which it was builded, the *doctrine* taught by the *prophets* in the *Old Testament*, and the *apostles* in the *New*. Jesus Christ being that *corner-stone*, the chief angle or foundation corner-stone, the *connecting medium* by which both Jews and Gentiles were united in the same building.

Verse 21. *In whom*] By which foundation corner-stone, Christ Jesus, *all the building*, composed of converted Jews and Gentiles, *fitly framed together, properly jointed and connected together, groweth unto a holy temple*—is *continually increasing*, as new converts from Judaism or heathenism flock into it. It is not a *finished building*, but will continue to *increase*, and be *more and more perfect*, till the day of judgment.

Verse 22. *In whom ye also are builded*] The apostle now applies the metaphor to the purpose for which he produced it, retaining however some of the figurative expressions. As the stones in a temple are all properly placed so as to form a complete house, and be a habitation for the *Deity* that is worshipped there, so ye are all, both believing Jews and Gentiles, prepared by the doctrine of the prophets and apostles, under the influence of the Spirit of Christ, to become a habitation of God, a church in which God shall be worthily worshipped, and in which he can continually dwell.

CHAPTER III

Paul, a prisoner for the testimony of Jesus, declares his knowledge of what had been a mystery from all ages, that the Gentiles should be fellow-heirs and of the same body with the Jews, 1-6. Of which doctrine he was made a minister, that he might declare the unsearchable riches of Christ, and make known to principalities and powers this eternal purpose of God, 7-12. He desires them not to be discouraged on account of his tribulations, 13. His prayer that they might be filled with all the fulness of God, 14-19. His doxology, 20, 21.

FOR this cause I Paul, * the prisoner of Jesus Christ ^b for you Gentiles,
2 (If ye have heard of ^c the dispensation of the grace of God, ^d which is given me to you-ward:

3 * How that ^e by revelation ^f he made known unto me the mystery; ^g as I wrote ^h afore in few words;

4 Whereby, when ye read, ye may understand my knowledge ⁱ in the mystery of Christ;

* Acts xxi. 33. xxviii. 17, 20. Ch. iv. i. vi. 20. Phil. i. 7, 13, 14, 16. Col. iv. 3, 18. 2 Tim. i. 8. ii. 9. Phil. i. 9.—^b Gal. v. 11. Col. i. 24. 2 Tim. ii. 10.—^c Rom. i. 5. xi. 13. 1 Cor. iv. i. Ch. iv. 7. Col. i. 25.—^d Acts ix. 15. xiii. 2. Rom. xii. 3. Gal. i. 16. Ver. 8.—^e Acts xxii. 17, 21. xvi. 17, 18.—^f Gal. i. 12.—^g Rom. xvi. 25.

Verse 1. *For this cause*] Because he maintained that the Gentiles were admitted to all the privileges of the Jews, and all the blessings of the New Covenant, without being obliged to submit to *circumcision*, the Jews persecuted him, and caused him to be imprisoned, first at *Cæsarea*, where he was obliged to appeal to the Roman emperor, in consequence of which he was sent prisoner to Rome. See Acts xxi. 21-28, &c.

Verse 2. *If ye have heard of the dispensation*] The compound particle which is commonly translated *if indeed*, in several places means *since indeed*, seeing that, and should

5 * Which in other ages was not made known unto the sons of men, ^a as it is now revealed unto the holy apostles and prophets by the Spirit;

6 That the Gentiles ^b should be fellow-heirs, and ^c of the same body, and ^d partakers of his promise in Christ by the gospel;

7 * Whereof I was made a minister, ^e according to the gift of the grace of God given unto me by ^f the effectual working of his power.

Col. i. 26, 27.—^a Ch. i. 9, 10.—^b Or, a little before.—^c 1 Cor. iv. 1. Ch. vi. 19.—^d Acts x. 28. Rom. xvi. 25. Ver. 9.—^e Ch. ii. 20.—^f Gal. iii. 23, 29. Ch. ii. 14.—^g Ch. ii. 15, 16.—^h Gal. iii. 14.—ⁱ Rom. xv. 16. Col. i. 23, 25.—^j Rom. i. 5.—^k Rom. xv. 18. Ch. i. 19. Col. i. 29.

be translated so in this verse, and in several other places of the New Testament.

By the *dispensation of the grace of God* we may understand, either the *apostolic office* and *gifts* granted to St. Paul, for the purpose of preaching the gospel among the Gentiles, see Rom. i. 5; or the *knowledge* which God gave him of that gracious and divine plan which he had formed for the conversion of the Gentiles. For the meaning of the word *economy* see the note on chap. i. 10.

Verse 3. *By revelation he made known unto me*] Instead of *he made known*, was made known is doubtless the true reading.

8 Unto me, ^awho am less than the least of all saints, is this grace given, that ^bI should preach among the Gentiles ^cthe unsearchable riches of Christ;

9 And to make all *men* see what *is* the fellowship of ^dthe mystery, ^ewhich from the beginning of the world hath been hid in God, ^fwho created all things by Jesus Christ:

10 ^gTo the intent that now ^hunto the principalities and powers in heavenly *places* ⁱmight be known, by the church, the manifold wisdom of God,

^a1 Cor. xv. 9. 1 Tim. i. 13, 15.—^bGal. i. 16. ii. 8. 1 Tim. ii. 7. 2 Tim. i. 11.—^cCh. i. 7. Col. i. 27.—^dVer. 3. Ch. i. 9.—^eRom. xvi. 25. Ver. 5. 1 Cor. ii. 7. Col. i. 26.—^fPs. xxxiii. 6. John i. 3. Col. i. 16. Heb. i. 2.—^g1 Pet. i. 12.—^hRom. viii. 38. Ch. i. 21.

Verse 4. *Whereby, when ye read*] When ye refer back to them.

Ye may understand my knowledge] Ye may see what God has given me to know concerning what has been hitherto a *mystery*—the calling of the Gentiles, and the breaking down the middle wall between them and the Jews, so as to make both one *spiritual body*, and on the same conditions.

Verse 5. *Which in other ages was not made known*] That the calling of the Gentiles was made known by the prophets in different ages of the Jewish Church is exceedingly clear; but it certainly was not made known in that *clear and precise manner* in which it was now revealed by the Spirit unto the ministers of the New Testament: nor was it made known unto them at all, that the Gentiles should find salvation *without coming under the yoke of the Mosaic law*, and that the *Jews themselves* should be *freed from the yoke of bondage*; these were *discoveries* totally new, and now revealed for the first time by the Spirit of God.

Verse 6. *That the Gentiles should be fellow-heirs*] This is the substance of that mystery which had been hidden from all ages, and which was now made known to the New Testament apostles and prophets, and more particularly to St. Paul.

Verse 7. *Whereof I was made a minister*] A *deacon*, a *servant* acting under and by the direction of the great master, Jesus Christ; from whom, by an especial call and revelation, I received the apostolic gifts and office, and by the *energy, the in-working, of his power*, this gospel which I preached was made effectual to the salvation of vast multitudes of Jews and Gentiles.

Verse 8. *Less than the least of all saints*] As the design of the apostle was to *magnify* the grace of Christ in the salvation of the world, he uses every precaution to prevent the eyes of the people from being turned to anything but *Christ crucified*; and although he was obliged to speak of himself as the particular instrument which God had chosen to bring the Gentile world to the knowledge of the truth, yet he does it in such a manner as to show that the excellency of the power was of God, and not of him; and that, highly as he and his fellow-apostles were honoured, they had the *heavenly treasure* in *earthen vessels*.

The unsearchable riches of Christ] The word is exceedingly well chosen here; it refers to the *footsteps* of God, the *plans* he had formed, the *dispensations* which he had published, and the innumerable *providences* which he had combined, to prepare, mature, and bring to full effect and view his gracious designs in the salvation of a ruined world, by the incarnation, passion, death, and resurrection of his Son. There were in these schemes and providences such *riches*—such an abundance, such a variety, as could not be comprehended even by the naturally vast, and, through the divine inspiration, unparallelably capacious mind of the apostle.

Verse 9. *And to make all men see*] *And to illuminate all*; to give information both to Jews and Gentiles; to afford them a *sufficiency of light*, so that they might be able distinctly to discern the great objects exhibited in this gospel.

What is the fellowship of the mystery] Instead of *fellowship, dispensation or economy* is the reading of the best MSS., Versions, and Fathers. This word is far more congenial to the scope of the apostle's declaration in this place; he wished to show them the *economy* of that *mystery* of bringing Jews and Gentiles to salvation by faith in Christ Jesus, which God from the beginning of the world had kept hidden in his own infinite mind, and did not think proper to

11 ^aAccording to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and ^baccess¹ with confidence by the faith of him.

13 ^cWherefore I desire that ye faint not at my tribulations ^dfor you, ^ewhich is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom ^fthe whole family in heaven and earth is named,

16 That he would grant you, ^gaccording to the

Col. i. 16. 1 Pet. iii. 22.—¹1 Cor. ii. 7. 1 Tim. iii. 16.—¹Ch. i. 9.—^aCh. ii. 18.—^bHeb. iv. 16.—^cActs xiv. 22. Phil. i. 14. 1 Thess. iii. 3.—^dVer. 1.—^e2 Cor. i. 6.—^fCh. i. 10. Phil. ii. 9, 10, 11.—^gRom. ix. 23. Ch. i. 7. Phil. iv. 19. Col. i. 27.

reveal even when he projected the creation of the world, which had respect to the economy of human redemption. And although the world was made by Jesus Christ, the great Redeemer, yet at that period this revelation of the power of God, the design of saving men, whose fall infinite wisdom had foreseen, was not then revealed.

Who created all things by Jesus Christ] The words, by Jesus Christ, are wanting in several MSS., Versions, and Fathers. The text should be read: *Which from the beginning of the world had been hidden in God, who created all things*. No inferiority of Christ can be argued from a clause of whose spuriousness there is the strongest evidence.

Verse 10. *That now unto the principalities and powers in heavenly places*] Who are these principalities and powers? Some think *evil angels* are intended, because they are thus denominated, chap. vi. 12. Others think *good angels* are meant; for as these heavenly beings are curious to investigate the wondrous economy of the gospel, though they are not its *immediate objects*, see 1 Pet. i. 12, it is quite consistent with the goodness of God to give them that satisfaction which they require. Others imagine the *Jewish rulers and rabbins* are intended, particularly those of them who were converted to Christianity, and who had now learnt from the preaching of the gospel what, as *Jews*, they could never have known. This sort of phraseology is frequent among the Jews, and indeed not seldom used in the New Testament.

By the church] That is, by the *Christians*, and by the wonderful things done in the church; and by the apostles, who were its pastors.

The manifold wisdom of God] *That multifarious and greatly diversified wisdom of God*; laying great and infinite plans, and accomplishing them by endless means, through the whole lapse of ages.

Verse 11. *According to the eternal purpose*] *According to the purpose concerning the periods*. This seems to refer to the complete round of the Jewish system, and to that of the gospel. God purposed that the Jewish dispensation should commence at such a time, and terminate at such a time; that the gospel dispensation should commence when the Jewish ended, and terminate only with life itself; and that the results of both should be *endless*. This is probably what is meant by the above phrase. [The ordinary interpretation is more probable.]

Which he purposed in Christ Jesus] *Which he made or constituted in or for Christ Jesus*. The manifestation of Christ, and the glory which should follow, were the grand objects which God kept in view in all his dispensations.

Verse 12. *In whom we have boldness*] *By whom we*, Gentiles, have this *liberty of speech*; so that we may say any thing by *prayer* and supplication, and this *introduction* into the divine presence by faith in Christ. It is on the ground of such scriptures as these that we conclude all our prayers in the name, and for the sake, of Jesus Christ our Lord.

Verse 13. *I desire that ye faint not*] “I suffer my present imprisonment on account of demonstrating your privileges, of which the Jews are envious: I bear my afflictions patiently, knowing that what I have advanced is of God, and thus I give ample proof of the sincerity of my own conviction. The sufferings, therefore, of your apostle are *honourable* to you and to your cause; and far from being any cause why you should faint, or draw back like cowards, in the day of distress, they should be an additional argument to induce you to persevere.”

riches of his glory, *to be strengthened with might by his Spirit in ^b the inner man;

17 ^c That Christ may dwell in your hearts by faith; that ye ^d being rooted and grounded in love,

18 ^e May be able to comprehend with all saints, ^f what is the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth

^a Ch. vi. 10. Col. i. 11.—^b Rom. vii. 22. 2 Cor. iv. 16.—^c John iv. 23. Ch. ii. 22.—^d Col. i. 23. ii. 7.—^e Ch. i. 18.—^f Rom. x. 3, 11, 12.—^g John i. 16. Ch. i. 23. Col. ii. 9, 10.—^h Rom. xvi. 25.

Verse 14. *For this cause I bow my knees*] That you may not faint, but persevere, I frequently pray to God, who is our God and the Father of our Lord Jesus.

Verse 15. *Of whom the whole family*] Believers in the Lord Jesus Christ on earth, the spirits of just men made perfect in a separate state, and all the holy angels in heaven, make but one family, of which God is the Father and Head. St. Paul does not say, of whom the families, as if each order formed a distinct household; but he says family, because they are all one, and of one. And all this family is named—derives its origin and being, from God.

Verse 16. *That he would grant you*] This prayer of the apostle is one of the most grand and sublime in the whole oracles of God. No paraphrase can do it justice, and few commentators seem to have entered into its spirit; perhaps deterred by its unparalleled sublimity.

According to the riches of his glory] According to the measure of his own eternal fulness; God's infinite mercy and goodness being the measure according to which we are to be saved.

To be strengthened with might] Ye have many enemies, opposing and strong; many trials, too great for your natural strength; many temptations, which no human power is able successfully to resist; many duties to perform, which cannot be accomplished by the strength of man; therefore you need divine strength.

By his Spirit] This fountain of spiritual energy can alone supply the spiritual strength which is necessary for this spiritual work and conflict.

In the inner man] In the soul. Every man is a compound being; he has a body and a soul. The outward man is that alone which is seen and considered by men; the inward man is that which stands particularly in reference to God and eternity.

Verse 17. *That Christ may dwell in your hearts by faith*] Paul, having considered the church at Ephesus completely formed, as to every external thing, prays that God may come down and dwell in it. And as there could be no indwelling of God but by Christ, and no indwelling of Christ but by faith, he prays that they may have such faith in Christ, as shall keep them in constant possession of his love and presence.

That ye, being rooted and grounded in love] Here is a double metaphor; one taken from agriculture, the other, from architecture. As trees, they are to be rooted in love—this is the soil in which their souls are to grow; into the infinite love of God their souls by faith are to strike their roots, and from this love derive all that nourishment which is essential for their full growth. As a building, their foundation is to be laid in this love. Here is the ground on which alone the soul, and all its hopes and expectations, can be safely founded. In this, as its proper soil, it grows. On this, as its only foundation, it rests.

Verse 18. *May be able to comprehend with all saints*] These words are so exceedingly nervous and full of meaning, that it is almost impossible to translate them. The first word signifies that they might be thoroughly able, by having been strengthened with might, by God's power. The second word may be translated, that ye may fully catch, take in, and comprehend, this wonderful mystery of God.

What is the breadth, and length, and depth, and height] Here the apostle still keeps up the metaphor, comparing the Church of God to a building; and as, in order to rear a proper building, formed on scientific principles, a ground plan and specification must be previously made, according to which the building is to be constructed, the apostle refers to this; for this must be thoroughly understood, without which the building could not be formed.

But what can the apostle mean by the breadth, length,

knowledge, that ye might be filled ^a with all the fulness of God.

20 Now ^b unto him that is able to do exceeding abundantly ^c above all that we ask or think, ^d according to the power that worketh in us,

21 ^e Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

Jude 24.—^f 1 Cor. ii. 9.—^g Ver. 7. Col. i. 29.—^h Rom. xi. 36. xvi. 27. Heb. xiii. 21.

depth, and height, of the love of God? Imagination can scarcely frame any satisfactory answer to this question. It takes in the eternity of God. GOD IS LOVE; and in that, an infinity of breadth, length, depth, and height, is included; or rather all breadth, length, depth, and height, are lost in this immensity. It comprehends all that is above, all that is below, all that is past, and all that is to come. In reference to human beings, the love of God, in its BREADTH, is a girdle that encompasses the globe; its LENGTH reaches from the eternal purpose of the mission of Christ, to the eternity of blessedness which is to be spent in his ineffable glories; its DEPTH reaches to the lowest fallen of the sons of Adam; and to the deepest depravity of the human heart; and its HEIGHT to the infinite dignities of the throne of Christ.

Verse 19. *To know the love of Christ, which passeth knowledge*] The gift of Christ to man is the measure of God's love; the death of Christ for man is the measure of Christ's love.

But how can the love of Christ, which passeth knowledge, be known? Many have laboured to reconcile this seeming contradiction. If we take the verb in a sense in which it is frequently used in the New Testament, to approve, acknowledge, or acknowledge with approbation, and the noun to signify comprehension, then the difficulty will be partly removed: "That ye may acknowledge, approve, and publicly acknowledge that love of God which surpasseth knowledge."

But it is more likely that the word which we translate knowledge, signifies here science in general, and particularly that science of which the rabbins boasted, and that in which the Greeks greatly exulted. When the apostle prays that they may know the love of Christ which passeth knowledge, he may refer to all the boasted knowledge of the Jewish doctors, and to all the greatly extolled science of the Greek philosophers. To know the love of Christ, infinitely surpasseth all other science.

That ye might be filled with all the fulness of God.] Among all the great sayings in this prayer, this is the greatest. To be FILLED with God is a great thing; to be filled with the FULLNESS of God is still greater; but to be filled with ALL the fulness of God, utterly bewilders the sense and confounds the understanding.

Most people, in quoting these words, endeavour to correct or explain the apostle, by adding the word communicable, but this is as idle as it is useless and impertinent. To be filled with all the fulness of God, is to have the whole soul filled with meekness, gentleness, goodness, love, justice, holiness, mercy, and truth. And as, what God fills, neither sin nor Satan can fill; consequently, it implies that the soul shall be emptied of sin, that sin shall neither have dominion over it, nor a being in it. It is impossible for us to understand these words in a lower sense than this. But how much more they imply (for more they do imply) I cannot tell.

Verse 20. *Now unto him*] Having finished his short, but most wonderfully comprehensive and energetic prayer, the apostle brings in his doxology, giving praise to Him from whom all blessings come, and to whom all thanks are due.

That is able to do exceeding abundantly] God is omnipotent, therefore he is able to do all things, and able to do superabundantly above the greatest abundance.

All that we ask or think] We can ask every good of which we have heard, every good which God has promised in his word; and we can think of, or imagine, goods and blessings beyond all that we have either read of or seen: yea, we can imagine good things to which it is impossible for us to give a name; we can go beyond the limits of all human descriptions; we can imagine more than even God has specified in his word; and can feel no bounds to our imagination of good, but impossibility and eternity: and after all, God is able to do more for us than we can ask or think; and

his ability here is so necessarily connected with his willingness, that the one indisputably implies the other; for, of what consequence would it be to tell the Church of God that he had power to do so and so, if there were not implied an assurance that he will do what his power can, and what the soul of man needs to have done?

According to the power that worketh in us] All that he can do, and all that he has promised to do, will be done according to what he has done, by that power of the Holy Ghost, which worketh strongly in us—acts with energy in our hearts, expelling evil, purifying and refining the affections and desires, and implanting good.

CHAPTER IV.

The apostle exhorts them to walk worthy of their vocation, and to live in peace and unity, 1-6. Shows that God has distributed a variety of gifts, and instituted a variety of offices in his church, for the building up and perfecting of the body of Christ, 7-13. Teaches them the necessity of being well instructed and steady in divine things, 14. Teaches how the body or Church of Christ is constituted, 15, 16. Warns them against acting like the Gentiles, of whose conduct he gives a lamentable description, 17-19. Points out how they had been changed, in consequence of their conversion to Christianity, 20, 21. Gives various exhortations relative to the purification of their minds; their conduct to each other, and to the poor, 22-28. Shows them that their conversation should be chaste and holy, that they might not grieve the Spirit of God; that they should avoid all bad tempers, be kindly affectioned one to another, and be of a forgiving spirit, 29-32.

I THEREFORE, ^a the prisoner ^b of the Lord,) beseech you that ye ^c walk worthy of the vocation wherewith ye are called,
 2 ^d With all lowliness and meekness, with long-suffering, forbearing one another in love;
 3 Endeavouring to keep the unity of the Spirit ^e in the bond of peace.
 4 ^f There is one body and ^g one Spirit, even as ye are called in one ^h hope of your calling;
 5 ⁱ One Lord, ^j one faith, ^k one baptism,

^a Ch. iii. 1. Phil. 9.—^b Or, in the Lord.—^c Phil. i. 27. Col. i. 10. 1 Thess. ii. 12.—^d Acts xx. 19. Gal. v. 22, 23. Col. iii. 12, 13.—^e Col. iii. 14.—^f Rom. xii. 5. 1 Cor. xii. 12, 13. Ch. ii. 16.—^g 1 Cor. xii. 4, 11.—^h Ch. i. 18.—ⁱ 1 Cor. i. 13. viii. 6. xii. 5. 2 Cor. xi. 4.—^j Jude 3. Ver. 13.—^k Gal. iii. 27, 28. Heb. vi. 6.

Verse 1. Beseech you that ye walk] Ye have your liberty, and may walk; I am deprived of mine, and cannot. This is a fine stroke, and wrought up into a strong argument. You who are at large can show forth the virtues of him who called you into his marvellous light; I am in bondage, and can only exhort others by my writing, and show my submission to God by my patient suffering.

The vocation wherewith ye are called] Their vocation, or calling, took in their Christian profession, with all the doctrines, precepts, privileges, duties, &c., of the Christian religion.

Verse 2. With all lowliness] Subjection or humility of mind.

Meekness] The opposite to anger and irritability of disposition.

Long-suffering] Long-mindedness—never permitting a trial or provocation to get to the end of your patience.

Forbearing one another] Sustaining one another—helping to support each other in all the miseries and trials of life; or, it may mean that, through the love of God working in our hearts, we should bear with each other's infirmities.

Verse 3. Endeavouring to keep the unity of the Spirit in the bond of peace] By the unity of the Spirit we are to understand, not only a spiritual unity, but also a unity of sentiments, desires, and affections, such as is worthy of and springs from the Spirit of God. By the bond of peace we are to understand a peace or union, where the interests of all parties are concentrated, cemented, and sealed; the Spirit of God being the seal upon this knot.

6 ¹ One God and Father of all, who is above all, and ^m through all, and in you all.

7 But ⁿ unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, ^o When he ascended up on high, ^p he led ^q captivity captive, and gave gifts unto men.

9 ^r (Now, that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also ^s that as-

—¹ Mal. ii. 10. 1 Cor. viii. 6. xii. 6.—^m Rom. xi. 36.—ⁿ Rom. xii. 3, 6. 1 Cor. xii. 11.—^o Ps. lxxviii. 18.—^p Judges v. 12. Col. ii. 15.—^q Or, a multitude of captives.—^r John iii. 13. vi. 33, 62.—^s Acts i. 9, 11. 1 Tim. iii. 16. Heb. iii. 14. vii. 26. viii. 1. ix. 24.

Verse 4. There is one body] Viz., of Christ, which is his church.

One Spirit] The Holy Ghost, who animates this body.

Verse 5. One Lord] Jesus Christ, who is the governor of this church.

One faith] One system of religion, proposing the same objects to the faith of all.

One baptism] Administered in the name of the Holy Trinity; indicative of the influences, privileges, and effects of the Christian religion.

Verse 6. One God] The Fountain of all being, self-existent and eternal; and Father of all, both Jews and Gentiles, because he is the Father of the spirits of all flesh.

Who is above all] Who is over all; as the King of kings, and Lord of lords.

And through all] Pervading everything; being present with everything; providing for all creatures; and by his energy supporting all things.

And in you all.] By the energy of his Spirit, enlightening, quickening, purifying, and comforting; in a word, making your hearts the temples of the Holy Ghost.

Verse 7. Unto every one of us is given grace] The free gift, which we receive from Christ, is according to the office or function which he has given us to fulfil; and the office is according to that free gift, each suited to the other.

Verse 8. Wherefore he saith] The reference seems to be to Ps. lxxviii. 18, which, however it may speak of the removal of the tabernacle, appears to have been intended to point

cended up far above all heavens, *that he might fill all things.)

11 *And he gave some, apostles; and some, prophets; and some, *evangelists; and some, *pastors and *teachers;

12 *For the perfecting of the saints, for the work of the ministry, *for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, *and of the knowledge of the Son of God, unto *a perfect man, unto the measure of the *stature of the fulness of Christ:

14 That we henceforth be no more *children, *tossed to and fro, and carried about with every *wind of doctrine, by the sleight of men, and cunning craftiness, *whereby they lie in wait to deceive;

15 But, *speaking *the truth in love, *may grow up into him in all things, *which is the head, even Christ:

*Acts ii. 33.—*Or, fulfil.—*1 Cor. xii. 28. Ch. ii. 29.—*Acts xxi. 8. 2 Tim. iv. 5.—*Acts xx. 28.—*Rom. xii. 7.—*1 Cor. xii. 7.—*1 Cor. xiv. 26.—*Ch. i. 23. Col. i. 24.—*Or, into the unity.—*Col. ii. 2.—*1 Cor. xiv. 20. Col. i. 28.—*Or, age.—*Isa. xxviii. 9. 1 Cor. xiv. 20.—*Heb. xiii. 9.—*Matt. xi. 7.—*Rom. xvi. 18. 2 Cor. ii. 17.—*Zech. viii. 16. 2 Cor. iv. 2. Ver. 25. 1 John iii. 18.

out the glorious ascension of Christ after his resurrection from the dead.

When he ascended up on high] The whole of this verse, as it stands in the Psalm, seems to refer to a military triumph. Take the following paraphrase: *Thou hast ascended on high*: the conqueror was placed in a very elevated chariot. *Thou hast led captivity captive*: the conquered kings and generals were usually bound behind the chariot of the conqueror, to grace the triumph. *Thou hast received gifts for (Paul, given gifts unto) men*: at such times, the conqueror was wont to throw money among the crowd. *Even to the rebellious*: those who had fought against him now submit unto him, and share his munificence; for it is the property of a hero to be generous. *That the Lord God might dwell among them*: the conqueror being now come to fix his abode in the conquered provinces, and subdue the people to his laws.

Verse 9. *But that he also descended*] The person who ascended is the Messiah, and his ascension plainly intimates his descent; that is, his incarnation, humiliation, death, and resurrection.

Verse 10. *He that descended*] And he who descended so low is the same who has ascended so high. His abasement was unparalleled; so also is his exaltation.

That he might fill all things.] That he might be the fountain whence all blessings might flow; dispensing all good things to all his creatures, according to their several capacities and necessities; and, particularly, fill both converted Jews and Gentiles with all the gifts and graces of his Holy Spirit.

Verse 11. *He gave some, apostles*] He established several offices in his church; furnished these with the proper officers; and, to qualify them for their work, gave them the proper gifts.

Verse 12. *For the perfecting of the saints*] For the complete instruction, purification, and union of all who have believed in Christ Jesus, both Jews and Gentiles.

For the work of the ministry] All these various officers, and the gifts and graces conferred upon them, were judged necessary, by the great Head of the Church, for its full instruction in the important doctrines of Christianity.

Edifying of the body] Its thorough instruction in divine things, and its being filled with faith and holiness.

Verse 13. *In the unity of the faith*] Jews and Gentiles being all converted according to the doctrines laid down in the faith—the Christian system.

The knowledge of the Son of God] A true understanding of the mystery of the incarnation.

Unto a perfect man] One thoroughly instructed; the whole body of the church being fully taught, justified, sanctified, and sealed.

Measure of the stature] The full measure of knowledge, love, and holiness, which the gospel of Christ requires.

Verse 14. *Be no more children*] The child is ignorant,

16 *From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say, therefore, and testify in the Lord, that *ye henceforth walk not as other Gentiles walk, *in the vanity of their mind,

18 *Having the understanding darkened, *being alienated from the life of God through the ignorance that is in them, because of the *blindness ⁶⁵ of their heart:

19 *Who being past feeling, ⁶⁶ have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 *If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye ⁶⁷ put off, concerning ⁶⁸ the former con-

—*Or, being sincere.—*Ch. i. 22. ii. 21.—*Col. i. 18.—*Col. ii. 19.—*Ch. ii. 1, 2, 3. Ver. 23. Col. iii. 7. 1 Pet. iv. 3.—*Rom. i. 21.—*Acts xxvi. 18.—*Ch. ii. 12. Gal. iv. 8. 1 Thess. iv. 5. —*Rom. i. 21.—*Or, hardness.—*1 Tim. iv. 2.—*4d Rom. i. 24, 26. 1 Pet. iv. 3.—*Ch. i. 13.—*Col. ii. 11, iii. 8, 9. Heb. xii. 1. 1 Pet. i. 1.—*Ch. ii. 2, 3. Ver. 17. Col. iii. 7. 1 Pet. iv. 3.

weak, and unsteady, tossed about in the nurse's arms, or whirled round in the giddy sports or mazes of youth; this seems to be the apostle's allusion. Being tossed to and fro, and carried about with every wind of doctrine, refers to some kind of ancient play, but what I cannot absolutely determine; probably to something similar to a top, or to our paper kite. [The original word involves the idea of waves, and evidently refers to inconstancy.]

By the sleight of men] The words refer to the arts used by gamblers, who employ false dice that will always throw up one kind of number, which is that by which those who play with them cannot win.

Cunning craftiness] "By cunning, for the purpose of using the various means of deception." From this it seems that various arts were used, both by the Greek sophists and Judaizing teachers to render the gospel of none effect, or to adulterate and corrupt it.

Verse 15. *But, speaking the truth in love*] This truth, as it is the doctrine of God's eternal love to mankind, must be preached in love. Scolding and abuse from the pulpit or press, in matters of religion, are truly monstrous.

Grow up into him] This is a continuance of that metaphor taken from the members of a human body receiving nourishment equally, and growing up, each in its due proportion to other parts, and to the body in general.

Verse 16. *From whom the whole body*] This verse is another proof of the wisdom and learning of the apostle. Not only the general ideas here are anatomical, but the whole phraseology is the same. The articulation of the bones, the composition and action of the muscles, the circulation of the fluids, carrying nourishment to every part, and depositing some in every place, the energy of the system in keeping up all the functions, being particularly introduced, and the whole terminating in the general process of nutrition, increasing the body, and supplying all the waste that had taken place in consequence of labour, &c.

Verse 17. *Walk not as other Gentiles walk*] In this and the following verses the apostle gives a most awful account of the conduct of the heathens who were without the knowledge of the true God.

1. They walked in the vanity or foolishness of their mind. Want of genuine wisdom is that to which the apostle refers, and it was through this that the Gentiles became addicted to every species of idolatry.

2. Verse 18. *Having the understanding darkened*] Having no means of knowledge, the heart naturally dark, became more and more so by means of habitual transgression; every thing in the Gentile system having an immediate tendency to blind the eyes and darken the whole soul.

3. *Being alienated from the life of God*] Their moral state became so wretched that they are represented as abhorring everything spiritual and pure, for this is the import of the word (which we translate *alienated*) in some of the best Greek writers.

versation, * the old man, which is corrupt according to the deceitful lusts;

23 And ^b be renewed in the spirit of your mind; 24 And that ye ^c put on the new man, which after God ^d is created in righteousness and ^e true holiness.

25 Wherefore putting away lying, ^f speak every man truth with his neighbour: for ^g we are members one of another.

26 ^h Be ye angry, and sin not; let not the sun go down upon your wrath:

27 ⁱ Neither give place to the devil.

28 Let him that stole steal no more: but rather ^j let him labour, working with *his* hands the thing

* Rom. vi. 6.—^b Rom. xii. 2. Col. iii. 10.—^c Rom. vi. 4. 2 Cor. v. 17. Gal. vi. 15. Ch. vi. 11. Col. iii. 10.—^d Ch. ii. 10.—^e Rom. holiness of truth.—Zech. vii. 18. Ver. 15. Col. iii. 9.—^f Rom. xii. 5.—^g Ps. iv. xxvii. 8.—^h 2 Cor. ii. 10. 11. James iv. 7. 1 Pet. v. 9.—ⁱ Acts xx. 35. 1 Thess. iv. 11. 2 Thess. iii. 8, 11, 12.—^j Or, to distribute.—^k Luke iii. 11.—^l Matt. xii. 38. Ch. v. 4. Col.

4 Blindness of their heart.] Because of the callousness of their hearts. Callous signifies a thickening of the outward skin of any particular part, especially on the hands and feet, by repeated exercise or use, through which such parts are rendered insensible.

5. Verse 19. Who being past feeling.] The verb signifies, 1. To throw off all sense of shame, and to be utterly devoid of pain, for committing unrighteous acts. 2. To be desperate, having neither hope nor desire of reformation; in a word, to be without remorse, and to be utterly regardless of conduct, character, or final blessedness.

6. Have given themselves over unto lasciviousness.] Lasciviousness is here personified; and the Gentiles in question are represented as having delivered themselves over to her jurisdiction.

7. To work all uncleanness with greediness.] This is a complete finish of the most abandoned character; to do an unclean act is bad, to labour in it is worse, to labour in all uncleanness is worse still; but to do all this in every case to the utmost extent, with a desire exceeding time, place, opportunity, and strength, is worst of all, and leaves nothing more profligate or more abandoned to be described or imagined.

Verse 20. But ye have not so learned Christ.] Ye have received the doctrines of Christianity, and therefore are taught differently; ye have received the spirit of Christ, and therefore are saved from such dispositions.

Verse 21. If so be that ye have heard him.] Seeing that, since indeed, ye have heard us proclaim his eternal truth; we have delivered it to you as we received it from Jesus.

Verse 23. And be renewed in the spirit of your mind.] The mind is to be renovated; and not only its general complexion, but the very spirit of it; all its faculties and powers must be thoroughly, completely, and universally renewed.

Verse 24. Put on the new man.] Get a new nature; for in Christ Jesus—under the Christian dispensation, neither circumcision avails anything, nor uncircumcision, but a new creation.

Which after God is created in righteousness.] Here is certainly an allusion to the creation of man. From the apostle we learn what Moses meant by the image of God; it was righteousness and the truth of holiness. It is not this or the other degree of moral good which the soul is to receive by Jesus Christ, it is the whole image of God; it is to be formed according to God; the likeness of the Divine Being is to be traced upon his soul, and he is to bear that as fully as his first father Adam bore it in the beginning.

Verse 25. Wherefore putting away lying.] All falsity, all prevarication, because this is opposite to the truth as it is in Jesus, ver. 21, and to the holiness of truth, ver. 24.

Speak every man truth with his neighbour.] Truth was but of small account among many of even the best heathens, for they taught that on many occasions a lie was to be preferred to the truth itself.

Verse 26. Be ye angry, and sin not.] We can never suppose that the apostle delivers this as a precept, if we take the words as they stand in our version. Perhaps the sense is, Take heed that ye be not angry, lest ye sin; for it would be very difficult, even for an apostle himself, to be angry and not sin. If we consider anger as implying displeasure simply, then there are a multitude of cases in which a man

which is good, that he may have ^a to give ^b to him that needeth.

29 ^c Let no corrupt communication proceed out of your mouth, but ^d that which is good ^e to the use of edifying, ^f that it may minister grace unto the hearers.

30 And ^g grieve not the holy Spirit of God, ^h whereby ye are sealed unto the day of ⁱ redemption.

31 ^j Let all bitterness, and wrath, and anger, and clamour, and ^k evil-speaking, be put away from you, ^l with all malice:

32 And ^m be ye kind one to another, tender-hearted, ⁿ forgiving one another, even as God for Christ's sake hath forgiven you.

iii. 8.—^a Col. iv. 6. 1 Thess. v. 11.—^b Or, to edify profitably.—^c Col. iii. 16.—^d Isa. vii. 13. Ixiii. 10. Ezek. xvi. 43. 1 Thess. v. 19.—^e Ch. i. 13.—^f Luke xxi. 28. Rom. viii. 28. Ch. i. 14.—^g Col. iii. 8, 19.—^h Tit. ii. 2. James iv. 11. 1 Pet. ii. 1.—ⁱ Tit. iii. 3.—^j 2 Cor. ii. 10. Col. iii. 12, 13.—^k Matt. vi. 14. Mark xi. 25.

may be innocently, yea, laudably angry; for he should be displeased with everything which is not for the glory of God and the good of mankind. But, in any other sense, I do not see how the words can be safely taken.

Let not the sun go down upon your wrath.] Do not go to sleep with any unkind or unbrotherly feeling; anger, continued in, may produce malice and revenge. No temper of this kind can consist with peace of conscience, and the approbation of God's Spirit in the soul.

Verse 27. Neither give place to the devil.] Your adversary will strive to influence your mind, and irritate your spirit; watch and pray that he may not get any place in you, or ascendancy over you.

As the word is sometimes used to signify a calumniator, tale-bearer, whisperer, or backbiter (see in the original, 1 Tim. iii. 11; 2 Tim. iii. 8; and Tit. ii. 3); here it may have the same signification: Do not open your ear to the tale-bearer, to the slanderer, who comes to you with accusations against your brethren, or with surmisings and evil-speakings. [This is never the sense of the word when in the singular, and with the article.]

Verse 28. Let him that stole steal no more.] Stealing, over-reaching, defrauding, purloining, &c., are consistent with no kind of religion that acknowledges the true God. If Christianity does not make men honest, it does nothing for them. Those who are not saved from dishonesty fear not God, though they may dread man.

Verse 29. Let no corrupt communication.] Any word or thing obscene, any thing that injures virtue, countenances vice, or scoffs at religion. In the parallel place, Col. iv. 6, the apostle exhorts that our speech may be seasoned with salt, to preserve it from putrefaction.

But that which is good to the use of edifying.] To be good for a thing is a Græcism, as well as an Anglicism, for to be fit, proper, suitable, &c.

That it may minister grace.] Never wound modesty, truth, or religion with your discourse; endeavour to edify those with whom you converse; and, if possible, speak so as to please them.

Verse 30. Grieve not the holy Spirit of God.] By giving way to any wrong temper, unholiness, or unrighteous action.

Whereby ye are sealed.] The Holy Spirit in the soul of a believer is God's seal, set on his heart to testify that he is God's property, and that he should be wholly employed in God's service.

Verse 31. Let all bitterness.] Those who are consoracious, who are unmerciful to the failings of others, who have fixed a certain standard by which they measure all persons in all circumstances, and unchristianize every one that does not come up to this standard, these have the bitterness against which the apostle speaks.

And wrath.] More properly anger, which may be considered the commencement of the passion.

Anger.] More properly wrath—the passion carried to its highest pitch, accompanied with injurious words and outrageous acts, some of which are immediately specified.

And clamour.] Loud and obstreperous speaking, brawling, railing, boisterous talk, often the offspring of wrath.

And evil speaking.] Blasphemy; that is, injurious speak-

ing—words which tend to hurt those of whom or against whom they are spoken.

With all malice] All malignity; as anger produces wrath, and wrath clamour, so all together produces malice; that is, settled, sullen, fell wrath, which is always looking out for opportunities to revenge itself by the destruction of the object of its indignation.

Verse 32. *Be ye kind one to another*] Study good breeding

and gentleness of manners. A Christian cannot be a savage, and he need not be a boor.

Tender-hearted] Compassionate; having the bowels easily moved (as the word implies) to commiserate the state of the wretched and distressed.

Forgiving one another] Be as ready to forgive on repentance and acknowledgement, as God was, for Christ's sake, to forgive you when you repented of your sins, and took refuge in his mercy.

CHAPTER V.

Christians should imitate their heavenly Father, and walk in love, after the example of Christ, 1, 2. They should avoid all uncleanness, impurity, covetousness, and foolish jesting, and idolatry, because these things exclude from the kingdom of God, 3-7. The Ephesians were once in darkness, but being now light in the Lord, they are exhorted to walk in that light, and bring forth the fruits of the Spirit; and to have no fellowship with the workers of iniquity, whose evil deeds are manifested by the light, 8-13. All are exhorted to awake; to walk circumspectly; to redeem the time; and to learn what the will of the Lord is, 14-17. The apostle gives particular directions relative to avoiding excess of wine, 18. To stinging and giving thanks, 19, 20. Submission to each other, 21. To husbands, that they should love their wives, as Christ loved the church, for by the marriage union, the union between Christ and the church is pointed out; and wives are exhorted to reverence their husbands, 22-33.

BE ye therefore followers of God, as dear children;

2 And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no whoremonger, nor

unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them:

8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light;

9 (For the fruit of the Spirit is in all goodness, and righteousness, and truth;)

10 Proving what is acceptable unto the Lord.

* Matt. v. 45, 48. Luke vi. 36. Ch. iv. 32.—John xiii. 34 xv. 12. 1 Thess. iv. 9. 1 John iii. 11, 23. iv. 21.—Gal. i. 4. ii. 20. Heb. vii. 27. ix. 14, 26. x. 10, 12. 1 John iii. 16.—Gen. viii. 21. Lev. i. 9. 2 Cor. ii. 15.—Rom. vi. 13. 1 Cor. vi. 18. 2 Cor. xii. 21. Ch. iv. 19, 20. Col. iii. 5. 1 Thess. iv. 3, &c.—1 Cor. v. 1.—Matt. xiii. 35. Ch. iv. 29.—Rom. i. 28.—1 Cor. vi. 9. Gal. v. 19, 21.—Col. iii. 5. 1 Tim. vi. 17.—Gal. v. 21. Rev. xxii. 15.—Jer. xxix. 8. Matt.

xxiv. 4. Col. ii. 4, 8, 18. 2 Thess. ii. 3.—Rom. i. 18.—Ch. ii. 2.—Or, unbelief. Col. iii. 6.—Isa. ix. 2. Matt. iv. 16. Acts xxvi. 18. Rom. i. 21. Ch. ii. 11, 12. iv. 18. Tit. iii. 3. 1 Pet. ii. 9.—John viii. 12. xii. 46. 2 Cor. iii. 18. iv. 6. 1 Thess. v. 5. 1 John ii. 9.—Luke xvi. 8. John xii. 36.—Gal. v. 22.—Rom. xii. 2. Phil. i. 10. 1 Thess. v. 21. 1 Tim. ii. 3.

Verse 1. *Be ye therefore followers of God*] The word which we translate *followers*, signifies such as *personate others*, assuming their gait, mode of speech, accent, carriage, &c.; and it is from this Greek word that we have the word *mimic*. Though this term is often used in a ludicrous sense, yet here it is to be understood in a very solemn and proper sense. Let your whole conduct be like that of your Lord; imitate him in all your actions, words, spirit, and inclinations; imitate him as children do their beloved parents, and remember that you stand in the relation of *beloved children* to him.

Verse 2. *An offering*] An oblation, an eucharistic offering; the same as *minchah*, Lev. ii. 1, &c., which is explained to be an offering made unto the Lord of fine flour, with oil and frankincense. It means, any offering by which gratitude was expressed for temporal blessings received from the bounty of God.

A sacrifice] A sin-offering, a victim for sin; the same as *sebach*, which almost universally means that sacrificial act in which the blood of an animal was poured out as an atonement for sin.

For a sweet-smelling savour] The sweet-smelling savour

refers to the burnt-offerings, the fumes of which ascended from the fire in the act of burning; and as such odours are grateful to man, God represents himself as pleased with them, when offered by an upright worshipper according to his own appointment.

Verse 3. *But fornication*] It is probable that the three terms used here by the apostle refer to different species of the same thing. The word *fornication* may imply not only fornication but adultery also, as it frequently does; *uncleanness* may refer to all abominable and unnatural lusts; and *covetousness* to excessive indulgence in that which, moderately used, is lawful. If, however, simple *covetousness*, i. e., the love of gain, be here intended, it shows from the connexion in which it stands (for it is linked with fornication, adultery, and all uncleanness) how degrading it is to the soul of man, and how abominable it is in the eye of God. In other places it is ranked with idolatry, for the man who has an inordinate love of gain makes money his god.

Let it not be once named] Let no such things ever exist among you, for ye are called to be saints.

Verse 4. *Neither filthiness*] Anything base or vile in words or acts.

11 And ^a have no fellowship with ^b the unfruitful works of darkness, but rather ^c reprove *them*.

12 ^d For it is a shame even to speak of those things which are done of them in secret.

13 But ^e all things that are ^f reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore ^g he saith, ^h Awake, thou that sleepest, and ⁱ arise from the dead, and Christ shall give thee light.

15 ^j See then that ye walk circumspectly, not as fools, but as wise,

16 ^k Redeeming the time, ^l because the days are evil.

17 ^m Wherefore be ye not unwise, but ⁿ understanding ^o what the will of the Lord is.

18 And ^p be not drunk with wine, wherein is excess; but be filled with the Spirit;

^a 1 Cor. v. 9, 11. x 20. 2 Cor. vi. 14. 2 Thess. iii. 6, 14.—^b Rom. vi. 21. xiii. 12. Gal. vi. 8.—^c Lev. xix. 17. 1 Tim. v. 20.—^d Rom. i. 24, 26. Ver. 3.—^e John iii. 20, 21. Heb. iv. 13.—^f Or, *discovered*.—^g Or, *it*.—^h Isa. lx. 1. Rom. xiii. 11, 12. 1 Cor. xv 34. 1 Thess. v. 6.—ⁱ John v. 25. Rom. vi. 4, 5. Ch. ii. 5. Col. iii. 1.—^j 1 Thess. iv. 5.—^k Col. iv. 5. Gal. vi. 10.—^l E. claus. xi. 2. xii. 1. John xiii. 35. Ch. vi. 15.—^m Col. iv. 5.—ⁿ Rom. xii. 2.—^o 1 Thess. iv. 3. v. 18.—^p Prov. xx. i. xxiii. 29, 30. Isa. v. 11, 22. Luke xxi. 34.—

Foolish talking] Scurrility, buffoonery, ridicule, or what tends to expose another to contempt.

Nor jesting] Artfully turned discourses or words; *double entendres*; chaste words which, from their connexion, and the manner in which they are used, convey an obscene or offensive meaning. It also means jests, puns, *witty sayings*, and *mountebank repartees* of all kinds.

Which are not convenient] *They do not come up to the proper standard*; they are utterly improper in themselves, and highly unbecoming in those who profess Christianity.

But rather giving of thanks] *Decent and edifying discourse* or thanksgiving to God. *Prayer or praise* is the most suitable language for man; and he who is of a trifling, light disposition, is ill fitted for either.

Verse 6. Let no man deceive you] Suffer no man to persuade you that any of these things are innocent, or that they are unavoidable frailties of human nature; they are all *sins and abominations* in the sight of God; those who practise them are *children of disobedience*; and on account of such practices the *wrath of God*—divine punishment, must come upon them.

Verse 7. Be not ye therefore partakers with them] Do not act as your fellow-citizens do; nor suffer their philosophy, *with vain words, with empty and illusive doctrines*, to lead you astray from the path of truth.

Verse 8. For ye were sometimes (formerly) darkness] While ye lived in darkness, ye lived in these crimes.

But now are ye light in the Lord] Now ye have the light—the wisdom and teaching which comes from God.

Verse 9. For the fruit of the Spirit] Instead of *Spirit*, the best MSS., and Versions, together with several of the *Fathers*, read *light*, which is supposed by most critics to be the *true reading*, because there is no mention made of the *Spirit* in any part of the context. *The fruit of the light*, i. e., of the *gospel*, is *in all goodness, and righteousness, and truth. Goodness, in the principle and disposition; righteousness, the exercise of that goodness in the whole conduct of life; truth, the director of that principle, and its exercise, to the glorification of God and the good of mankind.*

Verse 10. Proving what is acceptable] Ye shall be able to please him well in all things.

Verse 11. Have no fellowship] Have no religious connexion whatever with heathens or their worship.

Unfruitful works of darkness] Probably alluding to the *mysteries* among the heathens, and the different lustrations and rites through which the *initiated* went in the caves and dark recesses where these mysteries were celebrated.

Rather reprove them.] Bear a *testimony* against them; convince them that they are wrong; *confute* them in their vain reasons; *reprove* them for their vices, which are flagrant, while pretending to superior illumination.

Verse 12. For it is a shame even to speak] This no doubt refers to the *Eleusinian and Bacchanian* mysteries, which

19 Speaking to yourselves ^a in psalms and hymns, and spiritual songs, singing and making melody in your heart to the Lord;

20 ^b Giving thanks always for all things unto God and the Father, ^c in the name of our Lord Jesus Christ;

21 ^d Submitting yourselves one to another in the fear of God.

22 ^e Wives, submit yourselves unto your own husbands, ^f as unto the Lord.

23 ^g For ^h the husband is the head of the wife, even as ⁱ Christ is the head of the church: and he is the Saviour of ^j the body.

24 Therefore, as the church is subject unto Christ, so let the wives be to their own husbands ^k in every thing.

25 ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

^a Acts xvi. 25. 1 Cor. xiv. 26. Col. iii. 16. James. v. 13.—^b Ps. xxxiv. 1. Isa. lxiii 7. Col. iii. 17. 1 Thess. v. 18. 2 Thess. i. 3.—^c Heb. xii. 16. 1 Pet. ii. 5. iv. 11.—^d Phil. ii. 3. 1 Pet. v. 5.—^e Gen. iii. 16. 1 Cor. xiv. 34. Col. iii. 18. Tit. ii. 5. 1 Pet. iii. 1.—^f Ch. vi. 5.—^g 1 Cor. xi. 3.—^h Ch. i. 22. iv. 15. Col. i. 18.—ⁱ Ch. i. 23.—^j Col. iii. 20, 22. Tit. ii. 9.—^k Col. iii. 19. 1 Pet. iii. 7.—^l Acts xx. 28. Gal. i. 4. ii. 20. Ver. 2.

were performed in the night and darkness, and were known to be so impure and abominable, especially the *latter*, that the Roman Senate banished them both from Rome and Italy.

Verse 13. But all things that are reprov'd] The apostle speaks against those *mysteries* as he speaks against fornication, uncleanness, and covetousness; but by no means either borrows expression or similitude from them to illustrate divine truths: for, as it would be a *shame even to speak of those things*, surely it would be an *abomination* to allude to them in the illustration of the doctrines of the gospel.

Verse 14. Wherefore he saith] Some think this saying is taken from Isa. xxvi. 19. Others that it is from Isa. lx. 1-3. But these passages neither give the words nor the meaning of the apostle. It seems more natural to understand the words *he saith*, as referring to the *light*, i. e., the *gospel*, mentioned *ver. 13*: *Wherefore he saith, Awake thou, &c.*; that is: This is the general, the strong commanding voice of the gospel in every part. [The suggested emendation does not accord with Pauline usage. The words cited occur *substantially* in Isa. lx. i. *sey*.]

Verse 15. Walk circumspectly] The original word signifies *correctly, accurately, consistently, or perfectly*. Be ye, who have received the truth, careful of your conduct; walk by the rule which God has given you; do this as well in little as in great matters; exemplify your principles, which are holy and good, by a corresponding conduct; do not only profess, but *live* the gospel.

Not as fools, but as wise] The heathens affected to be called *wise men*. Pythagoras was perhaps the first who corrected this vanity, by assuming the title of *a lover of wisdom*; hence our term *philosopher*, used now in a much *prouder* sense than that in which the great Pythagoras wished it to be applied. The apostle here takes the term and applies it to the *Christian*; and, instead of it, gives the empty Gentile philosopher the title of *without wisdom, fool*.

Verse 16. Redeeming the time] Buying up those moments which others seem to throw away; steadily improving every present moment, that ye may, in some measure, *regain* the time ye have *lost*.

Some think there is an allusion here to the case of *debtors*, who, by giving some valuable consideration to their creditors, obtain farther time for paying their debts.

Verse 17. Wherefore be ye not unwise] *Do not become madmen*. Here is a most evident allusion to the *orgies of Bacchus*, in which his votaries acted like madmen; running about, tossing their heads from shoulder to shoulder, appearing to be in every sense completely frantic. [But this is straining the sense of the original.]

But understanding what the will of the Lord is.] Get a thorough understanding of this; acquaint yourselves with God's will, that ye may know how to glorify him.

Verse 18. Be not drunk with wine, wherein is excess] This

26 That he might sanctify and cleanse it ^awith the washing of water ^bby the word;

27 ^cThat he might present it to himself a glorious church, ^dnot having spot, or wrinkle, or any such thing; ^ebut that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

^aJohn iii. 5. Tit. iii. 5. Heb. x. 22. 1 John v. 6.—^bJohn xv. 3. xvii. 17.—^c2 Cor. xi. 2. Col. i. 22.—^dCant. iv. 7.—^eCh. i. 4.—^fGen. ii. 23. Rom. xii. 5. 1 Cor. vi. 15. xii. 27.—^gGen.

is a farther allusion to the *Bacchanalian mysteries*; in them his votaries got drunk, and ran into all manner of excesses.

But be filled with the Spirit] The heathen priests pretended to be filled with the influence of the god they worshipped; and it was in these circumstances that they gave out their oracles. The apostle exhorts the Ephesians not to resemble these, but, instead of being filled with wine, to be filled with the Spirit of God; in consequence of which, instead of those discoveries of the divine will to which in their drunken worship the votaries of Bacchus pretended, they should be wise indeed, and should understand what the will of the Lord is.

Verse 19. *Speaking to yourselves in psalms*] *Psalms* may probably mean those of David.

Hymns] Extemporaneous effusions in praise of God, uttered under the influence of the divine Spirit, or a sense of his especial goodness.

Songs] *Odes*; premeditated and regular poetic compositions; but, in whatever form they were composed, we learn that they were all *spiritual*—tending to magnify God and edify men.

Singing and making melody in your heart] The heart always going with the lips. It is a shocking profanation of divine worship to draw nigh to God with the lips, while the heart is far from him.

Verse 20. *Giving thanks always*] God is continually loading you with his benefits; you *deserve* nothing of his kindness; therefore give him thanks for his unmerited bounties.

God and the Father] That is: God, who is your Father, and the Father of mercies.

In the name of our Lord Jesus] He is the only mediator; and through him alone can ye approach to God; and it is for his sake only that God will hear your prayers or receive your praises.

Verse 21. *Submitting—one to another*] Let no man be so tenacious of his own will or his opinion in matters indifferent, as to disturb the peace of the church; in all such matters give way to each other, and let love rule.

In the fear of God.] Setting him always before your eyes, and considering that he has commanded you to love one another, and to bear one another's burdens; and that what you do in this or any other commanded case, you do as unto the Lord. Instead of *in the fear of God*, in the fear of CHRIST, is the reading of the best MSS.

Verse 22. *Wives submit yourselves unto your own husbands*] As the Lord, viz., Christ is the head or governor of the church, and the head of the man, so is the man the head or governor of the woman. The husband should not be a tyrant, and the wife should not be the governor.

As unto the Lord.] The word church seems to be necessarily understood here; that is: Act under the authority of your husbands, as the church submits to the Lord, so let wives submit to their husbands.

Verse 23. *He is the Saviour of the body.*] As Christ exercises authority over the church so as to save and protect it, so let the husband exercise authority over his wife by protecting, comforting, and providing her with every necessary and comfort of life, according to his power.

Verse 24. *In every thing.*] That is, every lawful thing; for it is not intimated that they should obey their husbands in anything criminal, or anything detrimental to the interests of their souls.

Verse 25. *Husbands love your wives*] But how did Christ love the church? He gave himself for it—he laid down his life for it. So then husbands should, if necessary, lay down

30 For ^awe are members of his body, of his flesh and of his bones.

31 ^bFor this cause shall a man leave his father and mother, and shall be joined unto his wife, and they ^ctwo shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless, ^dlet every one of you in particular so love his wife even as himself; and the wife see that she ^ereverence her husband.

ii. 24. Matt. xix. 5. Mark x. 7, 8.—^a1 Cor. vi. 16.—^bVer. 25. Col. iii. 19.—^c1 Pet. iii. 6.

their lives for their wives: and there is more implied in the words than mere protection and support; for, as Christ gave himself for the church to save it, so husbands should, by all means in their power, labour to promote the salvation of their wives, and their constant edification in righteousness. Thus we find that the authority of the man over the woman is founded on his love to her, and this love must be such as to lead him to risk his life for her.

Verse 26. *That he might sanctify and cleanse it*] There is certainly an allusion here to the ancient method of purifying women, who were appointed to be consorts to kings; twelve months, it appears, were in some instances spent in this purification. See the case of Esther, chap. ii. 12; see also Psal. xlv. 13, 14; Ezek. xvi. 7-14.

With the washing of water] Baptism, accompanied by the purifying influence of the Holy Spirit.

By the word] The doctrine of Christ crucified, through which baptism is administered, sin cancelled, and the soul purified from all unrighteousness; the death of Christ giving efficacy to all.

Verse 27. *That he might present it to himself*] It was usual to bring the royal bride to the king in the most sumptuous apparel; and is there not here an allusion to Ps. xlv. 13, 14? This presentation here spoken of by the apostle will take place on the last day.

A glorious church] Every way splendid and honourable, because pure and holy.

Not having spot] No blemish on the face; no spots upon the garment; the heart and life both holy.

Wrinkle] No mark of superannuation or decay. The word is commonly applied to wrinkles on the face, indicative of sickness or decrepitude.

Holy and without blemish] In every sense holy, pure, and perfect. And it is in this life that all this purification is to take place; for none shall be presented at the day of judgment to him who has not here been sanctified, cleansed, washed, made glorious, having neither spot, wrinkle, blemish, nor any such thing.

Verse 28. *As their own bodies.*] For the woman is, properly speaking, a part of the man.

Verse 29. *No man ever yet hated his own flesh*] And this is a natural reason why he should love his wife, and nourish and cherish her.

Verse 30. *We are members of his body*] That is, we are united to him by one Spirit in the closest intimacy, even similar to that which the members have with the body.

Verse 31. *Shall be joined unto his wife*] He shall be glued or cemented to her; and, as a well-glued board will sooner break in the whole wood than in the glued joint, so death alone can part the husband and wife; and nothing but death should dissolve their affection.

Verse 32. *This is a great mystery*] This mystery is great. By mystery, here, we may understand a natural thing by which some spiritual matter is signified, which signification the Spirit of God alone can give. So, here, the creation and union of Adam and Eve were intended, in the design of God, to point out the union of Christ and the Church: a union the most important that can be conceived; and therefore the apostle calls it a great mystery.

Verse 33. *Nevertheless*] Moreover, or therefore, on the consideration of God's design in the institution of marriage, let every one of you love his wife as himself, because she is both naturally and by a divine ordinance a part of himself.

That she reverence her husband.] Let the wife ever consider the husband as her head; and this he is, not only by nature, but also by the ordinance of God.

CHAPTER VI.

Children should obey their parents, that they may live long and be happy, 1-3. Parents should be tender towards their children, 4. Servants should show all obedience and fidelity to their masters, 5-8. And masters should treat their servants with humanity, 9. All should be strong in the Lord, and be armed with his armour, because of their wily, powerful, and numerous foes, 10-13. The different parts of the Christian armour enumerated, 14-17. The necessity of all kinds of prayer and watchfulness, 18-20. Tychicus is commissioned to inform the Ephesians of the apostle's affairs, 21, 22. The apostolic benediction and farewell, 23, 24.

CHILDREN, *obey your parents in the Lord: for this is right.

2 ^b Honour thy father and mother, (which is the first commandment with promise,)

3 That it may be well with thee, and thou mayest live long on the earth.

4 And ^c ye fathers, provoke not your children to wrath: but ^d bring them up in the nurture and admonition of the Lord.

5 * Servants, be obedient to them that are your masters according to the flesh, ^e with fear and trembling, ^f in singleness of your heart, as unto Christ;

* Prov. xxiii. 22. Col. iii. 20.—^b Exod. xx. 12. Deut. v. 16. xxviii. 16. Jer. xxxv. 18. Ezek. xxii. 7. Mal. i. 6. Ecclus. iii. 8. Mtth. xv. 4. Mark vii. 10.—^c Col. iii. 22.—^d Gen. xviii. 19. Deut. iv. 9. vi. 7, 20. xi. 19. Ps. lxxviii. 4. Prov. xix. 18. xxii. 6. xxix. 17.—^e Col. iii. 22. 1 Tim. vi. 1. Tit. ii. 9. 1 Pet. ii. 18.—^f 2 Cor.

Verse 1. *Children, obey your parents*] This is a duty with which God will never dispense; he commands it, and one might think that gratitude, from a sense of the highest obligations, would most strongly enforce the command.

In the Lord] This may mean, on account of the commandment of the Lord; or, as far as the parents' commands are according to the will and word of God. For surely no child is called to obey any parent if he give unreasonable or unscriptural commands.

Verse 4. *Fathers, provoke not your children to wrath*] He who corrects his children according to God and reason will feel every blow on his own heart more sensibly than his child feels it on his body. Parents are called to *correct*, not to *punish*, their children. Those who *punish* them do it from a principle of *revenge*; those who *correct* them do it from a principle of *affectionate concern*.

Bring them up, &c.] Nourish them in the discipline and instruction of the Lord. The mind is to be nourished with wholesome discipline and instruction, as the body is with proper food.

Verse 5. *Servants, be obedient*] Though the word frequently signifies a *slave* or *bondman*, yet it often implies a *servant* in general, or any one bound to another, either for a limited time, or for life. Even a *slave*, if a Christian, was bound to serve him faithfully by whose money he was bought, howsoever illegal that traffic may be considered.

According to the flesh] Your masters in secular things; for they have no authority over your religion, not over your souls.

With fear and trembling] Because the law gives them a power to punish you for every act of disobedience.

In singleness of your heart] Not merely through fear of punishment, but from a principle of uprightness, serving them as you would serve Christ.

Verse 6. *Not with eye-service*] Not merely in their presence, when their eye is upon you, as unfaithful and hypocritical servants do, without consulting conscience in any part of their work.

Doing the will of God] Seeing that you are in the state of servitude, it is the will of God that you should act conscientiously in it.

Verse 7. *With good will*] With *cheerfulness*; do not take up your service as a cross, or bear it as a burden; but take it as coming in the order of God's providence, and a thing that is pleasing to him.

Verse 8. *Whatsoever good thing any man doeth*] Though your masters should fail to give you the due reward of your fidelity and labour, yet, as ye have done your work as unto the Lord, he will take care to give you the proper recompense.

Whether he be bond] A *slave*, bought with money;

6 ^b Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men;

8 ^c Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

9 And ye ^d masters, do the same things unto them, ^e forbearing ^f threatening: knowing that ^g your ^h Master also is in heaven; ⁱ neither is there respect of persons with him.

vil. 15. Phil. ii. 12.—^h 1 Chron. xxix. 17. Col. iii. 22.—ⁱ Col. iii. 22, 23.—¹ Rom. ii. 6. 2 Cor. v. 10. Col. iii. 24.—¹ Gal. iii. 28. Col. iii. 11.—¹ Col. iv. 1.—¹ Or, moderating.—¹ Lev. xxv. 43.—¹ Some read, both your and their master.—¹ John xiii. 13. 1 Cor. vii. 22.—¹ Wisd. vi. 7. Ecclus. xxxv. 12. Rom. ii. 11. Col. iii. 25.

Or free.] A person who has hired himself of his own free accord.

Verse 9. *Ye masters, do the same things unto them*] Act in the same affectionate, conscientious manner towards your slaves and servants, as they do towards you.

Forbearing threatening] If they should transgress at any time, lean more to the side of *mercy* than *justice*; and when ye are obliged to punish, let it be as light and as moderate as possible; and let *revenge* have no part in the chastisement, for that is of the devil, and not of God.

Knowing that your Master also is in heaven] You are their masters, God is yours. As you deal with them, so God will deal with you.

Verse 10. *Be strong in the Lord*] You must have strength, and strength of a spiritual kind, and such strength too as the Lord himself can furnish; and you must have this strength through an indwelling God, the power of his might working in you.

Verse 11. *Put on the whole armour of God*] The panoply which is mentioned here refers to the armour of the heavy troops among the Greeks; those who were to sustain the rudest attacks, who were to sap the foundations of walls, storm cities, &c. Their ordinary armour was the *shield*, the *helmet*, the *sword*, and the *greaves*, or *brass boots*. To all these the apostle refers below.

The wiles of the devil] The methods of the devil; the different means, plans, schemes, and machinations which he uses to deceive, entrap, enslave, and ruin the souls of men. A man's method of sinning is Satan's method of ruining his soul.

Verse 12. *For we wrestle not against flesh and blood*] Our wrestling or contention is not with men like ourselves: *flesh and blood* is a Hebraism for men, or human beings.

Against principalities] Chief rulers; beings of the first rank and order in their own kingdom.

Powers] Authorities, derived from, and constituted by the above.

The rulers of the darkness of this world] The rulers of the world; the emperors of the darkness of this state of things.

Spiritual wickedness] The spiritual things of wickedness; or, the spiritualities of wickedness; highly refined and sublimed evil; disguised falsehood in the garb of truth; antinomianism in the guise of religion.

In high places] In the most sublime stations. But who are these of whom the apostle speaks?

By *principalities*, &c., we are to understand different orders of evil spirits, who are all employed under the devil, their great head, to prevent the spread of the gospel in the world, and to destroy the souls of mankind.

10 Finally, my brethren, be strong in the Lord, and ^ain the power of his might.

11 ^bPut on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against ^cflesh ^dand blood, but against ^eprincipalities, against powers, against ^fthe rulers of the darkness of this world, against ^gspiritual wickedness in ^hhigh places.

13 ⁱWherefore take unto you the whole armour of God, that ye may be able to withstand ^jin the evil day, and ^khaving done all, to stand.

14 Stand therefore, ^lhaving your loins girt about with truth, and ^mhaving on the breast-plate of righteousness;

15 ⁿAnd your feet shod with the preparation of the gospel of peace;

^aCh. i. 19, iii. 16. Col. i. 11.—^bRom. xiii. 12. 2 Cor. vi. 7. Ver. 13. 1 Thess. v. 8.—^cGr. blood and flesh.—^dMatt. xvi. 17. 1 Cor. xv. 50.—^eRom. viii. 88. Ch. i. 21. Col. ii. 15.—^fLuke xiii. 88. John xii. 31. xiv. 30. Ch. ii. 2. Col. i. 18.—^gOr, wicked spirits.—^hOr, heavenly, as ch. i. 3.—ⁱ2 Cor. x. 4. Ver. 11.—^jCh. v. 16.—^kOr, having overcome all.—^lIsa. xl. 5. Luke xii. 85. 1 Pet. i. 13.—^mIsa. lix. 17. 2 Cor. vi. 7. 1 Thess. v. 8.—ⁿIsa. lii. 7. Rom. x. 15.—^o1 John v. 4.—^pIsa. lix. 17. 1 Thess. v. 8.—^qHeb.

The spiritual wickednesses are supposed to be the angels which kept not their first estate; who fell from the heavenly places, but are ever longing after and striving to regain them; and which have their station in the regions of the air.

Verse 13. *Wherefore*] Because ye have such enemies to contend with, *take unto you*—assume, as provided and prepared for you, *the whole armour of God*; which armour if you put on and use, ye shall be both invulnerable and immortal.

And having done all, to stand.] *And having conquered all, stand*: this is a military phrase, and is repeatedly used in this sense by the best Greek writers.

Verse 14. *Stand therefore*] Having got all the pieces of it together, and the defensive parts put on, they were then to gird them close to their bodies with the *girdle*; and instead of a fine ornamented belt, such as the ancient warriors used, they were to have *truth*. The gospel of Jesus Christ is the *truth of God*; unless this be known and conscientiously believed, no man can enter the spiritual warfare with any advantage or prospect of success. *Truth* may be taken here for *sincerity*; for if a man be not conscious to himself that his heart is right before God, and that he makes no false pretences to religion, in vain does he enter the spiritual lists.

The breast-plate of righteousness] Here righteousness may imply a consciousness of justification through the blood of the cross; the principle of righteousness or true holiness implanted in the heart; and a holy life, a life regulated according to the testimonies of God. As the *breast-plate* defends the heart and lungs, and all those vital functionaries that are contained in what is called the *region of the thorax*; so this righteousness, this life of God in the soul of man, defends everything on which the man's spiritual existence depends. While he possesses this principle, and acts from it, his spiritual and eternal life is secure.

Verse 15. *Your feet shod*] The *gravees* were deemed of essential importance in the ancient armour; if the feet or legs are materially wounded, a man can neither stand to resist his foe, pursue him if vanquished, nor flee from him should he have the worst of the fight.

That the apostle has *obedience to the gospel* in general in view, there can be no doubt; but he appears to have more than this, a *readiness to publish* the gospel. Isa. lii. 7.

The preparation of the gospel] The word which we translate *preparation*, is variously understood: some think it means an *habitual readiness* in walking in the way prescribed by the gospel; others, that *firmness and solidity* which the gospel gives to them who conscientiously believe its doctrines; others, those *virtues and graces* which in the *first planting* of Christianity were indispensably necessary to those who published it.

Verse 16. *Above all* (over all the rest of the armour), *taking the shield of faith*] In this word the apostle alludes to the great oblong shield, or *scutum*, which covers the whole body. And as *faith* is the grace by which all others are preserved and rendered active, so it is properly represented here under

16 Above all, taking ^athe shield of faith, where-with ye shall be able to quench all the fiery darts of the wicked.

17 And ^btake the helmet of salvation, and ^cthe sword of the Spirit, which is the word of God:

18 ^dPraying always with all prayer and supplication in the Spirit, and ^ewatching thereunto with all perseverance, and ^fsupplication for all saints;

19 ^gAnd for me, that utterance may be given unto me, that I may open my mouth ^hboldly, to make known the mystery of the gospel,

20 For which ⁱI am an ambassador ^jin ^kbonds; that ^ltherein ^mI may speak boldly, as I ought to speak.

21 But ⁿthat ye also may know my affairs, and how I do, ^oTychicus, a beloved brother and faithful

iv. 12. Rev. i. 16, ii. 16. xix. 15.—^aLuke xviii. 1. Rom. xv. 12. Col. iv. 2. 1 Thess. v. 17.—^bMatt. xxvi. 41. Mark xiii. 33.—^cCh. i. 16. Phil. i. 4. 1 Tim. ii. 1.—^dActs iv. 29. Col. iv. 3. 2 Thess. iii. 1.—^e2 Cor. iii. 12.—^f2 Cor. v. 20.—^gActs xxvi. 29. xxviii. 20. Ch. iii. 1. Phil. i. 7, 13, 14. 2 Tim. i. 16. ii. 9. Philom. 10.—^hOr, in a chain.—ⁱOr, thereof.—^jActs xviii. 81. Phil. i. 20. 1 Thess. ii. 2.—^kCol. iv. 7.—^lActs xx. 4. 2 Tim. iv. 12. Tit. iii. 12.

the notion of a shield, by which the whole body is covered and protected.

The fiery darts of the wicked.] It is probable that the apostle alludes to the darts called *falarica*, which were headed with lead, in or about which some combustible stuff was placed that took fire in the passage of the arrow through the air, and often burnt up the enemy's engines, ships, &c.; they were calculated also to stick in the shields and set them on fire. To quench or extinguish such fiery darts the shields were ordinarily covered with metal on the outside, and thus the fire was prevented from catching hold of the shield.

The fiery darts of the wicked, or the devil, are evil thoughts, and strong injections, as they are termed, which in the unregenerate inflame the passions, and excite the soul to acts of transgression. While the *faith* is strong in Christ it acts as a shield to quench these.

Verse 17. *Take the helmet of salvation*] Or, as it is expressed, 1 Thess. v. 8, *And for an helmet, the hope of salvation*. On the crest and other parts of the helmet were a great variety of emblematical figures, and it is very likely the apostle refers to helmets which had on them an emblematical representation of *hope*; viz. that the person should be safe who wore it, that he should be prosperous in all his engagements, and ever escape safe from battle. The *hope* of continual safety and protection, built on the promises of God, to which the upright follower of Christ feels he has a divine right, protects the *understanding* from being darkened, and the judgment from being confused by any temptations of Satan, or subtle arguments of the sophistical ungodly. He who carries Christ in his heart cannot be cheated out of the hope of his heaven.

The sword of the Spirit] The sword of which St. Paul speaks is, as he explains it, *the word of God*; that is, the revelation which God has given of himself, or what we call the *Holy Scriptures*. This is called the *sword of the Spirit*, because it comes from the Holy Spirit, and receives its fulfilment in the soul through the operation of the Holy Spirit. An ability to quote this on proper occasions, and especially in times of temptation and trial, has a wonderful tendency to cut in pieces the snares of the adversary.

Verse 18. *Praying always*] As it was the custom of the Grecian armies, before they engaged, to offer prayers to the gods for their success, the apostle shows that these spiritual warriors must depend on the Captain of their salvation, and pray with all prayer, i. e., incessantly, being always in the spirit of prayer, so that they should be ever ready for public, private, mental, or ejaculatory prayer, always depending on HIM who can alone save, and who alone can destroy.

When the apostle exhorts Christians to *pray with all prayer*, we may at once see that he neither means *spiritual* nor *formal* prayer, in exclusion of the other. *Praying* refers to the state of the spirit as well as to the act.

With all prayer] Refers to the different kinds of prayer that is performed in public, in the family, in the closet, in

minister in the Lord, shall make known to you all things :

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 * Peace be to the brethren, and love with faith,

* 1 Pet. v. 14.—^b Tit. ii. 7.

business, on the way, in the heart without a voice, and with the voice from the heart. All these are necessary to the genuine Christian; and he whose heart is right with God will be frequent in the whole.

And supplication] There is a difference between *prayer* and *supplication*. Some think the former means prayer for the attainment of good; the latter, prayer for averting evil. Supplication however seems to mean *prayer continued in, strong and incessant pleadings, till the evil is averted, or the good communicated*. There are two things that must be attended to in prayer: 1. That it be in every time, season, or opportunity; 2. That it should be in or through the Spirit—that the heart should be engaged in it, and that its infirmities should be helped by the Holy Ghost.

Watching thereunto] Being always on your guard lest your enemies should surprise you.

With all perseverance] The word implies stretching out the neck, and looking about, in order to discern an enemy at a distance.

For all saints] For all Christians; for this was the character by which they were generally distinguished.

Verse 19. *And for me, that utterance may be given unto me*] This phrase signifies permission and power to defend one's self in a court of justice; and this sense of the phrase is perfectly applicable to the case of St. Paul, who was an ambassador in bonds (ver. 20), and expected to be called to a public hearing, in which he was not only to defend himself, but to prove the truth and excellency of the Christian religion.

The mystery of the gospel] The whole doctrine of Christ, not fully revealed previously to that time.

Verse 20. *An ambassador in bonds*] An ambassador being the representative of the king, his person was in all civilized countries held sacred. Contrary to the rights of nations,

from God the Father, and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ ^b in ^c sincerity. Amen.

Written from Rome unto the Ephesians by Tychicus.

^c Or, with incorruption.

this ambassador of the King of Heaven was put in chains! *As I ought to speak.*] As becomes the dignity and importance of the subject.

Tychicus, a beloved brother] We learn, from Acts xx. 4, that Tychicus was of Asia, and that he was a useful companion of St. Paul.

Verse 22. *Whom I have sent—for the same purpose*] Namely, that the Ephesians might know his affairs, and those of the Church at Rome: messengers of this kind frequently passed between the churches in those ancient times.

Comfort your hearts.] By showing you how powerfully he was upheld in all his tribulations, and how God turned his bonds to the furtherance of the gospel. This must have been great consolation to all the followers of God; and particularly to those in Ephesus or Laodicea, or to whomsoever the epistle was directed.

Verse 23. *Peace be to the brethren*] If the epistle were really sent to the Ephesians, a people with whom the apostle was intimately acquainted, it is strange that he mentions no person by name.

Peace] All prosperity, and continual union with God and among yourselves; and love to God and man, the principle of all obedience and union; *with faith* continually increasing and growing stronger and stronger, *From God the Father*, as the fountain of all our mercies, *and the Lord Jesus Christ*, through whose sacrifice and mediation they all come.

Verse 24. *Grace be with all them*] May the divine favour, and all the benedictions flowing from it, be with all them who love our Lord Jesus Christ, who has so loved us as to give his life to redeem ours, and to save us unto life eternal.

In sincerity.] In incorruptibility. Many profess to love our Lord Jesus who are corrupt in all their ways; on these the grace or favour of God cannot rest; they profess to know him, but in works deny him.

P R E F A C E

TO THE

EPISTLE OF PAUL THE APOSTLE

TO THE

P H I L I P P I A N S.

P*HILIPPI* was a town of *Macedonia*, in the territory of the *Edones*, on the confines of *Thrace*, and very near the northern extremity of the *Ægean Sea*. It was a little eastward of mount *Pangæus*, and about midway between *Nicopolis* on the east, and *Thessalonica* on the west. It was at first called *Crenides*, and afterwards *Dutus*; but *Philip*, king of *Macedonia*, and father of *Alexander*, having taken possession of it and fortified it, called it *Philippi*, after his own name. *Julius Cæsar* planted a colony here, which was afterwards enlarged by *Augustus*; and hence the inhabitants were considered as *freemen* of *Rome*.

The gospel was preached first here by *St. Paul*. About the year of our Lord 53, *St. Paul* had a vision in the night; a man of *Macedonia* appeared to him and said, Come over to *Macedonia* and help us. He was then at *Troas* in *Mysia*; from thence he immediately sailed to *Samothracia*, came the next day to *Neapolis*, and thence to *Philippi*. There he continued for some time, and converted *Lydia*, a seller of purple, from *Thyatira*; and afterwards cast a demon out of a *Pythoness*, for which he and *Silas* were persecuted, cast into prison, scourged, and put into the stocks: but the magistrates afterwards finding that they were Romans, took them out of prison and treated them civilly.

The *Philippians* were greatly attached to their apostle, and testified their affection by sending him supplies, even when he was labouring for other churches; and they appear to have been the only church that did so.

There is not much controversy concerning the date of this epistle; it was probably written in the end of A.D. 62, and about a year after that to the *Ephesians*.

It is written in a very pleasing and easy style; everywhere bearing evidence of that contented state of mind in which the apostle then was, and of his great affection for the people. It appears that there were false apostles, or Judaizing teachers, at *Philippi*, who had disturbed the peace of the church; against these he warns them, exhorts them to concord, comforts them in their afflictions for the gospel, returns them thanks for their kindness to him, tells them of his state, and shows a great willingness to be a sacrifice for the faith he had preached to them. There is a divine unction in this epistle which every serious reader will perceive.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

PHILIPPIANS

CHAPTER I.

Paul, in conjunction with Timothy, addresses himself to the saints at Philippi, and gives them his apostolical benediction, 1, 2. Thanks God for their conversion and union, and expresses his persuasion that God will continue his work among them, 3-6. Tells them of his strong affection for them, and prays that they may be filled with the salvation of God, 7-11. Shows them how much his persecution had contributed to the success of the gospel, 12-14. Informs them that there were some at Rome who preached the gospel from unworthy motives; yet he was convinced that this, which was designed to injure him, should turn to his advantage, 15-19. Mentions his uncertainty whether he should be liberated or martyred, and his perfect readiness to meet either; yet, on the whole, expresses a hope that he should again visit them, 20-26. Exhorts them to a holy life, and comforts them under their tribulations, 27-30.

PAUL and Timotheus, the servants of Jesus Christ, to all the saints ^a in Christ Jesus which are at Philippi, with the bishops and deacons;

² Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

³ ^c I thank my God upon every ^d remembrance of you,

⁴ (Always in every prayer of mine for you all making request with joy.)

⁵ ^e For your fellowship in the gospel from the first day until now;

⁶ Being confident of this very thing, that he

which hath begun ^f a good work in you ^g will perform it ^h until the day of Jesus Christ:

⁷ Even as it is meet for me to think this of you all, because ⁱ I have you ^j in my heart; inasmuch as both in ^k my bonds, and in ^l the defence and confirmation of the gospel, ^m ye all are ⁿ partakers of my grace.

⁸ For ^o God is my record, ^p how greatly I long after you all in the bowels of Jesus Christ.

⁹ And this I pray, ^q that your love may abound yet more and more in knowledge and in all ^r judgment;

¹⁰ That ^s ye may ^t approve things that ^u are ex-

^a 1 Cor. i. 2.—^b Rom. i. 7. 2 Cor. i. 2. 1 Pet. i. 2.—^c Rom. i. 8, 9, 1 Cor. i. 4. Eph. i. 15, 16. Col. i. 3. 1 Thess. i. 2. 2 Thess. i. 3.—^d Or, mention.—^e Rom. xii. 13. xv. 26. 2 Cor. viii. 1. Ch. iv. 14, 15.—^f John vi. 26. 1 Thess. i. 3.—^g Or, will finish it.—^h Ver. 10.—ⁱ Or, ye have me in your heart.—^j 2 Cor. iii. 2. vii. 3.—^k Eph. iii. 1.

vi. 20. Col. iv. 3, 18. 2 Tim. i. 8.—^l Ver. 17.—^m Ch. iv. 14.—ⁿ Or, partakers with me of grace.—^o Rom. i. 9. ix. 1. Gal. i. 20. 1 Thess. ii. 5.—^p Ch. ii. 26. iv. 1.—^q 1 Thess. iii. 12. Philom. 6.—^r Or, sense.—^s Rom. ii. 18. xii. 2. Eph. v. 10.—^t Or, try.—^u Or, differ.

Inasmuch as both in my bonds] Because you have set your hearts upon me in my bonds, sending Epaphroditus to minister to me in my necessities, chap. ii. 25, and contributing of your own substance to me, chap. iv. 14, sending once and again to me while I was in bonds for the defence of the faith, ver. 15, 16.

Verse 8. For God is my record] I call God to witness that I have the strongest affection for you, and that I love you with the same kind of tender concern with which Christ loved the world when he gave himself for it; for I am even ready to be offered on the sacrifice and service of your faith, chap. ii. 17.

Verse 9. This I pray] This is the substance of all my prayers for you, that your love to God, to one another, and to all mankind, may abound yet more and more; that it may be like a river, perpetually fed with rain and fresh streams, so that it continues to swell and increase till it fills all its banks, and floods the adjacent plains.

In knowledge] Of God's nature, perfections, your own duty and interest, his work upon your souls, and his great designs in the gospel.

And in all judgment] In all spiritual or moral feeling; that you may at once have the clearest perception and the fullest enjoyment of those things which concern your salva-

Verse 1. Paul and Timotheus] St. Paul joined Timothy's name to his own, not because he was in any part the author of this epistle, but because he was probably the apostle's amanuensis, though the subscription to the epistle gives this office to Epaphroditus.

Bishops and deacons] The overseers of the Church of God, and those who ministered to the poor, and preached occasionally.

Verse 3. Upon every remembrance] As often as you recur to my mind, so often do I thank God for the great work wrought among you.

Verse 4. Always in every prayer] I pray often for you, and have great pleasure in doing it, seeing what God has already wrought among you.

Verse 5. For your fellowship in the gospel] This signifies not only their attention to the gospel, their readiness to continue it, and persevere in it, but also their unity and affection among themselves. Some understand the word as expressing their liberality to the apostle, and to the gospel in general; for the term may not only be applied to communion among themselves, but to communications to others.

Verse 7. It is meet for me to think this] It is just that I should think so, because I have you in my heart—you live in my warmest love and most affectionate remembrance.

cellent; * that ye may be sincere and without offence^b till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ^c unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds^e in Christ are manifest^f in all^g the palace, and^h in all other places;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy andⁱ strife, and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds;

17 But the other of love, knowing that I am set for^j the defence of the gospel.

* Acts xxiv. 16. 1 Thess. iii. 13. v. 23.—^b 1 Cor. i. 8.—^c John xv. 4, 5. Eph. ii. 10. Col. i. 6.—^d John xv. 8. Eph. i. 12, 14.—^e Or, for Christ.—^f Ch. iv. 22.—^g Or, Cæsar's court.—^h Or, to all others.—

tion; that ye may not only know but feel that you are of God, by the spirit which he has given you; and that your feeling may become more exercised in divine things, so that it may be increasingly sensible and refined.

Verse 10. *That ye may approve things that are excellent*] To the end that ye may put to proof the things that differ, or, the things that are more profitable. By the pure and abundant love which they received from God they would be able to try whatever differed from the teaching they had received, and from the experience they had in spiritual things.

That ye may be sincere] The word which we translate sincerity, is compounded of two Greek words signifying the splendour of the sun, and I judge; a thing which may be examined in the clearest and strongest light, without the possibility of detecting a single flaw or imperfection.

Without offence] Neither offending God nor your neighbour; neither being stumbled yourselves, nor the cause of stumbling to others.

Till the day of Christ] Till he comes to judge the world, or, till the day in which you are called into the eternal world.

Verse 11. *Being filled with the fruits of righteousness*] By righteousness, we may understand here the whole work of the Spirit of God in the soul of a believer; and by the fruits of righteousness, all holy tempers, holy words, and right actions.

Unto the glory and praise of God.] God being honoured when the work of his grace thus appears to men in the fruits of righteousness; and God is praised by all the faithful when his work thus appears.

Verse 12. *That the things which happened unto me*] As the Philippians loved him greatly, he felt it right to give them this information relative to his state, and how God had turned his bonds to the advantage of that cause on account of which he was bound.

Verse 13. *My bonds—are manifest in all the palace*] In consequence of the public defence which he was obliged to make, his doctrines must be fully known in the court, and throughout the whole city, as on his trial he would necessarily explain the whole.

Verse 15. *Some—preach Christ even of envy and strife*] The word preach is not to be taken here as implying that the different persons mentioned were what we call preachers of the gospel: all that we can understand from St. Paul's use of the word is, that they proclaimed Christ as the promised Messiah, espoused the Christian cause, and contended, whether in public or private, that this Jesus was the Christ; but nothing of this kind appears to have been intended in reference to the conversion of sinners.

Some also of good will] Some, through mere benevolence to the apostle, both espoused his doctrine and vindicated his cause.

Verse 16. *Preach Christ of contention*] The Judaizing teachers, they also preach Christ; they acknowledge that Jesus is the Christ or promised Messiah, and preach him as such.

Not sincerely] Not chastely, garbling the gospel; not

18 What then? notwithstanding every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation^a through your prayer, and the supply of^b the Spirit of Jesus Christ,

20 According to my^c earnest expectation and my hope, that^d in nothing I shall be ashamed; but that^e with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life or by death.

21 For to me to live is Christ, and to die is gain.

22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

23 For^f I am in a strait betwixt two, having a desire to^g depart, and to be with Christ; which is far better:

24 Nevertheless, to abide in the flesh is more needful for you.

^a Ch. ii. 3.—^b Ver. 7.—^c 2 Cor. i. 11.—^d Rom. viii. 9.—^e Rom. viii. 19.—^f Rom. v. 5.—^g Eph. vi. 19, 20.—^h 2 Cor. v. 8.—ⁱ 2 Tim. iv. 6.

speaking the whole truth, but just what served their purpose; and at the same time they denounced the apostle as an enemy to the divine institutions, because he spake against circumcision.

Verse 17. *The other of love*] Through a sincere desire, not only to make known the way of salvation to the people, but also to vindicate and help the apostle, because they considered him as appointed by God to preach and defend the gospel.

Verse 18. *What then?*] It is a matter of little importance to me how Christ is preached, provided he be preached.

Verse 19. *This shall turn to my salvation*] That is: It will be the means of my temporal safety; of my deliverance; for so the word is here to be understood. The Jews had denounced the apostle as an enemy to Cæsar; but he knew that, when the gospel should be fully known, the Romans would see that he could be no enemy to Cæsar, who proclaimed a prince whose kingdom was not of this world; and who had taught, in the most unequivocal manner, that all Christians were to give tribute to whom tribute was due, and while they feared God to honour also the king, though that king was Nero.

The supply of the Spirit of Jesus Christ] The word which we translate supply, signifies also furnishing what ever is necessary. The Spirit of God he expected to help his infirmities, and to furnish him with all the wisdom, prudence, strength of reason, and argument, which might be necessary for him in the different trials he had to pass through with his persecutors, and the civil powers, at whose judgment-seat he stood.

Verse 21. *For to me to live is Christ*] Whether I live or die, Christ is gain to me. While I live I am Christ's property and servant, and Christ is my portion; if I die—if I be called to witness the truth at the expense of my life, this will be gain; I shall be saved from the remaining troubles and difficulties in life, and be put immediately in possession of my heavenly inheritance.

Verse 22. *But if I live in the flesh*] Should I be spared longer, I shall labour for Christ as I have done; and this is the fruit of my labour, that Christ shall be magnified by my longer life, ver. 20.

Yet what I shall choose I wot not.] Had I the two conditions left to my own choice, whether to die now and go to glory, or whether to live longer in persecutions and affliction (glorifying Christ by spreading the gospel), I could not tell which to prefer.

Verse 23. *For I am in a strait betwixt two*] Viz., the dying now, and being immediately with God; or living longer to preach and spread the gospel, and thus glorify Christ among men.

Having a desire to depart, and to be with Christ] It appears to be a metaphor taken from the commander of a vessel in a foreign port, who feels a strong desire to set sail and get to his own country and family; but this desire is counterbalanced by a conviction that the general interests of the voyage may be best answered by his longer stay in the port

25 And ^ahaving this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith;

26 That ^byour rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

27 Only ^clet your conversation be as it becometh the gospel of Christ; that, whether I come and see you, or else be absent, I may hear of your affairs, ^dthat ye stand fast in one spirit, ^ewith one mind

^aCh. ii. 24.—^b2 Cor. i. 14. v. 12.—^cEph. iv. 1. Col. i. 10. 1 Thess. ii. 12. iv. 1.—^dCh. iv. 1.—^e1 Cor. i. 10.—^fJude 3.—

where his vessel now rides; for he is not in dock, he is not aground, but rides at anchor in the port, and may any hour weigh and be gone. Such was the condition of the apostle: he was not at home, but although he was abroad it was on his employer's business; he wishes to return, and is cleared out and ready to set sail, but he has not received his last orders from his owner, and whatever desire he may feel to be at home he will faithfully wait till his final orders arrive.

Which is far better] The original words are very emphatic.

Verse 24. *To abide in the flesh*] It would certainly be gain to myself to die, but it will be a gain to you if I live.

Verse 25. *Having this confidence, I know that I shall abide*] Convinced that it is necessary that I should live longer, for the spreading and defence of the gospel, I am persuaded that I shall now be liberated.

For your furtherance] In the way of righteousness.

And joy of faith] And happiness in that way.

Verse 26. *That your rejoicing may be more abundant*]

Men rejoice more in recovering a thing that was lost, than they do in a continual possession of what is of much greater value.

Verse 27. *Let your conversation be as it becometh the gospel*] The apostle considers the Church at Philippi as a free or imperial city, which possesses great honours, dignities, and privileges; and he exhorts them to act, *worthy of or suitably* to those honours and privileges. This is the idea that is expressed by the original word, act according to the nature of your political situation, the citizenship and privileges which you possess in consequence of your being free inhabitants of Christ's imperial city, the Church.

^astriving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: ^bwhich is to them an evident token of perdition, ^cbut to you of salvation, and that of God.

29 For unto you ^dit is given in the behalf of Christ, ^enot only to believe on him, but also to suffer for his sake;

30 ^fHaving the same conflict ^gwhich ye saw in me, and now hear to be in me.

^a2 Thess. i. 5.—^bRom. viii. 17. 2 Tim. ii. 11.—^cActs v. 41. Rom. v. 3.—^dEph. iv. 8.—^eCol. ii. 1.—^fActs xvi. 19, &c. 1 Thess. ii. 2.

In one spirit] Being all of *one mind* under the influence of the Holy Ghost.

Striving together] *Wrestling together*, not in contention with each other, but in union against the enemies of the gospel faith—the doctrine of Christ crucified, and freedom from all Mosaic rites and ceremonies, as well as from sin and perdition, through his passion and sacrifice.

Verse 28. *In nothing terrified by your adversaries*] So it appears that the Church at Philippi was then under persecution.

Which is to them] Some very judicious critics consider the relation here as referring to the faith of the gospel, which they, the heathen, considered to be a token of perdition to all them who embraced it; but, as the apostle says, it was to them, the Philippians, on the contrary, the most evident token of salvation; for, having embraced the faith of our Lord Jesus Christ, they were incontestably in the way to eternal blessedness. [The relation clearly refers to the bold stand of the Philippian Christians.]

Verse 29. *Unto you it is given in the behalf of Christ*] *To you it is graciously given*; it is no small privilege that God has so far honoured you as to permit you to suffer on Christ's account.

Verse 30. *Having the same conflict*] When Paul preached the gospel at Philippi he was grievously persecuted, as we learn from Acts xvi. 19-40, being stripped, scourged, thrown into prison, even into the dungeon, and his feet made fast in the stocks. This was the *conflict* they had seen in him; and now they heard that he had been sent prisoner to Rome as an evil doer, and that he was at present in bonds, and shortly to be tried for his life before the Roman emperor, to whom he had been obliged to appeal.

CHAPTER II.

The apostle beseeches them, by various considerations, to live in unity and in the spirit of the gospel, loving each other; and each to prefer his brother to himself, 1-4. He exhorts them to be like-minded with Christ, who, though in the form of God, and equal with God, made himself of no reputation, and humbled himself to the death of the cross for the salvation of man; in consequence of which he was highly exalted, and had a name above every name; to whose authority every knee should bow, and whose glory every tongue should acknowledge, 5-11. They are exhorted to work out their own salvation through his power who works in them, that they may be blameless, and that the apostle's labour may not be in vain, 12-16. He expresses his readiness to offer his life for the gospel, 17, 18. Intends to send Timothy to them, of whom he gives a very high character; yet hopes to see them himself shortly, 19-24. In the meantime sends Epaphroditus, who had been near death, and whom he begs them to receive with especial tenderness, 25-30.

IF there be therefore any consolation in Christ, if any comfort of love, ^a if any fellowship of the Spirit, if any ^b bowels and mercies;

2 ^c Fulfil ye my joy, ^d that ye be like-minded, having the same love, *being* of one accord, of one mind.

3 ^e Let nothing be done through strife or vain glory; but ^f in lowliness of mind let each esteem other better than themselves.

4 ^g Look not every man on his own things, but every man also on the things of others.

5 ^h Let this mind be in you, which was also in Christ Jesus;

6 Who, ⁱ being in the form of God, ^j thought it not robbery to be equal with God;

7 ^k But made himself of no reputation, and took upon him the form ^l of a servant, and ^m was made in the ⁿ likeness of men:

^a 2 Cor. xiii. 14.—^b Col. iii. 12.—^c John iii. 29.—^d Rom. xii. 16. xv. 5. 1 Cor. i. 10. 2 Cor. xiii. 11. Ch. i. 27. iii. 16. iv. 2. 1 Pet. iii. 8.—^e Gal. v. 26. Ch. i. 15, 16. James iii. 14.—^f Rom. xii. 10. Eph. v. 21. 1 Pet. v. 5.—^g 1 Cor. x. 24, 33. xiii. 5.—^h Matt. xi. 29. John xiii. 15. 1 Pet. ii. 21. 1 John i. 6.—ⁱ John i. 1, 2. xvii. 5. 2 Cor. iv. 4. Col. i. 15. Heb. i. 3.—^j John v. 18. x. 33.—^k Ps. xxii. 6. Isa. liii. 3. Dan. ix. 26. Mark ix. 12. Rom. xv. 3.—^l Isa. xlii. 1. xlix. 3, 6. iii. 13. hii. 11. Ezek. xxxiv. 23, 24. Zech. iii. 8. Matt.

Verse 1. *If there be therefore any consolation*] The *if* does not express any doubt here, but on the contrary is to be considered as a strong affirmation; as there is consolation in Christ, as there is comfort of love, &c.

The word translated here *consolation*, is in other places rendered *exhortation*, and is by several critics understood so here; as if he had said: *If exhorting you in the name of Christ have any influence with you, &c.* It is extremely difficult to give the force of these expressions; they contain a torrent of most affecting eloquence; the apostle pouring out his whole heart to a people whom with all his heart he loved, and who were worthy of the love even of an apostle.

If any comfort of love] If the followers of Christ, by giving proofs of their ardent love to each other in cases of distress, alleviate the sufferings of the persecuted;

If any fellowship of the Spirit] If there be an intimate relation established among all Christians, by their being made mutual partakers of the Holy Ghost;

If any bowels and mercies] If you, as persons whom I have brought to God at the hazard of my life, feel sympathetic tenderness for me now, in a farther state of suffering;

Verse 2. *Fulfil ye my joy*] Ye ought to complete my joy, who have suffered so much to bring you into the possession of these blessings, by being like minded with myself, having the same love to God, his cause, and me, as I have to him, his cause, and you.

Verse 3. *Let nothing be done through strife*] Never be opposed to each other; never act from separate interests; ye are all brethren, and of one body; therefore let every member feel and labour for the welfare of the whole.

Verse 4. *Look not every man on his own things*] Do nothing through self-interest in the things of God; do not arrogate to yourselves gifts, graces, and fruits which belong to others; ye are all called to promote God's glory and the salvation of men.

Verse 5. *Let this mind be in you, which was also in Christ Jesus*] Christ laboured to promote no separate interest; as man, he studied to promote the glory of God and the welfare and salvation of the human race.

Verse 6. *Who, being in the form of God*] "By the form of God we are to understand that visible glorious light in which the Deity is said to dwell, 1 Tim. vi. 16, and by which he manifested himself to the patriarchs of old, Deut. v. 22, 24; which was commonly accompanied with a numerous retinue of angels, Ps. lxxviii. 17, and which in scripture is called *The Similitude*, Num. xii. 8; *The Face*, Ps. xxxi. 16; *The Presence*, Exod. xxxiii. 15; and, *The Shape of God*, John v. 27. This interpretation is supported by the term *form* here used, which signifies a person's external shape or appearance, and not his nature or essence. Thus we are told, Mark xvi. 12, that Jesus appeared to his disciples in another shape or form. And, Matt. xvii. 2, he was transfigured before them—his outward appearance or form was

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling;

13 For it is God which worketh in you both to will and to do of his good pleasure.

14 Do all things without murmurings and disputings;

xx. 28. Luke xxii. 27.—^a John i. 14. Rom. i. 3. viii. 3. Gal. iv. 4. Heb. ii. 14, 17.—^b Or, habited.—^c Matt. xxvi. 39, 42. John x. 18. Heb. v. 8. xii. 2.—^d John xvii. 1, 2, 5. Acts ii. 33. Heb. ii. 9.—^e Eph. i. 20, 21. Heb. i. 4.—^f Isa. xlv. 23. Matt. xxviii. 18. Rom. xiv. 11. Rev. v. 13.—^g John xiii. 13. Acts ii. 36. Rom. xiv. 9. 1 Cor. viii. 6. xii. 3.—^h Ch. i. 5.—ⁱ Eph. vi. 5.—^j 2 Cor. iii. 5. Heb. xiii. 21.—^k 1 Cor. x. 10. 1 Pet. iv. 9.—^l Rom. xiv. 1.

changed. Farther, this interpretation agrees with the fact: the form of God, that is, his visible glory and the attendance of angels, as above described, the Son of God enjoyed with his Father before the world was, John xvii. 5; and on that, as on other accounts, he is the brightness of his Father's glory, Heb. i. 3. Of this he divested himself when he became flesh; but, having resumed it after his ascension, he will come with it in the human nature to judge the world. So he told his disciples, Matt. xvi. 27."

Thought it not robbery to be equal with God] If we take these words as they stand here, their meaning is, that, as he was from the beginning in the same infinite glory with the Father, to appear in time—during his humiliation, as God and equal with the Father, was no encroachment on the divine prerogative; for, as he had an equality of nature, he had an equality of rights.

But the word which we translate robbery, has been supposed to imply a thing eagerly to be seized, coveted, or desired; and on this interpretation the passage has been translated: *Who, being in the form of God, did not think it a matter to be earnestly desired to appear equal to God; but made himself of no reputation, &c.* I prefer this sense of the word before that given in our text, which does not agree so well with the other expressions in the context.

Verse 7. *But made himself of no reputation*] He emptied himself—did not appear in his glory, for he assumed the form of a servant, being made in the likeness of man.

Verse 8. *And being found in fashion as a man*] This clause should be joined to the preceding, and thus translated: *Being made in the likeness of men, and was found in fashion as a man.*

He humbled himself] Laid himself as low as possible: 1. In emptying himself—laying aside the effulgence of his glory. 2. In being incarnate—taking upon him the human form. 3. In becoming a servant—assuming the lowest innocent character, that of being the servant of all. 4. In condescending to die, to which he was not naturally liable, as having never sinned, and therefore had a right in his human nature to immortality, without passing under the empire of death. 5. In condescending, not only to death, but to the lowest and most ignominious kind of death, the death of the cross; the punishment of the meanest of slaves and worst of felons. What must sin have been in the sight of God, when it required such abasement in Jesus Christ to make an atonement for it, and undo its influences and malignity!

Verse 9. *Wherefore God also hath highly exalted him*] From which it appears that no creature of God is so far exalted and so glorious as the man Christ Jesus, human nature being in him dignified infinitely beyond the angelic nature; and that this nature has an authority and pre-eminence which no being, either in heaven or earth, enjoys. In a word, as man was in the beginning at the head of all the creatures of God, Jesus Christ, by assuming human nature,

15 That ye may be blameless and * harmless, ^b the sons of God, without rebuke, ^c in the midst of ^d a crooked and perverse nation, among whom * ye ^e shine as lights in the world;

16 Holding forth the word of life; that * I may rejoice in the day of Christ, that ^b I have not run in vain, neither laboured in vain.

17 Yea, and if ^b I be ^c offered upon the sacrifice ^d and service of your faith, ^e I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 ^a But I trust in the Lord Jesus to send ^b Timothy shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man ^a like-minded, ^b who will naturally care for your state.

21 For all ^a seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, ^a that, as a son with the father, he hath served with me in the gospel.

*Or, sincere.—^b Matt. v. 45. Eph. v. 1.—^c 1 Pet. ii. 12.—^d Deut. xxxii. 5.—^e Or, shine ye.—Matt. v. 14, 16. Eph. v. 8.—² 2 Cor. i. 14. 1 Thess. ii. 19.—³ Gal. ii. 2. 1 Thess. iii. 5.—⁴ 2 Tim. iv. 6.—⁵ Gr. poured forth.—Rom. xv. 16.—⁶ 2 Cor. vii. 4. Col. i. 24.—⁷ Or, moreover.—Rom. xvi. 21. 1 Thess. iii. 2.—⁸ Ps. lv. 13.—⁹ Or,

suffering and dying in it, has raised it to its *pristine state*. And this is probably what is here meant by this high exaltation of Christ, and giving him a name which is above every name. But if we refer to any particular *epithet*, then the name JESUS or Saviour must be that which is intended; as no being either in heaven or earth can possess this name as he who is the Redeemer of the world does, for he is the only Saviour; none has or could redeem us to God but he; and throughout eternity he will ever appear as the sole Saviour of the human race.

Verse 10. *That at the name of Jesus every knee should bow*] In a word, that all the spirits of just men made perfect, now in a state of blessedness; all human beings still in their state of probation on earth; and all that are in the shades below, who have, through their own fault, died without having received his salvation, should acknowledge him.

Others by things in heaven understand the holy angels; by things on earth, human beings generally; and by things under the earth, fallen spirits of every description. Perhaps the three expressions are designed to comprehend all beings of all kinds, all creatures; as it is usual with the Hebrews, and indeed with all ancient nations, to express, by things in heaven, things on earth, and things under the earth, all beings of all kinds; universal nature. But intelligent beings seem to be those which are chiefly intended by the words of the apostle: for it appears that nothing less than absolute rule over angels, men, and devils, can be designed in these extraordinary words, and by confessing him to be Lord we may understand that worship which all intelligent creatures are called to pay to God manifested in the flesh; for all should honour the Son even as they honour the Father.

Verse 12. *As ye have always obeyed*] Continue to act on the same principles and from the same motives; having the same disposition which was in Christ; labouring so as to promote his glory.

With fear and trembling] Considering the difficulty of the work, and danger of miscarriage.

Verse 13. *For it is God which worketh in you*] Every holy pious resolution, good word, and good work, must come from him; therefore work with him, and work out your own salvation.

To will and to do] God gives power to will, man wills through that power; God gives power to act, and man acts through that power. Without the power to will, man can will nothing; without the power to work, man can do nothing. God neither wills for man, nor works in man's stead, but he furnishes him with power to do both; he is therefore accountable to God for these powers.

Of his good pleasure.] Every good is freely given of God; no man deserves anything from him; and as it pleaseth him, so he deals out to men those measures of mental and corporeal

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But * I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you * Epaphroditus, my brother, and companion in labour, and * fellow-soldier, * but your messenger, and * he that ministered to my wants.

26 * For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and * hold * such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, ^a to supply your lack of service toward me.

so dear unto me.—1 Cor. x. 24, 33. xiii. 5. 2 Tim. iv. 10, 16.—¹ 1 Cor. iv. 17.—² 1 Tim. i. 2.—³ 2 Tim. i. 2.—⁴ Ch. i. 25. Philem. 22.—⁵ Ch. iv. 18.—⁶ Philem. 2.—⁷ 2 Cor. viii. 23.—⁸ 2 Cor. xi. 9. Ch. iv. 18.—⁹ Ch. i. 3.—¹⁰ Or, honour such.—¹¹ 1 Cor. xvi. 18. 1 Thess. v. 12. 1 Tim. v. 17.—¹² 1 Cor. xvi. 17. Ch. iv. 10.

energy which he sees to be necessary; giving to some more, to others less, but to all what is sufficient for their salvation.

Verse 14. *Do all things without murmurings*] Without grumblings and alterations. Be patient in, and contented with, your work; and see that ye fall not out by the way.

Verse 15. *That ye may be blameless*] In yourselves, and harmless to others.

The sons of God] Showing by your holy conduct that ye are partakers of the divine nature.

Without rebuke] Persons against whom no charge of transgression can justly be laid.

A crooked and perverse] Probably referring to the Jews, who were the chief opponents and the most virulent enemies which the Christian Church had.

Among whom ye shine] It is evident that the apostle, by lights in the world, refers to the sun and moon particularly, and perhaps to the heavenly bodies in general.

Verse 16. *Holding forth the word of life*] An allusion, some think, to those towers which were built at the entrance of harbours, on which fires were kept during the night to direct ships into the port.

That I have not run in vain] This appears to be a part of the same metaphor; and alludes to the case of a weather-beaten mariner who has been long tossed on a tempestuous sea, in hazy weather and dark nights, who has been obliged to run on different tacks, and labour intensely to keep his ship from foundering, but is at last, by the assistance of a luminous fire on the top of a tower, directed safely into port. [The reference is rather to the stadium.]

Verse 17. *Yea, and if I be offered upon the sacrifice and service*] The metaphor appears still to be carried on. As it was customary for the weather-beaten mariner, when he had gained his port, to offer a sacrifice to God, of some particular animal which he had vowed when in his state of danger, and this was considered to be a religious service; the apostle, pursuing the idea, states himself to be willing to become the libation (for so much the word imports) that was to be poured upon the sacrifice.

Verse 18. *For the same cause also do ye joy*] Should I be thus offered, as I shall rejoice in it, do ye also rejoice that I am counted worthy of this high honour.

Verse 20. *For I have no man like-minded*] None of all my fellow-helpers in the gospel have the same zeal and affectionate concern for your prosperity in every respect as he has.

Verse 21. *For all seek their own*] This must relate to the persons who preached Christ of envy and strife, chap. i. 15; and even those who preached the gospel out of good will might not be fit for such an embassy as this, which required many sacrifices, and consequently much love and zeal to be able to make them.

Verse 22. *Ye know the proof of him, that, as a son with the father, he hath served with me.* Timothy was not a servant to the apostle, but he had served with him. They both laboured together in the word and doctrine; for apostles and Christian bishops in those times laboured as hard as their deacons.

Verse 23. *How it will go with me.* His trial appears to have been approaching, and of its issue he was doubtful.

Verse 27. *Let I should have sorrow upon sorrow.* The sorrows of his death, added to the sorrow he endured on account of his sickness; or he may refer to his own state of affliction, being imprisoned and maltreated.

Verse 28. *The more carefully.* With the more haste or

dispatch; because, having suffered so much on account of his apprehended death, they could not be too soon comforted by seeing him alive and restored.

Verse 29. *Receive him therefore in the Lord.* For the Lord's sake receive him, and as the Lord's servant; and hold such zealous, disinterested, and holy preachers in reputation—honour those whom ye perceive God hath honoured.

Verse 30. *For the work of Christ.* Preaching the gospel, and ministering to the distressed.

Not regarding his life. Risking his life, is the reading of the best MSS. His frequent and intense preaching, and labouring to supply the apostle's wants, appear to have brought him nigh to the gates of death.

CHAPTER III.

The apostle exhorts the Philippians to rejoice in the Lord, 1. And to beware of false teachers, 2. Shows that Christians are the true circumcision, who worship God in the Spirit, 3. And that himself had more reason to trust in the flesh than any of the Jews, 4-6. But that he counted all things loss for Christ, 7-11. He longs after a conformity to Christ in his death, and presses onward to the attainment of his high calling, 12-14. Exhorts them to be like-minded, 15-17. Warns them against certain persons who were enemies to the cross of Christ, 18, 19. Shows the nature of their heavenly privileges, and the resurrection and glorification of the human body, 20, 21.

FINALLY, my brethren, *rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

2 ^b Beware of dogs, beware of ^c evil workers, ^d beware of the concision.

3 For we are ^e the circumcision, ^f which worship God in the spirit, and ^g rejoice in Christ Jesus, and have no confidence in the flesh:

4 Though ^h I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 ⁱ Circumcised the eighth day, ^j of the stock of

Israel, ^k of the tribe of Benjamin, ^l an Hebrew of the Hebrews; as touching the law, ^m a Pharisee;

6 ⁿ Concerning zeal, ^o persecuting the church; ^p touching the righteousness which is in the law, ^q blameless.

7 But ^r what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things *but* loss ^s for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9 And be found in him, not having ^t mine own

*2 Cor. xiii. 11. Ch. iv. 4. 1 Thess. v. 16.—^b Isa. lvi. 10. Gal. v. 15.—^c 2 Cor. xi. 13.—^d Rom. ii. 28. Gal. v. 2.—^e Deut. x. 16. xxx. 6. Jer. iv. 4. Rom. ii. 29. iv. 11, 12. Col. ii. 11.—^f John iv. 23, 24. Rom. vii. 6.—^g Gal. vi. 14.—^h 2 Cor. xi. 18, 21.—ⁱ Gen. xvii. 12,

—^j 2 Cor. xi. 22.—^k Rom. xi. 1.—^l 2 Cor. xi. 22.—^m Acts xxiii. 6. xvi. 4, 6.—ⁿ Acts xxii. 3. Gal. i. 13, 14.—^o Acts viii. 3. ix. 1.—^p Rom. x. 6.—^q Luke i. 6.—^r Matt. xiii. 44.—^s Isa. liii. 11. Jer. ix. 23, 24. John xvii. 3. 1 Cor. ii. 2. Col. ii. 2.—^t Rom. x. 3, 5.

Verse 1. *Rejoice in the Lord.* Be always happy; but let that happiness be such as you derive from the Lord.

To write the same things. Those which he had formerly preached to them or to other churches.

For you it is safe. It is much better to have these divine things committed to writing than confined to memory. By the latter they may be either lost or corrupted, by the former they will be preserved.

Verse 2. *Beware of dogs.* The Jews, who have here the same appellation which they formerly gave the Gentiles: because the Gentiles were not included in the covenant they called them dogs; and themselves, the children of the most High. Now, they are cast out of the covenant and the Gentiles taken in; therefore they are the dogs, and the Gentiles the children.

Evil workers. Judaizing teachers, who endeavoured to pervert the gospel.

The concision. The cutting or excision; not the circumcision: the word is used by the apostle to degrade the pretensions which the Jews made to sanctify by the cutting in their flesh. Circumcision was an honourable thing, for it was a sign of the covenant; but as they now had rejected the new covenant, their circumcision was rendered uncircumcision, and is termed a cutting, by way of degradation.

Verse 3 *We are the circumcision.* We, who have embraced the faith of Christ crucified, are now entered into the new covenant, having no confidence in the flesh—in any outward rite or ceremony prescribed by the Jewish institutions.

Verse 4. *Though I might also have confidence.* If any of them have any cause to boast in outward rites and privileges, I have as much; yea, more.

Verse 5. *Circumcised the eighth day.* This was the time that the law required the males to be circumcised.

Of the stock of Israel. Regularly descended from the patriarch Jacob.

Of the tribe of Benjamin. The most favourite son of that patriarch.

An Hebrew of the Hebrews. Though born in a heathen country, Tarsus, yet both my parents were Hebrews.

Touching the law, a Pharisee. One that belonged to that sect which, of all others, was most scrupulously attached to it.

Verse 6. *Touching the righteousness.* And as to that plan of justification, which justification the Jews say is to be obtained by an observance of the law, I have done everything so conscientiously from my youth up, that in this respect I am blameless.

Verse 7. *But what things were gain.* The credit and re-

righteousness, which is of the law, but 'that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and 'the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might 'attain unto the resurrection of the dead.

12 Not as though I had already 'attained, either were already 'perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended; but *this one thing I do*, 'forgetting those things which are behind, and 'reaching forth unto those things which are before,

14 'I press toward the mark for the prize of 'the high calling of God in Christ Jesus.

15 Let us therefore, as many as be 'perfect, 'be thus minded: and if in any thing ye be otherwise

* Rom. i. 17. ii. 21, 22. ix. 30. x. 3, 6. Gal. ii. 16. —^b Rom. vi. 3, 4, 6, viii. 17. 2 Cor. iv. 10, 11. 2 Tim. ii. 11, 12. 1 Pet. iv. 13. —^c Acts xxvi. 7. —^d 1 Tim. vi. 12. —^e Heb. xii. 23. —^f Ps. xlv. 10. Luke ix. 62. 2 Cor. v. 16. —^g 1 Cor. ix. 21, 26. Heb. vi. 1. —^h 2 Tim. iv. 7, 8. Heb. xii. 1. —ⁱ Heb. ii. 1. —^j 1 Cor. ii. 6. xiv. 20. —^k Gal. v. 10. —^l Rom. xii. 10. xv. 5. —^m Gal. vi. 16. —ⁿ Ch. ii. 2. —^o 1 Cor. iv. 16.

spect which I had, as being zealously attached to the law, and to the traditions of the elders, *I counted loss for Christ* —I saw that this could stand me in no stead, that *Christ crucified* could alone profit me.

Verse 8. *I count all things but loss*] Not only my Jewish privileges, but all others of every kind.

The excellency of the knowledge of Christ] That superior light, information, and blessedness, which come through the gospel of Jesus Christ.

I have suffered the loss of all things] Some translate for whom I have thrown away all things—I have made a voluntary choice of Christ, his cross, his poverty, and his reproach; and for these I have freely sacrificed all I had from the world, and all I could expect from it.

And do count them but dung] The word means the vilest dross or refuse of anything; the worst excrement. The word shows how utterly insignificant and unavailing, in point of salvation, the apostle esteemed everything but the gospel of Jesus.

Verse 9. *And be found in him*] Be found a believer in Christ.

But that which is through the faith of Christ] That justification which is received by faith through the atonement made by Christ.

The righteousness which is of God] God's method of justifying sinners through faith in his Son.

Verse 10. *The power of his resurrection*] In having this body of my humiliation raised from death, and made like unto his glorious body. This seems to be the sole meaning of the apostle; for it is in virtue of Christ's resurrection that we are to be raised incorruptible and immortal.

And the fellowship of his sufferings] No creature can have fellowship with him in his vicarious sufferings; as a martyr to the truth, St. Paul wished to imitate him.

Verse 11. *The resurrection of the dead*] That is, the resurrection of those who, having died in the Lord, rise to glory and honour; and hence St. Paul uses a peculiar word which occurs nowhere else in the New Testament. This glorious resurrection, and perhaps peculiarly glorious in the case of martyrs, is that to which St. Paul aspired.

Verse 12. *Not as though I had already attained*] For I have not yet received the prize; I am not glorified, for I have not finished my course; and I have a conflict still to maintain, and the issue will prove whether I should be crowned.

Either were already perfect] Nor am I yet perfect; I am not yet crowned, in consequence of having suffered martyrdom. The apostle here alludes to the Olympic Games, and this word is the proof; it is spoken of those who have completed their race, reached the goal, and are honoured with the prize.

St. Paul, therefore, is not speaking here of any deficiency

minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, 'let us walk 'by the same rule, 'let us mind the same thing.

17 Brethren, 'be followers together of me, and mark them which walk, so as 'ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* 'the enemies of the cross of Christ:

19 'Whose end is destruction, 'whose God is their belly, and 'whose glory is in their shame, 'who mind earthly things.)

20 For 'our conversation is in heaven; 'from whence also we 'look for the Saviour, the Lord Jesus Christ:

21 'Who shall change our vile body, that it may be fashioned like unto his glorious body, 'according to the working whereby he is able even to subdue all things unto himself.

xi. 1. Ch. iv. 9. 1 Thess. i. 6. —¹ 1 Pet. v. 3. —² Gal. i. 7. ii. 21. vi. 12. Ch. i. 15, 16. —² 2 Cor. xi. 15. 2 Pet. ii. 1. —³ Rom. xvi. 18. 1 Tim. vi. 5. Tit. i. 11. —⁴ Hos. iv. 7. 2 Cor. xi. 12. Gal. vi. 13. —⁵ Rom. viii. 5. —⁶ Eph. ii. 6, 19. Col. iii. 1, 3. —⁷ Acts i. 11. 1 Cor. i. 7. 1 Thess. i. 10. Tit. ii. 13. —⁸ 1 Cor. xv. 43, 48, 49. Col. iii. 4. 1 John iii. 2. —⁹ Eph. i. 19. —¹⁰ 1 Cor. xv. 26, 27.

in his own grace or spiritual state; he speaks of his not having terminated his course by martyrdom, which he knew would, sooner or later, be the case. This he considered as the perfection of his whole career, and was led to view everything as imperfect or unfinished till this had taken place.

But I follow after] *But I pursue*; several are gone before me in this glorious way, and have obtained the crown of martyrdom; I am hurrying after them.

That I may apprehend] That I may receive those blessings to which I am called by Christ Jesus. There is still an allusion here to the stadium, and exercises there: the apostle considers Christ as the judge in the games, who proclaimed the victor, and distributed the prizes.

Verse 13. *I count not myself to have apprehended*] Whatever gifts, graces, or honours I may have received from Jesus Christ, I consider everything as incomplete till I have finished my course, got this crown, and have my body raised and fashioned after his glorious body.

This one thing I do] This is the concern, as it is the sole business, of my life.

Forgetting those things which are behind] If others think they have time to loiter or trifle, I have none: time is flying; eternity is at hand; and my all is at stake.

Reaching forth] The Greek word points out the strong exertions made in the race; every muscle and nerve is exerted, and he puts forth every particle of his strength in running. He was running for life, and running for his life.

Verse 14. *I press toward the mark*] *I pursue along the line*; this is a reference to the white line that marked the ground, in the stadium, from the starting place to the goal, on which the runners were obliged to keep their eye fixed; for they who transgressed or went beyond this line did not run lawfully, and were not crowned, even though they got first to the goal. [This is doubtful.]

For the prize of the high calling of God] The reward which God from above calls me, by Christ Jesus, to receive. The apostle still keeps in view his crown of martyrdom and his glorious resurrection.

Verse 15. *As many as be perfect*] The word perfect is taken here in the same sense in which it is taken, 1 Cor. xiv. 20, ii. 6; Eph. iv. 13; Heb. v. 14.

If in any thing ye be otherwise minded] If any of you have yet remaining any doubts relative to Jewish ordinances, or their expediency in Christianity, God shall reveal even this unto you.

Verse 16. *Whereto we have already attained*] The MSS., Versions, and Fathers of the Alexandrian recension or edition, read the verse thus: *Whereunto we have already attained, let us walk*; or, *according to what we have already attained, let us regulate our life*.

Verse 17. *Brethren, be followers—of me*] In the things of

Christ let me be your *line*; and my writing, preaching, and conduct, your *rule*.

And mark them] Still alluding to the *line* in the stadium; keep your eye steadily fixed on those *who walk*—live, as ye have us—myself, Timothy, and Epaphroditus, for an *example*.

Verse 18. *For many walk, &c.*] The Judaizing teachers continue to preach, who wish to incorporate *circumcision*, and other ordinances of the law, with the gospel.

They are the enemies of the cross of Christ] They rather attribute justification to the *Levitical sacrifices*, than to the *sacrificial death* of Christ; and thus they are enemies to that cross, and will not suffer persecution for its sake.

Verse 19. *Whose end is destruction*] This is the *issue* of their doctrine and of their conduct.

Verse 20. *Our conversation is in heaven*] *Our city, or citizenship, or civil rights.* The word properly signifies the administration, government, or form of a republic or state. It signifies also a *republic*, a *city*, or the *inhabitants* of any city or place; or a *society* of persons living in the *same place*, and under the *same rules and laws*.

Verse 21. *Who shall change our vile body*] Who will *re-fashion*, or *alter the fashion and condition of, the body of our humiliation*; this body that is *dead*—adjudged to death because of sin, and must be putrefied, dissolved, and decomposed.

That it may be fashioned like unto his glorious body] *That it may bear a similar form to the body of his glory.* That is: The bodies of true believers shall be raised up at the great day in the same likeness, immortality, and glory, of the glorified humanity of Jesus Christ; and be so thoroughly changed, as to be not only capable through their *immortality* of eternally existing, but also of infinite spiritual enjoyments at the right hand of God.

According to the working] *According to that energy by which he can bring all things under subjection to himself.* Thus we find that the resurrection of the body is attributed to that power which governs and subdues all things; for nothing less than the energy that produced the human body at the beginning, can restore it from its lapsed and degraded state into that state of glory which it had at its creation, and render it capable of enjoying God throughout eternity.

CHAPTER IV.

The apostle exhorts them to stand fast in the Lord, 1. And beseeches Euodias and Syntyche to be of one mind in divine things, 2. And requests his true yoke-fellow to help them to a good understanding, 3. Gives them directions concerning their temper and frame of mind, 4-7. And how to act in all respects as becomes the purity and excellence of the gospel, as they had heard from and seen in him, 8, 9. Thanks them for their attention to him in his captivity, in sending him what was necessary for his support, though he had learned to be contended in all situations in life, 10-14. Mentions particular cases in which they had ministered to him; promises them, through the riches of glory in Christ, a supply of all their spiritual wants; and renders thanks to God, 15-20. Salutes all the saints, and those particularly of the emperor's household, 21, 22. And concludes with his usual apostolical benediction, 23.

THEREFORE, my brethren, dearly beloved and ^a longed for, ^b my joy and crown, so ^c stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, ^d that they be of the same mind in the Lord.

3 And I intreat thee also, true yoke-fellow, help those women which ^e laboured with me in the gospel, with Clement also, and *with* other my fellow-labourers, whose names are in ^f the book of life.

^a Ch. i. 8.—^b 2 Cor. i. 14. Ch. ii. 16. 1 Thess. ii. 19, 20.—^c Ch. i. 27.—^d Ch. ii. 2. iii. 16.—^e Rom. xvi. 3. Ch. i. 27.—^f Exod. xxxiii. 32. Ps. lxxix. 28. Dan. xii. 1. Luke x. 21. Rev. iii. 5. xii. 8. xx. 12. xxi. 27.—^g Rom. xii. 12. Ch. iii. 1. 1 Thess. v. 16. 1 Pet.

Verse 1. *Therefore, my—beloved*] This verse most unquestionably belongs to the preceding chapter.

Verse 2. *I beseech Euodias, and beseech Syntyche*] These were two pious women, as it is generally supposed, who were deaconesses in the Church at Philippi, and who in some points of doctrine and discipline had disagreed. But it is more likely that *Euodias* was a woman, and *Syntyche* a man, and probably the husband of *Euodias*; and that it is *Syntyche* whom the apostle calls *true yoke-fellow* in the next verse. [This conjecture is most improbable. It is far more likely that they were the “women” referred to in the next verse.]

Verse 3. *Help those women which laboured with me*] Some think the women here were *Euodias* and *Syntyche*; but I rather incline to the opinion that *Syntyche* was a male, and *Euodias* his wife. [See above.]

With Clement also] Supposed to be the same who was

4 ^g Rejoice in the Lord alway: and again I say, Rejoice.

5 Let your moderation be known unto all men: ^h The Lord is at hand.

6 ⁱ Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God:

7 And ^j the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

iv. 13.—^h Heb. x. 25. James. v. 8, 9. 1 Pet. iv. 7. 2 Pet. iii. 8, 9. See 2 Thess. ii. 2.—ⁱ Ps. iv. 22. Prov. xvi. 3. Matt. vi. 25. Luke xii. 22. 1 Pet. v. 7.—^j John xiv. 27. Rom. v. 1. Col. iii. 15.

afterwards Bishop of Rome, and who wrote an epistle to the *Corinthians*, which is still extant.

Whose names are in the book of life.] Who are genuine Christians; who are *enlisted* or *enrolled* in the armies of the Lord, and have received a title to eternal glory.

Verse 4. *Rejoice in the Lord alway*] Be continually happy; but this happiness you can find only *in the Lord*. The apostle repeats the exhortation, to show, not only his earnestness, but also that it was God's will that it should be so, and that it was their *duty* as well as *interest*.

Verse 5. *Let your moderation be known*] The word is of very extensive signification; but *moderation* is expressive enough as a general term.

The Lord is at hand.] A phrase something similar to the *Maran Atha* of 1 Cor. xvi. 22: The Lord is Judge, and is at hand to punish.

8 Finally, brethren, whatsoever things are true, whatsoever things are ^a honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, ^b whatsoever things are of good report; if *there be any virtue*, and if *there be any praise*, think on these things.

9 ^c Those things, which ye have both learned, and received, and heard, and seen in me, do: and ^d the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last ^e your care of me ^f hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, ^g therewith to be content.

12 ^h I know both how to be abased, and I know how to abound: every where and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things ⁱ through Christ which strengtheneth me.

14 Notwithstanding, ye have well done that ^j ye did communicate with my affliction.

^a Or, venerable.—^b 1 Thess. v. 22.—^c Ch. iii. 17.—^d Rom. xv. 83. xvi. 29. 1 Cor. xiv. 33. 2 Cor. xiii. 11. 1 Thess. v. 23. Heb. xiii. 20.—^e 2 Cor. xi. 9.—^f Or, is revived.—^g 1 Tim. vi. 6, 8.—^h 1 Cor. iv. 11. 2 Cor. vi. 10. xi. 27.—ⁱ John xv. 5. 2 Cor. xii. 9.—^j Ch. i. 7.—

Verse 6. *Be careful for nothing*] Be not anxiously solicitous; do not give place to carking care, let what will occur; for anxiety cannot change the state or condition of any thing from bad to good, but will infallibly injure your own souls.

By prayer and supplication] God alone can help you; he is disposed to do it, but you must ask by prayer and supplication; without this he has not promised to help you.

Verse 7. *And the peace of God*] That harmonizing of all passions and appetites which is produced by the Holy Spirit, and arises from a sense of pardon and the favour of God;

Shall keep your hearts] Shall keep them in a strong place or castle. *Your hearts*—the seat of all your affections and passions, and *minds*—your understanding, judgment, and conscience, *through Christ Jesus*.

Verse 8. *Whatsoever things are true*] All that is agreeable to unchangeable and eternal truth.

Whatsoever things are honest] Whatever is grave, decent, and venerable.

Whatsoever things are just] Whatsoever is agreeable to justice and righteousness.

Whatsoever things are pure] Whatsoever is chaste.

Whatsoever things are lovely] Whatsoever is amiable on its own account and on account of its usefulness to others, whether in your conduct or conversation.

Whatsoever things are of good report] Whatsoever things the public agree to acknowledge as useful and profitable to men.

If there be any virtue] If they be calculated to promote the general good of mankind, and are thus praiseworthy;

Think on these things] Esteem them highly, recommend them heartily, and practise them fervently.

Verse 9. *Those things, which ye have—learned*] From my preaching and writing;

And received] By faith, as a revelation from God;

And seen in me] While living and labouring among you; *Do*] Take them for the rule of your faith and practice.

Verse 10. *But I rejoiced in the Lord*] It was God that gave them the power, and directed their hearts to use it.

Hath flourished again] They had helped him before, chap. ii. 25; they had ceased for a time, and now they began again. The metaphor is taken from the *reviviscence* of flowers in spring which seemed dead in winter. For the time in which they were apparently remiss he makes a delicate apology: *Ye were careful, but ye lacked opportunity*; or rather *ye had not ability, ye wanted the means*; as the word sometimes implies.

For I have learned] How true is the proverb, *A contented mind is a continual feast*! What do we get by murmuring and complaining?

15 Now, ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, ^k no church communicated with me, as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift; but I desire ^l fruit that may abound to your account.

18 But ^m I have all, and abound: I am full, having received ⁿ of Epaphroditus the things which were sent from you, ^o an odour of a sweet smell, ^p a sacrifice acceptable, well-pleasing to God.

19 But my God ^q shall supply all your need, ^r according to his riches in glory by Christ Jesus.

20 ^s Now unto God and our Father be glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The ^t brethren which are with me greet you.

22 All the saints salute you, ^u chiefly they that are of Caesar's household.

23 ^v The grace of our Lord Jesus Christ be with you all. Amen.

It was written to the Philippians from Rome, by Epaphroditus.

—^k 2 Cor. xi. 9.—^l Rom. xv. 28. Tit. iii. 14.—^m Or, I have received all.—ⁿ Ch. ii. 25.—^o Heb. xiii. 16.—^p 2 Cor. ix. 12.—^q Ps. xxiii. 1. 2 Cor. ix. 8.—^r Eph. i. 7. xiii. 16.—^s Rom. xvi. 27. Gal. i. 5.—^t Gal. i. 2.—^u Ch. i. 13.—^v Rom. xvi. 24.

Verse 12. *I know—how to be abased*] I have passed through all these states; I know how to conduct myself in each, and how to extract good from all. See here the state to which God permitted his chief apostle to be reduced! And see how powerfully the grace of Christ supported him under the whole!

Verse 13. *I can do all things*] It was not a habit which he had acquired by frequent exercise, it was a disposition which he had by grace; and he was enabled to do all by the power of an indwelling Christ.

Verse 14. *Ye have well done*] Though I have learnt all these important lessons, and am never miserable in want, yet ye have done well in sending me relief in the time of affliction.

Verse 16. *For even in Thessalonica*] While labouring to plant the church there, he was supported partly by working with his hands, 1 Thess. ii. 9, 2 Thess. iii. 7-9; and partly by the contributions sent him from Philippi.

Verse 17. *Not because I desire a gift*] I do not speak thus to incite you to send me a farther gift.

Verse 18. *I have all*] Ye have now sent me so much by Epaphroditus, that I abound in all the necessaries of life.

An odour of a sweet smell] With what ye have done to me, his servant, God is well pleased.

Verse 19. *My God shall supply all your need*] As you have given to me in my distress, God will never suffer you to want without raising up help to you, as he raised you up for help to me.

According to his riches] His fulness is infinite; and through Christ, whose followers we are, he will dispense every requisite blessing of *providence, grace, and glory*, to you.

Verse 21. *Salute every saint*] Remember to present my affectionate wishes to every Christian at Philippi.

The brethren which are with me] Those who were fellow-labourers with him, generally supposed to be Aristarchus, Mark, Justus, Epaphras, Luke, and Demas.

Verse 22. *All the saints*] All the Christians now at Rome. *They that are of Caesar's household*] Nero was at this time Emperor of Rome: a more worthless, cruel, and diabolical wretch never disgraced the name or form of man; yet in his family there were Christians: but whether this relates to the members of the imperial family, or to guards, or courtiers, or to servants, we cannot tell. If even some of his slaves were converted to Christianity, it would be sufficiently marvellous. Converts to Christianity in this family there certainly were; and this shows how powerfully the divine word had been preached and spread.

P R E F A C E

TO THE

E P I S T L E O F P A U L T H E A P O S T L E

TO THE

C O L O S S I A N S.

COLOSSE, or rather *Colassa* (see on chap. i. 1), was a city of Phrygia Pacatiana, now a part of *Natolia*, in Asia Minor, seated on an eminence on the river *Lycus*, a branch of the Mæander. It was situated between Laodicea and Hierapolis, and at an equal distance from either.

The ancient city has been extinct for nearly eighteen hundred years; for about the tenth year of the Emperor Nero, about a year after the writing of this epistle, not only Colosse, but Laodicea and Hierapolis were destroyed by an earthquake, according to Eusebius; and the city which was raised in the place of the former was called *Chonos* or *Konos*, which name it now bears. [The present *Chone* is about three miles south of the ruins of Colosse.]

The epistle to this city appears to have been written about the same time with that to the Philippians, viz., towards the end of the year 62, and in the ninth of the Emperor Nero.

When, or by *whom*, Christianity was first preached at Colosse, and a church founded there, we cannot tell; but it is most likely that it was by St. Paul himself, and during the three years in which he dwelt at Ephesus.

From a great similarity in the doctrine and phraseology of this epistle to that written to the Ephesians, this to the Colossians has been considered an epitome of the former, as the Epistle to the Galatians has been considered an abstract of that to the Romans.

Whether the *Colossians*, to whom the apostle addresses this epistle, were Jews or Gentiles, cannot be absolutely determined. It is most probable that they were a *mixture* of both; but that the principal part were converted Jews is most likely.

The *language* of this epistle is bold and energetic, the *sentiments* are grand, and the *conceptions* vigorous and majestic. The *phraseology* is in many places *Jewish*; and the reason is obvious: the apostle had to explain subjects which never had a name in any other language. The mythology of the Gentiles could not furnish terms to explain the *theology* of the Jews; much less, the more refined and spiritual system of Christianity.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

COLOSSIANS.

CHAPTER I.

The salutation of Paul and Timothy to the Church at Colosse, 1, 2. They give thanks to God for the good estate of that church, and the wonderful progress of the gospel in every place, 3-6; having received particulars of their state from Epaphroditus, which not only excited their gratitude, but led them to pray to God that they might walk worthy of the gospel; and they give thanks to Him who had made them meet for an inheritance among the saints in light, 7-12. This state is described as a deliverance from the power of darkness, and being brought into the kingdom of God's dear Son, 13, 14. The glorious character of Jesus Christ, and what he has done for mankind, 15-20. The salvation which the Colossians had received, and of which the apostle had been the minister and dispenser, 21-26. The sum and substance of the apostle's preaching, and the manner in which he executed his ministry, 27-29.

PAUL, ^aan apostle of Jesus Christ by the will of God, and Timotheus our brother,

2 To the saints ^band faithful brethren in Christ which are at Colosse: ^cGrace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

3 ^dWe give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

^a Eph. i. 1.—^b 1 Cor. iv. 17. Eph. vi. 21.—^c Gal. i. 3.—^d 1 Cor. i. 4. Eph. i. 16. Phil. i. 3. iv. 6.—^e Ver. 9. Eph. i. 15. Philom. 6. —^f Heb. vi. 10.—^g 2 Tim. iv. 8. 1 Pet. i. 4.—^h Matt. xxiv. 14. Mark

Verse 1. *Paul, an apostle—by the will of God*] Signifying that he had derived his commission from an express volition or purpose of the Almighty.

And Timotheus] He has been considered as the amanuensis or scribe of the apostle.

Verse 2. *To the saints*] Those who professed Christianity. See the note on Eph. i. 1.

Verse 3. *We give thanks to God*] Who is the author of all good; and from whom the *grace*, which has produced your conversion, has sprung by his mission of Christ Jesus.

Verse 4. *Since we heard of your faith*] This is very similar to Eph. i. 15.

Verse 5. *For the hope which is laid up for you in heaven*] The *hope* is here used for the *object* of hope; as every person that is born of God hopes for the resurrection of his body, and the glorification of both it and his soul in the realms of eternal blessedness.

In the word of the truth of the gospel] In the doctrine of that gospel of your salvation which is the *truth* of God. Heathenism knew nothing of the resurrection of the body, and had very indistinct and uncertain notions of the *immortality of the soul*.

Verse 6. *And bringeth forth fruit*] After bringeth forth fruit, many MSS., Versions, and Fathers, add and increaseth.

4 ^a Since we heard of your faith in Christ Jesus, and of ^bthe love *which ye have* to all the saints:

5 For the hope ^cwhich is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, ^das it is in all the world; and ^ebringeth forth fruit, as it *doth* also in you, since the day ye heard of it, and knew ^fthe grace of God in truth:

xvi. 15. Rom. x. 18. Ver. 23.—¹ Mark iv. 8. John xv. 16. 1 Phil. i. 11.—² Cor. vi. 1. Eph. iii. 2. Tit. ii. 11. 1 Pet. v. 12.

It had not only brought forth fruit, but was multiplying its own kind; every fruit containing seed, and every seed producing thirty, sixty, or a hundred-fold. This reading is very important, and undoubtedly genuine.

Verse 7. *As ye also learned of Epaphras—who is for you*] Some think that he is the same with Epaphroditus, Epaphras being a contraction of that name. That he was a Colossian is evident from chap. iv. 12: *Epaphras, who is one of you*; and some think that he was the first who preached the gospel among these people.

Verse 8. *Your love in the Spirit*] Of this love of theirs in the Spirit, and particularly towards the apostle, Epaphras gave full proof, not only by describing to the apostle the affection they felt for him, but in presenting to him those supplies which their love to him caused them to furnish.

Verse 9. *That ye might be filled*] Nothing could satisfy the apostle, either for himself or his hearers, but the fullness of the blessing of the gospel of peace.

Verse 10. *That ye might walk worthy of the Lord*] Suitably to your Christian profession, exemplifying its holy doctrines by a holy and useful life.

Unto all pleasing] Doing everything in the best manner, in the most proper time, and in a becoming spirit.

According to his glorious power] According to that

7 As ye also learned of ^a Epaphras, our dear fellow-servant, who is for you ^b a faithful minister of Christ;

8 Who also declared unto us your ^c love in the Spirit.

9 ^d For this cause we also, since the day we heard ^e it, do not cease to pray for you, and to desire ^f that ye might be filled with ^g the knowledge of his will, ^h in all wisdom and spiritual understanding;

10 ⁱ That ye might walk worthy of the Lord ^j unto all pleasing, ^k being fruitful in every good work, and increasing in the knowledge of God;

11 ^l Strengthened with all might, according to his glorious power, ^m unto all patience and long-suffering ⁿ with joyfulness;

12 ^o Giving thanks unto the Father, which hath made us meet to be partakers of ^p the inheritance of the saints in light;

13 Who hath delivered us from ^q the power of darkness, ^r and hath translated us into the kingdom of ^s his dear Son;

14 ^t In whom we have redemption through his blood, ^u even the forgiveness of sins;

15 Who is ^v the image of the invisible God, ^w the first-born of every creature:

16 For ^x by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether ^y they be thrones, or ^z dominions, or principalities, or powers: all things were created ^{aa} by him, and for him:

17 ^{ab} And he is before all things, and by him all things consist:

18 And ^{ac} he is the head of the body, the church; who is the beginning, ^{ad} the first born from the dead; that ^{ae} in all things he might have the pre-eminence:

19 For it pleased ^{af} the Father that ^{ag} in him should all fulness dwell;

20 And ^{ah} having ^{ai} made peace through the blood of his cross, ^{aj} by him to reconcile ^{ak} all things unto himself; by him, ^{al} I say, whether ^{am} they be things in earth, or things in heaven.

21 And you, ^{an} that were sometime alienated and

^a Ch. iv. 12. Philem. 23.—^b 2 Cor. xi. 23. 1 Tim. iv. 6.—^c Rom. xv. 30.—^d Eph. i. 15, 16. Ver. 3, 4.—^e 1 Cor. i. 5.—^f Rom. xii. 2. Eph. v. 10, 17.—^g Eph. i. 8.—^h Eph. iv. 1. Phil. i. 27. 1 Thess. ii. 12.—ⁱ 1 Thess. iv. 1.—^j John xv. 16. 2 Cor. xv. 8. Phil. i. 11. Tit. iii. 1. Heb. xiii. 21.—^k Eph. iii. 16. vi. 10.—^l Eph. iv. 2.—^m Acts v. 41. Rom. v. 3.—ⁿ Eph. v. 20. Ch. iii. 15.—^o Acts xxvi. 18.—^p Eph. i. 11.—^q Eph. vi. 12. Heb. ii. 14. 1 Pet. ii. 9.—^r 1 Thess. ii. 12. 2 Pet. i. 11.—^s Gr. the Son of his love.—^t Eph. i. 7.—^u 2 Cor. iv. 4.

Heb. i. 3.—^v Rev. iii. 14.—^w John i. 3. 1 Cor. viii. 6. Eph. iii. 9. Heb. i. 2.—^x Rom. viii. 38. Eph. i. 21. Ch. ii. 10, 15. 1 Pet. iii. 22.—^y Rom. xi. 31. Heb. ii. 10.—^z John i. 1, 3. xvii. 5. 1 Cor. viii. 6.—^{aa} Eph. i. 10, 22. iv. 15. v. 23. 1 Cor. xi. 3.—^{ab} Acts xxvi. 23. 1 Cor. xv. 20, 23. Rev. i. 5.—^{ac} Or, among all.—^{ad} John i. 16. iii. 34. Ch. ii. 9. iii. 11.—^{ae} Or, making peace.—^{af} Eph. ii. 14, 15. 16.—^{ag} 2 Cor. v. 18.—^{ah} Eph. i. 10.—^{ai} Eph. ii. 1, 2, 12, 19. iv. 18.

sufficiency of strength which may be expected from him who has all power both in the heavens and in the earth.

Unto all patience] Believing, hoping, and enduring all things.

With joyfulness] Feeling the continual testimony that ye please God, which will be a spring of perpetual comfort.

Verse 12. Giving thanks unto the Father] Knowing that ye have nothing but what ye have received from his mere mercy.

Which hath made us meet] Who has qualified us to be partakers, &c.

Of the inheritance] A plain allusion to the division of the promised land by lot among the different families of the twelve Israelitish tribes. This was a type of the kingdom of God, in which portions of eternal blessedness are dispensed to the genuine Israelites; to them who have the circumcision of the heart by the Spirit, whose praise is of God, and not of man.

Of the saints in light] Light, in the sacred writings, is used to express knowledge, felicity, purity, comfort, and joy of the most substantial kind; here it is put to point out the state of glory at the right hand of God.

Verse 13. Delivered us from the power of darkness] Darkness is here personified, and is represented as having power, authority, and sway; all Jews and Gentiles, which had not embraced the gospel, being under this authority and power.

Translated us into the kingdom, &c.] The government of the Son of his love; the person whom, in his infinite love, he has given to make an atonement for the sin of the world.

Verse 14. In whom we have redemption] Who has paid down the redemption price, even his own blood, that our sins might be cancelled, and we made fit to be partakers of the inheritance among the saints in light.

The clause, Through his blood, is omitted by most MSS. of weight and importance; and by most Versions and Greek Fathers. Yet that we have redemption any other way than through the sacrifice of Christ, the scriptures declare not.

The forgiveness of sins] The taking away of sins; all the power, guilt, and infection of sin.

Verse 15. Who is the image of the invisible God] The counterpart of God Almighty; and if the image of the invisible God, consequently nothing that appeared in him, could be that image; for if it could be visible in the Son, it could also be visible in the Father; but if the Father be invisible, consequently his image in the Son must be invisible also.

The first-born of every creature] I suppose this phrase to mean the same as that, Philip. ii. 9: God hath given him a name which is above every name; he is as man at the

head of all the creation of God; nor can he with any propriety be considered as a creature, having himself created all things, and existed before anything was made. If it be said that God created him first, and that he, by a delegated power from God, created all things, this is most flatly contradicted by the apostle's reasoning in the 16th and 17th verses. The phraseology is Jewish; and as the Jews apply it to the Supreme Being merely to denote his eternal pre-existence, and to point him out as the cause of all things; it is most evident that St. Paul uses it in the same way, and illustrates his meaning in the following words, which would be absolutely absurd if we could suppose that by the former he intended to convey any idea of the inferiority of Jesus Christ. [Ellicott's rendering is: "Begotten antecedently to everything that was created." The word undoubtedly involves the doctrine of the Eternal Sonship of Christ, which Dr. Clarke repudiates.]

Verses 16, 17. For by him were all things created, &c.] Four things are here asserted: 1. That Jesus Christ is the Creator of the universe; of all things visible and invisible; of all things that had a beginning, whether they exist in time or in eternity. 2. That whatsoever was created was created for himself; that he was the sole end of his own work. 3. That he was prior to all creation, to all beings, whether in the visible or invisible world. 4. That he is the preserver and governor of all things; for by him all things consist.

Now, allowing St. Paul to have understood the terms which he used, he must have considered Jesus Christ as being truly and properly God.

But considering him as writing under the inspiration of the Holy Ghost, then we have, from the plain grammatical meaning of the words which he has used, the fullest demonstration (for the Spirit of God cannot lie) that he who died for our sins and rose again for our justification, and in whose blood we have redemption, was God over all. And as God alone can give salvation to men, and God only can remit sin; hence with the strictest propriety we are commanded to believe on the Lord Jesus, with the assurance that we shall be saved.

Verse 18. He is the head of the body] What the apostle has said in the two preceding verses refers to the divine nature of Jesus Christ; he now proceeds to speak of his human nature, and to show how highly that is exalted beyond all created things, and how, in that, he is head of the church—the author and dispenser of light, life, and salvation, to the Christian world.

The beginning, the first-born from the dead] He being the first that ever resumed the natural life, with the employment of all its functions, never more to enter the empire of

enemies ^a in *your mind* ^b by wicked works, yet now hath he reconciled

22 ^c In the body of his flesh through death, ^d to present you holy, and unblameable, and unproveable in his sight;

23 If ye continue in the faith ^e grounded and settled, and be ^f not moved away from the hope of the gospel, which ye have heard, ^g and which was preached ^h to every creature which is under heaven; whereof I Paul am made a minister;

24 ⁱ Who now rejoice in my sufferings ^k for you, and fill up ^l that which is behind of the afflictions of Christ in my flesh for ^m his body's sake, which is the church;

25 Whereof I am made a minister, according to

^a Gr. by your mind in wicked works.—^b Tit. i. 15, 16.—^c Eph. ii. 15, 16.—^d Luke i. 75. Eph. i. 4. v. 27. 1 Thess. iv. 7. Tit. ii. 14. Jude 24.—^e Eph. iii. 17. Ch. ii. 7.—^f John xv. 6.—^g Rom. x. 18.—^h Ver. 6.—ⁱ Acts i. 17. 2 Cor. iii. 6. iv. 1. v. 19. Eph. iii. 7. Ver. 25. 1 Tim. ii. 7.—^j Rom. v. 3. 2 Cor. vii. 4.—^k Eph. iii. 1, 13.—^l 2 Cor. i. 5, 6. Phil. iii. 10. 2 Tim. i. 8. ii. 10.—^m Eph. i. 23.—ⁿ 1 Cor. ix. 17.

death, after having died a natural death, and in such circumstances as precluded the possibility of deception.

That in all—he might have the pre-eminence] That he might be considered, in consequence of his mediatorial office, as possessing the first place in and being chief over all the creation of God.

Verse 19. *For it pleased the Father that in him should all fulness dwell*] As the words, the Father, are not in the text, some have translated the verse thus: *For in Him it seemed right that all fulness should dwell*; that is, that the majesty, power, and goodness of God should be manifested in and by Christ Jesus, and thus by him the Father reconciles all things to himself. ["The fulness of the Godhead was pleased to dwell."—*Ellicott*.]

Verse 20. *To reconcile all things unto himself*] The enmity was on the part of the creature; though God is angry with the wicked every day, yet he is never unwilling to be reconciled.

Things in earth, or things in heaven.] If this phrase be not a kind of collective phrase to signify *all the world, or all mankind*, the things in heaven may refer to those persons who died under the Old Testament dispensation, and who could not have a title to glory but through the sacrificial death of Christ; and the apostle may have intended to show that without this sacrifice no human beings could be saved, not only those who were then on the earth, but even those who had died before the incarnation. Probably herein the apostle means the Jews and the Gentiles; the state of the former being always considered a sort of divine or celestial state, while that of the latter was reputed to be merely earthly, without any mixture of spiritual or heavenly good. [There can be little doubt that the expression refers simply to the unlimited efficacy of the sacrifice of Christ extending, we know not how, to all things in heaven and earth.]

Verse 21. *And you, that were sometime alienated*] This is spoken particularly of the Gentiles. The word which we render to alienate, to give to another, to estrange, expresses the state of the Gentiles: while the Jews, at least by profession, were dedicated to God, the Gentiles were alienated, that is, given up to others. [There is no ground for the distinction.]

Enemies in your mind] The mind is taken here for all the soul, heart, affections, passions, &c.

Verse 22. *In the body of his flesh*] By Christ's assumption of a human body, and dying for man, he has made an atonement for sin, through which men become reconciled to God and to each other.

Unblameable] Having filled you with his Spirit, and written his law in your hearts, so that his love, shed abroad in your hearts, becomes the principle and motive of every action.

And unproveable] For, being filled with love, joy, peace, meekness, gentleness, and goodness, against these there is

^a the dispensation of God which is given to me for you, ^b to fulfil the word of God;

26 *Even* ^c the mystery which hath been hid from ages and from generations, ^d but now is made manifest to his saints:

27 ^e To whom God would make known what *is* ^f the riches of the glory of this mystery among the Gentiles; which is Christ ^g in you, ^h the hope of glory:

28 Whom we preach, ⁱ warning every man, and teaching every man in all wisdom; ^j that we may present every man perfect in Christ Jesus:

29 ^k Whereunto I also labour, ^l striving ^m according to his working, which worketh in me mightily.

Gal. ii. 7. Eph. iii. 2. Ver. 23.—^a Or, fully to preach the word of God. Rom. xv. 19.—^b Rom. xvi. 25. 1 Cor. ii. 7. Eph. iii. 9.—^c Matt. xii. 11. 2 Tim. i. 10.—^d 2 Cor. ii. 14.—^e Rom. ix. 23. Eph. i. 7. iii. 8.—^f Or, among you.—^g 1 Tim. i. 1.—^h Acts xx. 20, 27, 31.—ⁱ 2 Cor. xi. 2. Eph. v. 27. Ver. 22.—^j 1 Cor. xv. 10.—^k Ch. ii. 1.—^l Eph. i. 19. iii. 7, 20.

no law; and as they were called to love God with all their heart, soul, mind, and strength, and their neighbour as themselves, the whole spirit and design of the law was fulfilled in them, for love is the fulfilling of the law.

In his sight] At the day of judgment.

Verse 23. *And be not moved away*] Not permitting yourselves to be seduced by false teachers.

The hope of the gospel] The resurrection of the body, and the glorification of it and the soul together, in the realms of blessedness. This is properly the gospel hope.

To every creature which is under heaven] A Hebraism for the whole human race, and particularly referring to the two grand divisions of mankind, the Jews and Gentiles; to both of these the gospel had been preached, and to each, salvation by Christ had been equally offered.

Verse 24. *Rejoice in my sufferings for you*] St. Paul always considers his persecutions, as far as the Jews were concerned in them, as arising from this simple circumstance—his asserting that God had chosen the Gentiles, and called them to enjoy the very same privileges with the Jews, and to constitute one church with them.

That which is behind of the afflictions of Christ] I have still some afflictions to pass through before my race of glory be finished; afflictions which fall on me on account of the gospel; such as Christ bore from the same persecuting people.

It is worthy of remark that the apostle does not say the passion of Christ, but simply the afflictions; such as are common to all good men who bear a testimony against the ways and fashions of a wicked world. In these the apostle had his share, in the passion of Christ he could have none. He trod the wine-press alone, of the people there were none with him.

Verse 25. *According to the dispensation*] According to the gospel economy or institution; the scheme or plan of salvation by Christ crucified.

To fulfil the word of God] The Greek may be translated fully to preach the doctrine of God.

Verse 26. *The mystery which hath been hid*] The mystery is this: that God had designed to grant the Gentiles the same privileges with the Jews, and make them his people who were not his people.

Made manifest to his saints] It is fully known to all who have embraced the doctrine of Christ crucified; to all Christians.

Verse 27. *The riches of the glory*] God manifests to these how abundantly glorious this gospel is among the Gentiles; and how effectual is this doctrine of Christ crucified to the salvation of multitudes.

Verse 29. *Whereunto I also labour*] No verbal translation can convey the sense of the original words, God worked energetically in St. Paul, and he wrought energetically with God; and all this was in reference to the salvation of mankind.

CHAPTER II.

The apostle shows his great concern for the Church at Colosse and at Laodicea; and exhorts them to steadfastness in the faith, and to beware of being seduced by specious and enticing words, 1-5. And to walk in Christ, as they had been taught, and to abound in faith and holiness, 6, 7. To beware of false teachers, who strove to pervert the gospel, and to lead their minds from him in whom the fulness of the Godhead dwells; with whom they were filled; by whom they had received spiritual circumcision; and into whom they were baptized and were quickened, and raised from a death of sin to a life of righteousness, 8-12. He points out their former state, and the great things which Christ had done for them, 13-15. Warns them against particular tenets of the Judaizing teachers relative to meats, drinks, holidays, festivals, and the specious pretences of deceivers, 16-19. And shows that all the things taught by these, though they had a show of wisdom, yet perished in the using, and were the commandments and doctrines of men, 20-23.

FOR I would that ye knew what great ^a conflict ^b I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;

2 ^c That their hearts might be comforted, ^d being knit together in love, and unto all riches of the full assurance of understanding, ^e to the acknowledgement of the mystery of God, and of the Father, and of Christ;

3 ^f In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, ^g lest any man should beguile you with enticing words.

5 For ^h though I be absent in the flesh, yet am I with you in the spirit, joying and beholding ⁱ your order, and the ^j steadfastness of your faith in Christ.

6 ^k As ye have therefore received Christ Jesus the Lord, ^l so walk ye in him;

^a Or, fear; or, care.—^b Ch. i. 29. Phil. i. 30. 1 Thess. ii. 2.—^c 2 Cor. i. 6.—^d Ch. iii. 14.—^e Phil. iii. 8. Ch. i. 9.—^f Or, Wherein.—^g 1 Cor. i. 24. ii. 6, 7. Eph. i. 8. (Ch. i. 9.—^h Rom. xvi. 18. 2 Cor. xi. 13. Eph. iv. 14. v. 6. Ver. 8, 18.—ⁱ 1 Cor. v. 8. 1 Thess. ii. 17.—^j 1 Cor. xiv. 40.—^k 1 Pet. v. 9.—^l 1 Thess. iv. 1. Jude 3.—^m Eph. ii. 21, 22. iii. 17. Ch. i. 23.—ⁿ Jer. xxix. 8. Rom. xvi. 17.

Verse 1. *What great conflict*] The word which we here render *conflict*, is to be understood as implying *earnest care and solicitude*, accompanied, undoubtedly, with the most fervent application to the throne of grace in their behalf.

Laodicea] A city of Asia Minor, on the borders of Caria, Phrygia, and Lydia.

As many as have not seen my face in the flesh] It is most likely that the apostle speaks collectively; that he had the most earnest concern, not only for the welfare of those churches with which he was acquainted, such as Colosse and Laodicea, but also for those to whom he was not personally known.

Verse 2. *That their hearts might be comforted*] That they might have continual happiness in God, having constant affiance in him.

Being knit together in love] The word signifies being united, as the beams or the timbers of a building, by mortices and pins. The visible Church of Christ cannot be in *union* with God unless it have *unity* in itself, and without *love* this unity is impossible.

Unto all riches of the full assurance of understanding] That is, that they might have the most indubitable certainty of the truth of Christianity, of their own salvation, and of the general design of God to admit the Gentiles into his church.

And of the Father, and of Christ] There is the strongest presumption that these words are glosses which have crept into the text, and are of no authority.

Verse 3. *In whom are hid*] Or rather *in which*; referring to the *mystery* mentioned above. In this glorious scheme of Christianity, all the treasures—the abundance and excellency of wisdom and knowledge are contained.

Verse 4. *Lest any man should beguile you*] The word means to deceive by sophistry or subtle reasoning, in which all the conclusions appear to be fairly drawn from the pre-

7 ^m Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 ⁿ Beware lest any man spoil you through philosophy and vain deceit, after ^o the tradition of men, after the ^p rudiments ^q of the world, and not after Christ:

9 For ^r in him dwelleth all the fulness of the Godhead bodily.

10 ^s And ye are complete in him, ^t which is the head of all ^u principality and power;

11 In whom also ye are ^v circumcised with the circumcision made without hands, in ^w putting off the body of the sins of the flesh by the circumcision of Christ;

12 ^x Buried with him in baptism, wherein also ^y ye are risen with ^z him through ^a the faith of the operation of God, ^b who hath raised him from the dead.

Eph. v. 6. Ver. 18. Heb. xiii. 2.—^c Matt. xv. 2. Gal. i. 14. Ver. 22.—^d Or, elements.—^e Gal. iv. 3, 9. Ver. 20.—^f John i. 14. Ch. i. 19.—^g John i. 18.—^h Eph. i. 20, 21. 1 Pet. iii. 22.—ⁱ Ch. i. 18.—^j Deut. x. 16. xxx. 6. Jer. iv. 4. Rom. ii. 20. Phil. iii. 3.—^k Rom. vi. 6. Eph. iv. 22. Ch. iii. 8, 9.—^l Rom. vi. 4.—^m Ch. iii. 1.—ⁿ Eph. i. 19. iii. 7.—^o Acts ii. 24.

mises, but the premises are either assumed without evidence, or false in themselves; but this not being easily discovered, the unthinking or unwary are carried away by the conclusions which are drawn from these premises. And this result is clearly intimated by the term, *enticing words, plausible conclusions or deductions* from this mode of reasoning.

Verse 5. *For though I be absent in the flesh*] The whole verse shows that this church was sound in doctrine, and strict in discipline. They had *steadfast faith* in Christ, and regular order or discipline among themselves.

Verse 6. *As ye have therefore received Christ Jesus*] Seeing ye have embraced the doctrine of Christ, continue to hold it fast, and not permit yourselves to be turned aside by sophistical or Judaizing teachers.

Verse 7. *Rooted and built up in him*] They are to be rooted; as the good seed had been already sown, it is to take root, and the roots are to spread far, wide, and deep. They are to be grounded; as the foundation has already been laid, they are to build thereon. In the one case, they are to bear much fruit; in the other, they are to grow up to be a habitation of God through the Spirit.

Abounding therein with thanksgiving] No limitation is ever set to the operations of God on the soul, or to the growth of the soul in the knowledge, love, and image of God.

Verse 8. *Beware lest any man spoil you*] The word signifies to rob or spoil of their goods, as if by violence or rapine.

Philosophy and vain deceit] Or, the vain or empty deceit of philosophy; such philosophizing as the Jewish and Gentile teachers used.

After the rudiments of the world] According to the doctrine of the Jewish teachers; or, according to the *Mosaic institutions*, as explained and glossed by the Scribes, Pharisees, and Rabbins in general. [The term has a more general sense.]

Not after Christ] Not according to the simple doctrine

13 ^a And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; 14 ^b Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 ^c And ^d having spoiled ^e principalities and powers, he made a shew of them openly, triumphing over them ^f in it.

16 Let no man, therefore, 'judge you ^g in ^h meat, or in drink, or ⁱ in respect ^j of an holy-day, or of the new moon, or of the sabbath-days;

17 ^k Which are a shadow of things to come; but the body ^l is of Christ.

18 ^m Let no man ⁿ beguile you of your reward, ^o in a voluntary humility and worshipping of angels,

^a Eph. ii. 1, 5, 6, 11.—^b Eph. ii. 15, 16.—^c Gen. iii. 15. Ps. lxxviii. 18. Isa. lxi. 12. Matt. xii. 29. Luke x. 18. xi. 22. John xii. 31. xvi. 11. Eph. iv. 8. Heb. ii. 14.—^d Eph. vi. 12.—^e Or, in himself.—^f Rom. xiv. 3, 10, 13.—^g Or, for eating and drinking.—^h Rom. xiv. 2, 17. 1 Cor. viii. 8.—ⁱ Or, in part. 1 Cor. xiv. 5. Gal. iv. 10.—^j Heb. viii. 5. ix. 9. x. 1.—^k Ver. 4.—^l Or, judge against

of Christ, viz., He died for our offences; believe on the Lord Jesus, and thou shalt be saved.

Verse 9. *For in him dwelleth all the fulness*] This is opposed to the vain or empty doctrine of the Gentile and Jewish philosophers: there is a *fulness* in Christ suited to the empty, destitute state of the human soul, but in the philosophy of the Jews and Gentiles nothing like this was found; nor indeed in the more refined and correct philosophy of the present day. No substitute has ever been found for the grace of the Lord Jesus, and those who have sought for one have disquieted themselves in vain.

Bodily.] Truly, really; in opposition to typically, figuratively. There was a symbol of the divine presence in the Hebrew tabernacle, and in the Jewish temple; but in the body of CHRIST, the Deity, with all its plenitude of attributes, dwelt really and substantially. [Critics give a deeper meaning to the original term.]

Verse 10. *And ye are complete in him*] *And ye are filled with him.* Our word *complete* quite destroys the connexion subsisting in the apostle's ideas. The philosophy of the world was empty, but there was a *fulness* in Christ; the Colossians were empty—spoiled and deprived of every good, while following the empty philosophy and groundless traditions of Jewish and Gentile teachers; but since they had received Christ Jesus they were *filled* with him. This is the true meaning of the word, and by this the connexion and assemblage of ideas in the apostle's mind are preserved.

Verse 11. *In whom also ye are circumcised*] By the circumcision of Christ, the operation of his grace and Spirit may be intended; the law required the circumcision of the flesh, the gospel of Christ required the circumcision of the heart.

Verse 12. *Buried with him in baptism*] Alluding to the immersions practised in the case of adults, wherein the person appeared to be buried under the water, as Christ was buried in the heart of the earth. His rising again the third day, and their emerging from the water, was an emblem of the resurrection of the body; and, in them, of a total change of life.

The faith of the operation of God] They were quickened, changed, and saved, by means of faith in Christ Jesus; which faith was produced by the operation or energy of God.

Verse 13. *The uncircumcision of your flesh*] This must refer to that part of the Colossian Church which was made up of converted heathens, for the heathens alone were uncircumcised.

Verse 14. *Blotting out the hand-writing of ordinances*] By the hand-writing of ordinances the apostle most evidently means the ceremonial law; this was against them, for they were bound to fulfil it; and it was contrary to them, as condemning them for their neglect and transgression of it. This law God himself has blotted out.

Nailing it to his cross] There may be reference here to some ancient mode of annulling legal obligations, by nailing them to a post; but I do not recollect at present an instance or example. Antiquated laws are said to have been thus abrogated. [This interpretation is very doubtful.]

Verse 15. *And having spoiled principalities and powers*]

intruding into those things ^a which he hath not seen, vainly puffed up by his fleshly mind;

19 And not holding ^b the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore, if ye be ^c dead with Christ from ^d the rudiments of the world, ^e why, as though living in the world, are ye subject to ordinances,

21 ^f Touch not; taste not; handle not;

22 Which all are to perish with the using;) ^g after the commandments and doctrines of men?

23 ^h Which things have indeed a show of wisdom in ⁱ will-worship, and humility, and ^j neglecting of the body; not in any honour to the satisfying of the flesh.

you.—^a Gr. being a voluntary in humility. Ver. 23.—^b Ezek. xiii. 3. 1 Tim. i. 7.—^c Eph. iv. 15, 16.—^d Rom. vi. 3, 5. vii. 4, 6. Gal. ii. 19. Eph. ii. 15.—^e Ver. 8.—^f Or, elements.—^g Gal. iv. 8, 9.—^h 1 Tim. iv. 3.—ⁱ Isa. xxix. 13. Matt. ix. 9. Tit. i. 14.—^j 1 Tim. iv. 8.—^k Ver. 8.—^l Or, punishing; or, not sparing.

Here is an allusion to the treatment of enemies when conquered: they are *spoiled of their armour*, and they are *exhibited* with contumely and reproach to the populace, especially when the victor has the honour of a *triumph*; to the former of which there is an allusion in the words which may be translated, *making a public exhibition of them*; and to the latter, in the words, *triumphing over them*. And the *principalities and powers* refer to the emperors, kings, and generals taken in battle, and reserved to grace the victor's triumph. It is very likely that by the *principalities and powers*, over whom Christ triumphed, the apostle means the rulers and chiefs in the *sanhedrin* and *synagogues*, who had great authority among the people, both in making constitutions and explaining traditions. [This is too limited. The reference is undoubtedly to spiritual beings and intelligences.]

In it.] The words refer rather to Christ than to the cross, if indeed they be genuine; of which there is much reason to doubt, as the *Versions* and *Fathers* differ so greatly in quoting them.

Verse 16. *Let no man—judge you in meat, or in drink*] The apostle speaks here in reference to some particulars of the hand-writing of ordinances which had been taken away, viz., the distinction of meats and drinks, what was clean, and what unclean, according to the law; and the necessity of observing certain holidays or festivals, such as the new moons and particular sabbaths, or those which should be observed with more than ordinary solemnity; all these had been taken out of the way and nailed to the cross, and were no longer of moral obligation. There is no intimation here that the sabbath was done away, or that its moral use was superseded, by the introduction of Christianity. I have shown elsewhere that, *Remember the sabbath-day, to keep it holy*, is a command of perpetual obligation, and can never be superseded but by the final termination of time.

Verse 17. *Which are a shadow*] All these things were types, and must continue in force till the Christ, whom they represented, came; the apostle therefore says that the body—the substance or design of them was of Christ—pointed him out, and the excellent blessings which he has procured.

Verse 18. *Let no man beguile you*] Let no man take the prize from you which the brave, or judge in the contests, has assigned you, in consequence of your having obtained the victory. This is an allusion to the Olympic and Isthmian Games, and to the prizes assigned to those who had obtained the victory in one or more of the contests which these took place.

In a voluntary humility and worshipping of angels] The whole passage has been paraphrased thus: Let no man spoil you of the prize adjudged to you, who delights in mortifying the body, and walking with the apparent modesty of an angel, affecting superior sanctity in order to gain disciples; intruding into things which he has not seen; and, notwithstanding his apparent humility, his mind is carnal, and he is puffed up with a sense of his superior knowledge and piety. It is very likely that the apostle alludes to the *Essenes*, who were remarkably strict and devout, spent a principal part of

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their time in the contemplation of the Divine Being, abstained from all sensual gratifications, and affected to live the life of angels upon earth. Many have understood the passage as referring to the adoration of angels, which seems to have been practised among the Jews, who appear to have considered them as a sort of mediators between God and man. But this interpretation is not so likely as the foregoing. [*Ellicot* translates the passage: "Let no man beguile you of your reward, desiring to do it in false lowliness and worshipping of the angels, &c."]

Verse 19. *And not holding the Head*] Not acknowledging Jesus Christ as the only Saviour of mankind, and the only Head or chief of the Christian Church, on whom every member of it depends, and from whom each derives both light and life.

Verse 20. *From the rudiments of the world*] We have often seen that the world and this world signify the Jewish dispensation, or the rites, ceremonies, and services performed under it.

Verse 21. *Touch not; taste not; handle not*] These are forms of expression very frequent among the Jews.

Verse 22. *Which all are to perish with the using*] The different kinds of meats were made for the body, and go

with it into corruption: in like manner, all the rites and ceremonies of the Jewish religion now perish, having accomplished the end of their institution; namely, to lead us to Christ, that we might be justified by faith.

After the commandments and doctrines of men?] These words should follow the 20th verse, of which they form a part; and it appears from them that the apostle is here speaking of the traditions of the elders, and the load of cumbersome ceremonies which they added to the significant rites prescribed by Moses.

Verse 23. *Which things have indeed a show of wisdom*] All these prescriptions and rites have indeed the appearance of wisdom, and are recommended by plausible reasons; but they form a worship which God has not commanded.

What is termed here *will-worship*, signifies simply a mode of worship which a man chooses for himself, independently of the revelation which God has given. The whole system of *Deism* is a worship founded in the will or caprices of man, and not in the wisdom or will of God; and it is just as profitable to body and soul as that of which the apostle speaks. To refuse to receive God's teaching in order to prefer our own fancies, is to light a farthing candle as a substitute for the noonday sun.

CHAPTER III.

The apostle exhorts the Colossians to heavenly-mindedness after the example of Christ, that they may be prepared to appear with him in glory, 1-4. Exhorts them also to mortify their members, and calls to their remembrance their former state, 5-7. Shows how completely they were changed from that state, and gives them various directions relative to truth, compassion, meekness, long-suffering, forgiveness, and charity, 8-14. Shows that they are called to unity and holiness; and commands them to have the doctrine of Christ dwelling richly in them; and how they should teach and admonish each other, and do every thing in the name of the Lord Jesus, 15-17. The relative duties of wives, 18. Of husbands, 19. Of children, 20. Of fathers, 21. Of servants, 22. He concludes by showing that he that does wrong shall be treated accordingly, for God is no respecter of persons, 23-25.

IF ye then ^a be risen with Christ, seek those things which are above, where ^b Christ sitteth on the right hand of God.

2 Set your ^a affection on things above, not on things on the earth.

3 ^a For ye are dead, ^a and your life is hid with Christ in God.

4 ^a When Christ, *who is* ^a our life, shall appear, then shall ye also appear with him ^a in glory.

^a Rom. vi. 5. Eph. ii. 6. Ch. ii. 12.—^b Rom. viii. 34. Eph. i. 21.—^c Or, *mind*.—^d Rom. vi. 2. Gal. ii. 20. Ch. ii. 20.—^e 2 Cor. v. 7. Ch. i. 5.—^f 1 John iii. 2.—^g John xi. 25. xiv. 6.—^h 1 Cor. xv. 43. Phil. iii. 21.—ⁱ Rom. viii. 13. Gal. v. 24.—^j Rom. vi. 13.—^k Eph.

Verse 1. *If ye then*] Seeing then that ye are risen with Christ. This refers to what he had said, chap. ii. 12.

Verse 2. *Set your affection on things above*] Love heavenly things; study them; let your hearts be entirely engrossed by them.

Verse 2. *For ye are dead*] To all hopes of happiness from the present world; and, according to your profession, should feel no more appetite for the things of this life, than he does whose soul is departed into the invisible state.

Your life is hid with Christ in God.] Christ lives in the bosom of the Father; as your heart is in him, ye also sit in heavenly places with Christ Jesus.

Verse 5. *Mortify, therefore, your members*] Put them to death: the verb is used metaphorically to signify to deprive a thing of its power, to destroy its strength. Use no

5 ¹ Mortify, therefore, ¹ your members which are upon the earth: ^k fornication, uncleanness, inordinate affection, ^l evil concupiscence, and covetousness, ^m which is idolatry:

6 ⁿ For which things' sake the wrath of God cometh on ⁿ the children of disobedience:

7 ^p In the which ye also walked some time, when ye lived in them.

8 ^q But now ye also put off all these; anger, wrath,

v. 3.—¹ 1 Thess. iv. 5.—^m Eph. v. 5.—ⁿ Rom. i. 18. Eph. v. 6.—^{Rev.} xxii. 15.—^o Eph. ii. 2.—^p Rom. vi. 19, 20. vii. 5. 1 Cor. vi. 11. Eph. ii. 2. Tit. iii. 3.—^q Eph. iv. 22. 1 Pet. ii. 1. Heb. xii. 1. James i. 21.

member of your body to sin against God; keep all under dominion; and never permit the *beast* to run away with the man.

Inordinate affection] Unnatural and degrading passion; bestial lusts.

Evil concupiscence] Strong and vehement evil desire. *Covetousness, which is idolatry*] For the covetous man makes his money his god.

Verse 6. *The wrath of God cometh*] God is angry with such persons, and he inflicts on them the punishment which they deserve.

Verse 7. *In the which ye also walked some time*] When ye were in your unconverted state, ye served divers lusts and pleasures.

Verse 8. *But now ye also put off all these*] Being

malice, blasphemy, *filthy communication out of your mouth.

9 ^b Lie not one to another, * seeing that ye have put off the old man with his deeds;

10 And have put on the new *man*, which * is renewed in knowledge * after the image of him that * created him:

11 Where there is neither * Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: * but Christ is all, and in all.

12 ¹ Put on therefore, ¹ as the elect of God, holy and beloved, ¹ bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13 ¹ Forbearing one another, and forgiving one another, if any man have a ¹ quarrel against any: even as Christ forgave you, so also *do ye*.

14 * And above all these things * *put on* charity, which is the ¹ bond of perfectness.

* Eph. iv. 29. v. 4.—¹ Lev. xix. 11. Eph. iv. 25.—¹ Eph. iv. 24, 24.—¹ Rom. xii. 2.—¹ Eph. iv. 23, 24.—¹ Eph. ii. 10.—¹ Rom. x. 12. 1 Cor. xii. 13. Gal. iii. 28 v. 6. Eph. vi. 8.—¹ Eph. i. 23.—¹ Eph. iv. 24.—¹ 1 Thess. i. 4. 1 Pet. i. 2. 2 Pet. i. 10.—¹ Gal. v. 22. Phil. ii. 1. Eph. iv. 32.—¹ Mark xi. 25. Eph. iv. 2. 2.—¹ Or, complaint.—¹ 1 Pet. iv. 8.—¹ John xiii. 34. Rom. xiii. 8. 1 Cor. xiii. Eph. v. 2. Ch. ii. 2. 1 Thess. iv. 9. 1 Tim. i. 5. 1 John iii. 23.

now converted, sin had no more dominion over them. [Blasphemy] The word seems here to mean *injurious and calumnious speaking*.

Verse 9. *Lie not one to another*] Do not deceive each other; speak the truth in all your dealings; do not undervalue the goods of your neighbour, when your conscience tells you that you are not speaking the truth.

Ye have put off the old man] Ye have received a religion widely different from that ye had before; act according to its principles.

Verse 10. *Is renewed in knowledge*] IGNORANCE was the grand characteristic of the heathen state: KNOWLEDGE, of the Christian. The utmost to which heathenism could pretend was a certain knowledge of nature. How far this went, and how much it fell short of the truth, may be seen in the writings of Aristotle and Pliny.

After the image of him that created him] See the notes on Gen. i. 26, and on Eph. iv. 23, 24.

Verse 11. *Where there is neither Greek nor Jew*] In which new creation no inquiry is made what nation the persons belonged to, or from what ancestry they had sprung.

Circumcision nor uncircumcision] Nor is their peculiar form of religion of any consideration.

Barbarian, Scythian] Nor whether of the more or less tractable of the nations of the world.

Bond nor free] Nor does the particular state or circumstances in which a man may be found either help him to or exclude him from the benefit of this religion; the slave having as good a title to salvation by grace as the freeman.

But Christ is all, and in all] He alone is the source whence all have proceeded, and to him alone all must return. He is the Maker, Preserver, Saviour, and Judge of all men.

Verse 12. *Bowels of mercies, &c.*] Be merciful, not in act merely, but in spirit and affection. The apostle would have them to feel the slightest touch of another's misery: and, as their clothes are put over their body, so their tenderest feeling should be always within the reach of the miserable.

Verse 13. *Forbearing one another*] Avoid all occasions of irritating or provoking each other.

Forgiving one another] If ye receive offence, be instantly ready to forgive on the first acknowledgment of the fault.

Even as Christ forgave you] Who required no satisfaction, and sought for nothing in you but the broken contrite heart, and freely forgave you as soon as you returned to Him. No man should for a moment harbour ill-will in his heart to any; but the offended party is not called actually to forgive, till the offender, with sorrow, acknowledges his fault. *Forgive*, says the apostle, *even as Christ forgave you*—show the same disposition and the same readiness to forgive your offending brethren, as Christ showed towards you.

Verse 14. *And above all these things*] Upon all, over all; as the outer garment envelopes all the clothing, so let charity or love invest and encompass all the rest. Let it be as the upper garment; the surcoat that invests the whole man.

15 And let * the peace of God rule in your hearts * to the which also ye are called * in one body; * and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another * in psalms and hymns and spiritual songs, singing * with grace in your hearts to the Lord.

17 And * whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, * giving thanks to God and the Father by him.

18 ¹ Wives, submit yourselves unto your own husbands, * as it is fit in the Lord.

19 * Husbands, love *your* wives, and be not ^{bb} bitter against them.

20 ^{cc} Children, obey *your* parents ^{dd} in all things: for this is well pleasing unto the Lord.

21 ^{cc} Fathers, provoke not your children to anger, lest they be discouraged.

iv. 21.—¹ Eph. iv. 3.—¹ Rom. xiv. 17. Phil. iv. 7.—¹ 1 Cor. vii. 15.—¹ Eph. ii. 16, 17. iv. 4.—¹ Ch. ii. 7. Ver. 17. ¹ 1 Cor. xiv. 26. Eph. v. 19.—¹ Ch. iv. 6.—¹ 1 Cor. x. 31.—¹ Rom. i. 8. Eph. v. 20. Ch. i. 12. ii. 7. 1 Thess. v. 18. H. b. xiii. 15.—¹ Eph. v. 22. Tit. ii. 5. 1 Pet. iii. 1.—¹ Eph. v. 3.—¹ Eph. v. 26, 28, 33. 1 Pet. iii. 7.—¹ Eph. iv. 31.—¹ Eph. vi. 1.—¹ Eph. v. 24. Tit. ii. 9.—¹ Eph. vi. 4.

[Which is the bond of perfectness.] Love to God and man is not only to cover all, but also to unite and consolidate the whole. It is therefore represented here under the notion of a *girdle*, by which all the rest of the clothing is bound close about the body. To love God with all the heart, soul, mind, and strength, and one's neighbour as one's self, is the perfection which the New Covenant requires, and which the grace and Spirit of Christ work in every sincerely obedient, humble believer; and that very love, which is the fulfilling of the law and the perfection itself which the gospel requires, is also the bond of that perfection.

Verse 15. *Rule in your hearts*] Let the peace of Christ judge, decide, and govern in your hearts, as the *brabeus*, or judge, does in the Olympic contests. No heart is right with God where the peace of Christ does not rule; and the continual prevalence of the peace of Christ is the decisive proof that the heart is right with God.

In one body] Ye cannot have peace with God, in yourselves, nor among each other, unless ye continue in unity.

Verse 16. *Let the word of Christ dwell in you richly*] I believe the apostle means that the Colossians should be well instructed in the doctrine of Christ; that it should be their constant study; that it should be frequently preached, explained, and enforced among them; and that all the wisdom comprised in it should be well understood. But there appears to be here an allusion to the *Shechinah*, which dwelt in the tabernacle and first temple; and to an opinion common among the Jews: In whatever place the LAW is, there the SHECHINAH is present with it. Wherever God's word is seriously read, heard, or preached, there is God himself; and in that church or religious society where the truth of God is proclaimed and conscientiously believed, there is the constant dwelling of God.

Verse 17. *Whosoever ye do in word or deed*] Let your words be right, and your actions upright.

Do all in the name of the Lord Jesus] Begin with him, and end with him; invoke his name, and pray for his direction and support, in all that ye do; and thus every work will be crowned with all requisite success.

Giving thanks to God] Even praises, as well as prayers, must ascend to God through this Mediator. We have no authority to say that God will accept even our thanksgiving, unless it ascend to him through Christ Jesus.

Verse 18. *Wives, submit yourselves*] Having done with general directions, the apostle comes to particular duties, which are commonly called *relative*; because they only belong to persons in certain situations; and are not incumbent on all.

As it is fit in the Lord] God commands it; and it is both proper and decent.

Verse 19. *Be not bitter against them*] Wherever bitterness is, there love is wanting. And where love is wanting in the married life, there is hell upon earth.

Verse 20. *Children, obey—in all things*] That is, in the

22 * Servants, obey ^b in all things *your* masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God:
23 ^d And whatsoever ye do, do it heartily, as to the Lord, and not unto men;
24 * Knowing that of the Lord ye shall receive

* Eph. vi. 5, &c. 1 Tim. vi. 1. Tit. ii. 9. 1 Pet. ii. 18.—
^b Ver. 20.—^c Philem. 16.

Lord—in every thing that your parents command you, which is not contrary to the will or word of God.

Verse 24. *The reward of the inheritance*] Here, ye have neither lands nor property; ye are servants or slaves; be not discouraged, ye have an inheritance in store; be faithful unto God and to your employers, and Christ will give you a heavenly inheritance.

Verse 25. *But he that doeth wrong*] Wasting, or not

the reward of the inheritance; ^f for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and ^g there is no respect of persons.

^d Eph. vi. 8, 7.—^e Eph. vi. 8.—^f 1 Cor. vii. 22.—
^g Rom. ii. 11. Eph. vi. 9. 1 Pet. i. 17. See Deut. x. 17.

taking proper care of the goods of your master, is such a wrong as God will resent. He that is unfaithful in that which is little, will be unfaithful in much, if he have opportunity; and God alone is the defence against an unfaithful servant.

There is no respect] Every man is, in the eye of God, what he is in his soul: if *holy*, loved; if *wicked*, despised and rejected.

CHAPTER IV.

The duty of masters to their servants, 1. Continuance in prayer recommended, to which watchfulness and thanksgiving should be joined, 2. And to pray particularly for the success of the gospel, 3, 4. Directions concerning walking wisely, redeeming of time, and godly conversation, 5, 6. He refers them to Tychicus and Onesimus, whom he sends to them for particulars relative to his present circumstances, 7-9. Mentions the salutations of several then at Rome, of whom he gives some interesting particulars, 10-14. Sends his own salutations to the brethren in Laodicea, and to Nymphas and the church at his house, 15. Directs this epistle to be read in the Church of the Laodiceans, and that to them to be read at Colosse, 16. Directions to Archippus relative to his ministry, 17. Concludes with salutations to the people at Colosse, to whom he sends his apostolical benediction, 18.

MASTERS, ^a give unto *your* servants that which is just and equal; knowing that ye also have a master in heaven.

2 ^b Continue in prayer, and watch in the same ^c with thanksgiving;

3 ^d Withal, praying also for us, that God would ^e open unto us a door of utterance, to speak ^f the mystery of Christ, ^g for which I am also in bonds:
4 That I may make it manifest, as I ought to speak.

5 ^h Walk in wisdom toward them that are without, ⁱ redeeming the time.

6 Let your speech be always ^j with grace, ^k seasoned with salt, ^l that ye may know how ye ought to answer every man.

7 ^m All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow-servant in the Lord;

8 ⁿ Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With ^o Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

^a Eph. vi. 9.—^b Luke xviii. 1. Rom. xii. 12. Eph. vi. 18. 1 Thess. v. 17, 18.—^c Ch. ii. 7. iii. 15.—^d Eph. vi. 19. 2 Thess. iii. 1.—
^e 1 Cor. xvi. 9. 2 Cor. ii. 12.—^f Matt. xiii. 11. 1 Cor. iv. 1. Eph.

vi. 19. Ch. i. 26. ii. 2.—^g Eph. vi. 20. Phil. i. 7.—^h Eph. v. 15. 1 Thess. iv. 12.—ⁱ Eph. v. 16.—^j Eccles. x. 12. Ch. iii. 16.—^k Mark ix. 50.—^l 1 Pet. iii. 15.—^m Eph. vi. 21.—ⁿ Eph. vi. 22.—^o Philem. 10.

Verse 1. *Masters, give unto your servants*] This verse should have been added to the preceding.

That which is just and equal] The condition of slaves among the Greeks and Romans was wretched in the extreme: they could appeal to no law; and they could neither expect justice nor equity. The apostle, therefore, informs the proprietors of these slaves that they should act towards them both according to justice and equity; for God, their Master, required this of them, and would at last call them to account for their conduct in this respect.

Verse 2. *Continue in prayer*] This was the apostle's general advice to all; without this, neither wives, husbands, children, parents, servants, nor masters, could fulfil the duties which God, in their respective stations, required of them.

Watch in the same] Be always on your guard; and when you have got the requisite grace by praying, take care of it,

and bring it into its proper action by watchfulness; by which you will know *when*, and *where*, and *how* to apply it.

With thanksgiving] Being always grateful to God, who has called you into such a state of salvation, and affords you such abundant means and opportunities to glorify him.

Verse 3. *Praying also for us*] Let the success and spread of the gospel be ever dear to you; and neglect not to pray fervently to God that it may have free course, run, and be glorified.

A door of utterance] The word which commonly signifies a door, or such like entrance into a house or passage through a wall, is often used metaphorically for an entrance to any business, occasion or opportunity to commence or perform any particular work. So in Acts xiv. 27; 1 Cor. xvi. 9; 2 Cor. ii. 12.

The mystery of Christ] The gospel, which had been hidden from all former times, and which revealed that pur-

10 * Aristarchus my fellow-prisoner, saluteth you, and ^b Marcus, sister's son to Barnabas, (touching whom ye received commandments; if he come unto you, receive him;)

11 And Jesus, which is called Justus; who are of the circumcision. These only *are my* fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 ^c Epaphras, who is *one* of you, a servant of Christ, saluteth you, always ^d labouring ^e fervently for you in prayers, that ye may stand ^f perfect and ^g complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 ^h Luke, the beloved physician, and ⁱ Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and ^j the church which is in his house.

16 And when ^k this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to ^l Archippus, Take heed to ^m the ministry which thou hast received in the Lord, that thou fulfil it.

18 ⁿ The salutation by the hand of me Paul. ^o Remember my bonds. ^p Grace be with you. Amen.

Written from Rome to the Colossians, by Tychicus and Onesimus.

* Acts xix. 29. xx 4. xxvii. 2. Philom. 24. —^b Acts xv. 37. 2 Tim. ii. 11. —^c Ch. i. 7. Philom. 23. —^d Or, striving. —^e Rom. xv. 30. —^f Matt. v. 48. 1 Cor. ii. 6. xiv. 20. Phil. iii. 13. Heb. v. 14. —^g Or, filled.

posed long hidden in the divine counsels, that the Gentiles should be called to enjoy the same privileges with the Jews.

For which I am also in bonds.] It was for asserting this mystery that they persecuted Paul at Jerusalem, so that to save his life he was obliged to appeal to Cæsar; and, being taken to Rome, he was detained a prisoner till his case was fully heard; and he was a prisoner at Rome on this very account when he wrote this Epistle to the Colossians.

Verse 4. That I may make it manifest.] It was a mystery, and he wished to make it manifest—to lay it open, and make all men see it.

Verse 5. Walk in wisdom.] Act wisely and prudently in reference to them who are without—who yet continue unbelieving Gentiles or persecuting Jews.

The Church of Christ was considered an enclosure; a field or vineyard, well hedged or walled. Those who were not members of it were considered without, i. e., not under that especial protection and defence which the true followers of Christ had.

Verse 6. Let your speech be always with grace, seasoned with salt.] Let all your conversation be such as may tend to exemplify and recommend Christianity; let it not only be holy, but wise, gracious, and intelligent. Salt, from its use in preserving food from corruption, and rendering it both savoury and wholesome, has always been made the emblem of wisdom.

How ye ought to answer every man.] That your discourse may be so judiciously managed, that ye may discern how to treat the prejudices and meet the objections both of Jews and Gentiles.

Verse 8. That he might know your estate.] Tychicus was sent to them, not to know their affairs, but, with Onesimus, to carry this epistle, and make the apostle's state known to them, and comfort their hearts by the good news which he brought.

Verse 9. With Onesimus—who is one of you.] Onesimus was a native of some part of Phrygia, if not of Colosse itself; and being lately converted to the Christian faith by the instrumentality of the apostle, he would be able, on this account, to give them satisfactory information concerning the apostle's state, which would be doubly acceptable to them as he was their countryman.

Verse 10 Aristarchus my fellow-prisoner.] Aristarchus and Epaphras are mentioned as saluters in this epistle, and in that to Philemon written at the same time; but here he is said to be a prisoner, and Epaphras not. In that to Philemon, Epaphras is called a prisoner, and Aristarchus not. One of them is wrong, though it is uncertain which; unless both were prisoners. We need not suppose that both were imprisoned at the same time; about the same time they might be imprisoned, but it might be so ordered by the providence of God that when Aristarchus was imprisoned, Epaphras was at liberty, and while Epaphras was in prison, Aristarchus was at liberty. [It has been conjectured that both voluntarily shared the apostle's captivity by turns.]

Marcus.] See the account of this person, Acts xv. 39.

Touching whom ye received commandments.] What these were we cannot tell; it was some private communication which had been previously sent to the Colossian Church.

Verse 11. Jesus, which is called Justus.] Jesus, Joshua,

—^b 2 Tim. iv. 11. —^c 2 Tim. iv. 10. Philom. 24. —^d Rom. xvi. 5. 1 Cor. xvi. 19. —^e 1 Thess. v. 27. —^f Philom. 2. —^g 1 Tim. iv. 6. —^h 1 Cor. xvi. 21. 2 Thess. iii. 17. —ⁱ Heb. xiii. 3. —^j Heb. xiii. 25.

or Jehoshua, was his name among his countrymen the Jews; Justus was the name which he bore among the Greeks and Romans.

These only.] It is evident, therefore, that St. Peter was not now at Rome, else he certainly would have been mentioned in this list; indeed, there is no evidence that St. Peter ever saw Rome.

Verse 12. Epaphras, who is one of you.] A native of some part of Phrygia, and probably of Colosse itself.

A servant of Christ.] A minister of the gospel.

Labouring fervently for you.] Agonizing; very properly expressed by our translators, labouring fervently.

That ye may stand perfect and complete.] Almost all the MSS. of the Alexandrian recension, which are considered the most authentic and correct, have, that ye may be fully persuaded.

This is such a persuasion as the Spirit of God, by means of the gospel, gives to every sincere and faithful man; and from which arises the solid happiness of the genuine Christian. They who argue against it prove, at least, that they have not got it.

Verse 13. He hath a great zeal for you.] Several MSS., with Versions and Fathers, read much labour; this appears to be the better and genuine reading.

Laodicea, and—Hierapolis.] These were both cities of Phrygia, between which Colosse was situated. See on chap. ii. 1. The latter was called Hierapolis, or the holy city, from the multitude of its temples.

Verse 14. Luke, the beloved physician.] This is generally supposed to be the same with Luke the evangelist. Some, however, suppose them to be different persons; because, where it is evident that Luke the evangelist is meant, he never has more than his simple name Luke; and because the apostle is supposed to intend a different person here, he adds, the beloved physician. The word signifies a healer, and must not be restricted to physician, in the sense in which we use that word; he was surgeon, physician, and dispenser of medicines, &c., for all these were frequently combined in the same person.

Verse 15. Salute—Nymphas, and the church—in his house.] In those primitive times there were no consecrated places, for it was supposed that the simple setting apart of any place for the worship of God was a sufficient consecration. See of these domestic churches, Rom. xvi. 5; 1 Cor. xvi. 19.

Verse 16. Cause that it be read also in the church of the Laodiceans.] That is: Let a copy be taken and sent to them, that it may be read there also. This appears to have been a regular custom in the Apostolic Church.

That ye likewise read the epistle from Laodicea.] Some suppose that this was an epistle sent from Laodicea to the apostle, which he now sent by Aristarchus to the Colossians, that they might peruse it; that thereby they might see the propriety of sending a copy of his epistle to them, to the Laodicean Church. Many eminent critics are of this opinion, which appears to me to be both forced and far-fetched. Others think that the Epistle to the Ephesians is the epistle in question, and that it was originally directed to them, and not to the Ephesians. See the notes on Eph. i. 1, &c. But others, equally learned, think that there was an epistle, dif-

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ferent from that to the Ephesians, sent by St. Paul to the Laodiceans, which is now lost. The Seventh Œcumenic Council, held in 787, states that the ancients allowed that there was an epistle with this direction, but that all the orthodox rejected it as supposititious.

Verse 17. *Say to Archippus*] Whoever he was, it has been supposed that he had been remiss in discharging the duties of his office; and hence this direction of the apostle, which appears here in the light of a *reprehension*. But if the same person be meant as in the Epistle to *Philemon*, ver. 2, whom St. Paul calls his *fellow-labourer* and *fellow-soldier*, it cannot be supposed that any reproof is here intended; for, as the Epistle to the Colossians, and that to *Philemon*, were evidently written about the end of the year 62, Archippus

could not be a fellow-labourer and fellow-soldier of the apostle at Rome, and yet a delinquent at Colosse at the same time. It is more likely, therefore, that the words of the apostle convey no censure, but are rather intended to stir him up to further diligence, and to encourage him in the work, seeing he had so much false doctrine and so many false teachers to contend with.

Verse 18. *The salutation by the hand of me Paul.*] The preceding part of the epistle was written by a scribe, from the mouth of the apostle: this, and what follows, was written by the hand of St. Paul himself.

Remember my bonds.] How eloquent were these concluding words! That such a man should be in bonds for the gospel, was the fullest proof of the truth of the gospel.

P R E F A C E

TO THE

FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

T H E S S A L O N I A N S.

THESALONICA, now called by the Turks *Salonichi*, a mere corruption of its ancient name, is a seaport town of Turkey in Europe, situated on what was called the *Thermaic* gulf, and was anciently the capital of *Macedonia*.

St. Paul, in company with Silas, first preached the gospel in this city and the adjacent country, about A.D. 52 or 53. Though the Jews, who were sojourners in this city, rejected the gospel in general, yet a great multitude of the *devout Greeks*, i.e., such as were proselytes to Judaism, or the descendants of Jewish parents, born and naturalized in Greece, *believed, and associated with Paul and Silas*, and *not a few of the chief women* of the city embraced the Christian faith. Acts xvii. 4.

While Paul, driven from Thessalonica by the persecuting Jews abode at Corinth, Timothy and Silas came to him from Thessalonica, and hearing by them of the stedfastness of the Thessalonian converts in the faith of Christ, he wrote this epistle, and shortly after the second, to comfort and encourage them; to give them farther instruction in the doctrines of Christianity, and to rectify some mistaken views relative to the day of judgment, which had been propagated amongst them.

The First Epistle to the Thessalonians is allowed on all hands to be the *first* epistle that St. Paul wrote to any of the Churches of God; and from it *two* things may be particularly noted: 1. That the apostle was full of the Spirit of love; 2. That the Church at Thessalonica was pure, upright, and faithful, as we scarcely find any reprobension in the whole epistle: the Thessalonian converts had FAITH that *worked*, a LOVE that *laboured*, and a HOPE which induced them to bear afflictions *patiently*, and *wait* for the coming of the Lord Jesus Christ.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS

CHAPTER I

The inscription by Paul, Silvanus, and Timotheus, to the Church of the Thessalonians, 1. St. Paul gives thanks to God for their good estate, and prays for their continuance in the faith, 2-4. Shows how the gospel came to them, and the blessed effects it produced in their life and conversation, 5-7. How it became published from them through Macedonia and Achaia, and how their faith was every where celebrated, 8. He shows further, that the Thessalonians had turned from idolatry, became worshippers of the true God, and were waiting for the revelation of Christ, 9, 10.

PAUL, and ^a Silvanus, and Timotheus, unto the church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ: ^b Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 ^c We give thanks to God always for you all, making mention of you in our prayers;

^a 2 Cor. i. 19. 2 Thess. i. 1. 1 Pet. v. 12.—^b Eph. i. 2.—^c Rom. i. 8. Eph. i. 16. Philom. 4.—^d Ch. ii. 13.—^e John vi. 29. Gal. v. 6. Ch. iii. 6. 2 Thess. i. 3, 11. James ii. 17.—^f Rom. xvi. 6. Heb.

Verse 1. *Paul, and Silvanus, and Timotheus*] Though St. Paul himself dictated this letter, yet he joins the names of Silas and Timothy, because they had been with him at Thessalonica, and were well known there.

And Silvanus] This was certainly the same as Silas, who was St. Paul's companion in all his journeys through Asia Minor and Greece, see Acts xv. 22, xvi. 19, xvii. 4, 10.

Verse 3. *Your work of faith*] This verse contains a very high character of the believers at Thessalonica. They had FAITH, not speculative and indolent, but true, sound, and operative; their faith worked. They had LOVE, not that gazed at and became enamoured of the perfections of God, but such a love as laboured with faith to fulfil the whole will of God. Faith worked; but love, because it can do more, did more, and therefore laboured—worked energetically, to promote the glory of God and the salvation of men. They had HOPE; not an idle, cold, heartless expectation of future good, from which they felt no excitement, and for which they could give no reason, but such a hope as produced a satisfying expectation of a future life and state of blessedness, the reality of which faith had described, and love anticipated; a hope, not hasty and impatient to get out of the trials of life and possess the heavenly inheritance, but one that was as willing to endure hardships as to enjoy glory itself, when God might be most honoured by this patient endurance. FAITH worked, LOVE laboured, and HOPE endured patiently.

Verse 4. *Knowing—your election of God.*] No irrespective, unconditional, eternal, and personal election to everlasting

3 ^d Remembering without ceasing ^e your work of faith, ^f and labour of love, and patience of hope, in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren ^g beloved, ^h your election of God.

5 For ⁱ our gospel came not unto you in word

vi. 10.—^g Or, beloved of God, your election.—^h Col. iii. 12. 2 Thess. ii. 13.—ⁱ Mark xvi. 20. 1 Cor. ii. 4, iv. 20.

glory, is meant by the apostle. As God had chosen the Jews, whom because of their obstinate unbelief, he had now rejected; so he had now chosen or elected the Gentiles. And in neither case was there anything absolute; all was most specifically conditional, as far as their final salvation was concerned; without any merit on their side, they were chosen and called to those blessings which, if rightly used, would lead them to eternal glory. That these blessings could be abused—become finally useless and forfeited, they had an ample proof in the case of the Jews, who, after having been the elect of God for more 2000 years, were now become reprobates.

Verse 5. *For our gospel*] That is, the glad tidings of salvation by Jesus Christ, and of your being elected to enjoy all the privileges to which the Jews were called, without being obliged to submit to circumcision, or fulfil the rites and ceremonies of the Mosaic law.

Came not unto you in word only] It was not by simple teaching or mere reasoning that the doctrines which we preached recommended themselves to you.

But also in power] With miraculous manifestations, to your eyes and your hearts, which induced you to acknowledge that this gospel was the power of God unto salvation.

And in the Holy Ghost] By his influence upon your hearts, in changing and renewing them; and by the testimony which ye received from him, that you were accepted through the Beloved, and become the adopted children of God.

And in much assurance] The Holy Spirit which was given you left no doubt on your mind, either with respect

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only, but also in power, and ^ain the Holy Ghost, ^band in much assurance; as ^cye know what manner of men we were among you for your sake.

6 And ^dye became followers of us, and of the Lord, having received the word in much affliction, ^ewith joy of the Holy Ghost;

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you ^fsounded out the word of the

^a2 Cor. vi. 6.—^bCol. ii. 2. Heb. ii. 8.—^cCh. ii. 1, 5, 10, 11. 2 Thess. iii. 7.—^d1 Cor. iv. 16, xi. 1. Phil. iii. 1, 7. Ch. ii. 14. 2 Thess. iii. 9.—^eActs v. 41. Heb. x. 34.—^fRom. x. 18. Rom. i. 8. 2 Thess. i. 4.—^gCh. ii. 1.—^h1 Cor. xii. 2. Gal. iv. 8.—

to the general truth of the doctrine, or the safety of your own state; the Spirit himself bearing witness with your spirit, that you are the sons and daughters of God Almighty.

What manner of men we were] How we preached, and how we lived; our doctrines and our practices ever corresponding.

Verse 6. *Ye became followers of us*] Ye became imitators of us—ye believed the same truths, walked in the same way, and minded the same thing.

Having received the word in much affliction] See Acts xvii. 5, 6.

With joy of the Holy Ghost] The consolations which they received, in consequence of believing in Christ, more than counterbalanced all the afflictions which they suffered from their persecutors.

Verse 7. *Ye were ensamples*] Types, models, or patterns;

Lord, not only in Macedonia and Achaia, but also ^ain every place your faith to Godward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us ^bwhat manner of entering in we had unto you, ^cand how ye turned to God from idols, to serve the living and true God;

10 And ^dto wait for his Son ^efrom heaven, ^fwhom he raised from the dead, even Jesus, which delivered us ^gfrom the wrath to come.

^aRom. ii. 7. Phil. iii. 20. Tit. ii. 13. 2 Pet. iii. 12. Rev. i. 7. —^bActs i. 11. Ch. iv. 16. 2 Thess. i. 7.—^cActs ii. 24.—^dMatt. iii. 7. Rom. v. 9. Ch. v. 9.

according to which all the churches in Macedonia and Achaia formed both their creed and their conduct.

Verse 8. *From you sounded out*] As Thessalonica was very conveniently situated for traffic, many merchants from thence traded through Macedonia, Achaia, and different parts of Greece. By these, the fame of the Thessalonians having received the doctrine of the gospel was doubtless carried far and wide.

Verse 9. *How ye turned to God from idols*] This was spoken of the heathen Greeks; of which it appears that the majority of the church was formed.

Verse 10. *And to wait for his Son from heaven*] To expect a future state of glory, and resurrection of the body, according to the gospel doctrine, after the example of Jesus Christ, who was raised from the dead, and ascended unto heaven, ever to appear in the presence of God for us.

CHAPTER II.

The apostle sets forth how the gospel was brought and preached to the Thessalonians, in consequence of his being persecuted at Philippi, 1, 2. The manner in which the apostles preached, the matter of their doctrine, and the tenor of their lives, 3-11. He exhorts them to walk worthy of God, 12. And commends them for the manner in which they received the gospel, 13. How they suffered from their own countrymen, as the first believers did from the Jews, who endeavoured to prevent the apostles from preaching the gospel to the Gentiles, 14-16. St. Paul's apology for his absence from them; and his earnest desire to see them, founded on his great affection for them, 17-20.

FOR ^ayourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at ^bPhilippi, ^cwe were bold in our God ^dto

^aCh. i. 5, 9.—^bActs xvi. 23.—^cCh. i. 5.—^dActs xvii. 2.—
^ePhil. i. 30. Col. ii. 1.

Verse 1. *Our entrance in unto you*] His first coming to preach the gospel was particularly owned of the Lord, many of them having been converted under his ministry.

Verse 2. *Shamefully entreated—at Philippi*] See Acts xvi. 23, &c.; and the notes there.

With much contention.] The words not only signify *with intense labour and earnestness*, but may here mean, *exposed to the greatest danger; at the peril of our lives.*

Verse 3. *Our exhortation*] The word has a very extensive meaning; it signifies, not only *exhortation* and *teaching* in general, but also *encouragement*, *consolation*, and the like.

Not of deceit] We did not deceive you, nor were we deceived ourselves.

Nor of uncleanness] Such as the teachings of the Gentile philosophers were; their supreme gods were celebrated for their adulteries, fornications, uncleannesses, thefts, barbarities, and profigacies of the most odious kind.

speak unto you the gospel of God ^awith much contention.

3 ^bFor our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4 But as ^cwe were allowed of God ^dto be put in

^a2 Cor. vii. 2. Ver. 5. 2 Pet. i. 16.—^b1 Cor. vii. 25. 1 Tim. i. 11, 12.—^c1 Cor. ix. 17. Gal. ii. 7. Tit. i. 3.

Nor in guile] We had no false pretences, and were influenced by no sinister motives.

Verse 4. *But as we were allowed of God*] *As we were accounted worthy* to be put in trust—as God put confidence in us, and sent us on his most especial message to mankind, even so we speak, keeping the dignity of our high calling continually in view.

Verse 5. *Flattering words*] Though we proclaimed the gospel or glad tidings, yet we showed that without holiness none should see the Lord.

Nor a cloak of covetousness] We did not seek temporal emolument; God is witness that we did not; we sought you, not yours. Hear this, ye that preach the gospel!

The faithful labourer is worthy of his hire; but woe to that man who enters into the labour for the sake of the hire! he knows not Christ; and how can he preach him?

Verse 6. *Nor of men sought we glory*] As we preached

trust with the gospel, even so we speak; *not as pleasing men, but God,^b which trieth our hearts.

5 For *neither at any time used we flattering words, as ye know, nor a cloke of covetousness; ^d God is witness:

6 *Nor of men sought we glory, neither of you, nor yet of others, when *we might have *been ^bburdensome, ¹as the apostles of Christ.

7 But¹ we were gentle among you, even as a nurse cherisheth her children:

8 So, being affectionately desirous of you, we were willing ^kto have imparted unto you, not the gospel of God only, but also ¹our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for ⁿlabouring night and day, because ⁿwe could not be chargeable unto any of you, we preached unto you the gospel of God.

10 *Ye are witnesses, and God also, ^phow holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,

12 *That ye would walk worthy of God, *who hath called you unto his kingdom and glory.

*Gal. i. 10.—^b Prov. xvii. 3. Rom. viii. 27.—^c Act. xx. 33. 2 Cor. ii. 17. iv. 2. vii. 2. xii. 17.—^d Rom. i. 9.—^e John v. 41, 44. xii. 43. 1 Tim. v. 17.—^f 1 Cor. ix. 1, 6, 12, 18. 2 Cor. x. 1, 2, 10, 11. xiii. 10. 2 Thess. iii. 9. Philm. 8, 9.—^g Or, *used authority*.—^h 2 Cor. xi. 9. xii. 13, 14. 2 Thess. iii. 8.—ⁱ 1 Cor. ix. 1, 2, 5.—^j 1 Cor. ii. 3. ix. 22. 2 Cor. xiii. 4. 2 Tim. ii. 24.—^k Rom. i. 11. xv. 29.—^l 2 Cor. xii. 15.—^m Acts xx. 34. 1 Cor. iv. 12. 2 Cor. xi. 9. 2 Thess. iii. 8.—ⁿ 2 Cor. xii. 13, 14.—^o Ch. i. 5.—^p 2 Cor. vii. 2. 2 Thess. iii. 7.—^q Eph. iv. 1. Phil. i. 27. Col. i. 10. Ch. iv. 1.—^r 1 Cor. i. 9. Ch.

not for worldly gain, so we preached not for popular applause; we had what we sought for—the approbation of God, and the testimony of a good conscience.

When we might have been burdensome] They had a right to their maintenance while they devoted themselves wholly to the work of the gospel for the sake of the people's souls.

Verse 7. *But we were gentle among you*] Far from assuming the authority which we had, we acted towards you as a tender nurse or parent does to a delicate child.

Verse 8. *Being affectionately desirous of you*] We had such intense love for you that we were not only willing and forward to preach the unsearchable riches of Christ to you, but also to give our own lives for your sake, because ye were beloved by us.

Verse 9. *Ye remember—our labour and travail*] Probably Paul and his companions worked with their hands by day, and spent a considerable part of the night, or evenings, in preaching Christ to the people.

Verse 10. *Ye are witnesses, and God also, how holily*] i. e., in reference to God; how justly in reference to men; and unblameably in reference to our spirit and conduct, as ministers of Christ, we behaved ourselves among you. What a consciousness of his own integrity must St. Paul have had to use the expressions that are here!

Verse 11. *How we exhorted*] What pastoral care is marked here! They exhorted—were continually teaching and instructing, the objects of their charge; this was their general work.

And comforted] They found many under trials and temptations, and these they encouraged.

And charged] Continued to witness to the people that God required faith, love, and obedience; and that, without holiness, none should see God. And all these things they did, not in a general way only, but they spoke to every man; none was left unnoticed, unadmonished, and uncomfortable.

Verse 12. *That ye would walk worthy of God*] That they should, in every respect, so act up to their high calling, that it would not be a reproach to the God of holiness to acknowledge them as his sons and daughters.

His kingdom and glory.] His church here, for that is the kingdom of God among men; and his glory hereafter,

13 For this cause also thank we God *without ceasing, because, when ye received the word of God which ye heard of us, ye received it *not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers *of the churches of God which in Judea are in Christ Jesus: for *ye also have suffered like things of your own countrymen, *even as they have of the Jews;

15 *Who both killed the Lord Jesus and *their own prophets, and have *persecuted us; and they please not God, **and are contrary to all men;

16 ^{bb}Forbidding us to speak to the Gentiles that they might be saved, ^{cc}to fill up their sins always; ^{dd}for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time ^{ee}in presence, not in heart, endeavoured the more abundantly ^{ff}to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but ^{gg}Satan hindered us.

19 For ^{hh}what is our hope, or joy, or ⁱⁱcrown of ^{jj}rejoicing? Are not even ye in the presence of our Lord Jesus Christ ^{kk}at his coming?

20 For ye are our glory and joy.

v. 24. 2 Thess. i. 14. 2 Tim. ii. 9.—^a Ch. i. 3.—^b Matt. x. 40. Gal. iv. 14. 2 Pet. iii. 2.—^c Gal. i. 22.—^d Acts xvii. 5, 13.—^e Heb. x. 33, 34.—^f Acts ii. 24. iii. 15. v. 30. vii. 52.—^g Matt. v. 12. xxiii. 34, 37. Luke xiii. 33, 34. Acts vii. 52.—^h Or, *chased us out*.—ⁱ Esther iii. 8.—^j Luke xi. 52. Acts xiii. 50. xiv. 5, 19. xvii. 5, 13. xviii. 12. xix. 9. xxii. 21, 22.—^k Gen. xv. 16. Matt. xxiii. 32.—^l Matt. xxiv. 6, 14.—^m 1 Cor. v. 8. Col. ii. 5.—ⁿ Ch. iii. 10.—^o Rom. i. 13. xv. 22.—^p 2 Cor. i. 14. Phil. ii. 16. iv. 1.—^q Prov. xvi. 31.—^r Or, *glorifying*.—^s 1 Cor. xv. 23. Ch. iii. 13. Rev. i. 7. xii. 12.

for that is the state to which the dispensations of grace in his church lead.

Verse 14. *Ye—became followers of the churches of God*] Had any pre-eminence or authority belonged to the Church of Rome, the apostle would have proposed this as a model to all those which he formed either in Judea, Asia Minor, Greece, or Italy.

Ye also have suffered—of your own countrymen] In almost every case, the Jews were the leaders of all persecutions against the apostles and the infant church.

Verses 15, 16. *Who both killed the Lord Jesus, &c.*] Is it any wonder, therefore, that *wrath should come upon them to the uttermost*? It is to be reckoned among the highest mercies of God that the whole nation was not pursued by the divine justice to utter and final extinction.

Verse 17. *Being taken from you for a short time*] Through the persecution raised by the Jews, see Acts xvii., he was obliged to leave Thessalonica, and yield to a storm that it would have been useless for him to have withstood.

In presence, not in heart] The apostle had compared himself to a parent or nurse, ver. 7 and 11; and the people he considered as his most beloved children; here he represents himself as feeling what an affectionate father must feel when torn from his children; for this is the import of the word bereft of children, which we tamely translate being taken from you.

Verse 18. *Even I Paul*] He had already sent Timothy and Silas to them; but he himself was anxious to see them, and had purposed this once and again, but Satan hindered; i. e., some adversary, as the word means, whether the devil himself, or some of his children.

Verse 19. *For what is our hope*] Is it not to get your souls saved, that ye may be my crown of rejoicing in the day of Christ? For this I labour; and, having planted the gospel among you, I wish to take every opportunity of watering it, that it may grow up unto eternal life.

Verse 20. *For ye are our glory and joy.*] Ye are the seal of our apostleship; your conversion and steadiness are a full proof that God hath sent us. Converts to Christ are our ornaments; persevering believers, our joy in the day of judgment.

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CHAPTER III.

St. Paul informs them how, being hindered himself from visiting them, he had sent Timothy to comfort them, of whom he gives a high character, 1, 2. Shows that trials and difficulties are unavoidable in the present state, 3, 4. Mentions the joy he had on hearing by Timothy of their steadiness in the faith, for which he returns thanks to God; and prays earnestly for their increase, 5-10. Prays also that God may afford him an opportunity of seeing them, 11. And that they may abound in love to God and one another, and be unblameable in holiness at the coming of Christ, 12, 13.

WHEREFORE, ^awhen we could no longer forbear, ^bwe thought it good to be left at Athens alone; 2 And sent ^cTimotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith;

3 ^dThat no man should be moved by these afflictions: for yourselves know that ^ewe are appointed thereunto.

4 ^fFor verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 ^gFor this cause, ^hwhen I could no longer forbear, I sent to know your faith, ⁱlest by some means the tempter have tempted you, and ^jour labour be in vain.

6 ^kBut now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us

always, desiring greatly to see us, ^las we also to see you;

7 Therefore, brethren, ^mwe were comforted over you, in all our affliction and distress, by your faith:

8 For now we live, if ye ⁿstand fast in the Lord.

9 ^oFor what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 ^pNight and day ^qpraying exceedingly ^rthat we might see your face, ^sand might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ, ^tdirect ^uour way unto you.

12 And the Lord ^vmake you to increase and abound in love ^wone toward another, and toward all men, even as we do toward you:

13 To the end he may ^xestablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ ^ywith all his saints.

^a Ver. 5.—^b Acts xvii. 15.—^c Rom. xvi. 21. 1 Cor. xvi. 10. 2 Cor. i. 19.—^d Eph. iii. 13.—^e Acts ix. 16. xiv. 22. xx. 23. xxi. 11. 1 Cor. iv. 9. 2 Tim. iii. 12. 1 Pet. ii. 21.—^f Acts xx. 24.—^g Ver. 1.—^h 1 Cor. vii. 5. 2 Cor. xi. 3.—ⁱ Gal. ii. 2. iv. 11. Phil. ii. 16.—^j Acts xviii. i. 6.—^k Phil. i. 8.—^l 2 Cor. i. 4. vii. 6, 7, 13.—^m Phil. iv. 1.—

ⁿ Ch. i. 2.—^o Acts xxvi. 7. 2 Tim. i. 3.—^p Rom. i. 10, 11. xv. 32.—^q Ch. ii. 17.—^r 2 Cor. xiii. 9, 11. Col. iv. 12.—^s Or, judge.—^t Mark i. 3.—^u Ch. iv. 10.—^v Ch. iv. 9. v. 15. 2 Pet. i. 7.—^w 1 Cor. i. 8. Phil. i. 10. Ch. v. 23. 2 Thess. ii. 17. 1 John iii. 20, 21.—^x Zech. xiv. 5. Jude 14.

Verse 1. *Wherefore, when we could no longer, &c.*] The apostle was anxious to hear of their state, and as he could obtain no information without sending a messenger express, he therefore sent Timothy from Athens.

Verse 2. *Timotheus our brother*] See the preface to First Epistle to Timothy.

Minister of God] There were no *sinecures* then; preaching the gospel was God's work; the primitive preachers were his workmen, and laboured in this calling. It is the same still, but who works?

Verse 3. *That no man should be moved*] That is, caused to apostatize from Christianity.

We are appointed thereunto.] *We are exposed to this, we lie open to such, they are unavoidable* in the present state of things. God appoints nothing of this kind, but he permits it; for he has made man a free agent.

Verse 4. *That we should suffer tribulation*] I prepared you for it, because I knew that it was according to their nature for wicked men to persecute the followers of God.

Verse 5. *For this cause*] Knowing that you would be persecuted, and knowing that your apostasy was possible.

Verse 6. *Your faith and charity*] The good tidings which Timothy brought from Thessalonica consisted of three particulars: 1. Their faith; they continued steadfast in their belief of the gospel. 2. Their charity; they loved one another, and lived in unity and harmony. 3. They were affectionately attached to the apostle; they had good

remembrance of him, and desired earnestly to see him.

Verse 7. *Therefore—we were comforted*] My afflictions and persecutions seemed trifles when I heard of your perseverance in the faith.

Verse 9. *What thanks can we render to God*] How near his heart did the success of his ministry lie! It was not enough for him that he preached so often, laboured so hard, suffered so much; what were all these if souls were not converted, and if those who embraced the gospel did not walk steadily in the way to heaven, and persevere?

Verse 10. *Night and day praying exceedingly*] Supplicating God at all times; mingling this with all my prayers; abounding and superabounding in my entreaties to God, to permit me to revisit you.

Might perfect that which is lacking] That I might have the opportunity of giving you the fullest instructions in the doctrine of Christ.

Verse 13. *To the end he may establish your hearts*] Without love to God and man, there can be no establishment in the religion of Christ. It is love that produces both *solidity and continuance*. And, as love is the fulfilling of the law, he who is filled with love is unblameable in holiness; for he who has the love of God in him is a partaker of the divine nature, for God is love.

At the coming of our Lord] But who in that great day shall give up his accounts with joy? That person only whose heart is established in holiness before God, i. e., so as to bear the eye and strict scrutiny of his Judge.

CHAPTER IV.

The apostle exhorts them to attend to the directions which he had already given them, that they might know how to walk and please God, 1, 2. Gives them exhortations concerning continence, chastity, and matrimonial fidelity, 3-8. Speaks concerning their love to each other, and love to the churches of Christ; and exhorts them to continue and increase in it, 9, 10. Counsels them to observe an inoffensive conduct, to mind their own affairs, to do their own business, and to live honestly, 11, 12. Not to sorrow for the dead, as persons who have no hope of a resurrection; because, to Christians, the resurrection of Christ is a proof of the resurrection of his followers, 13, 14. Gives a short, but awful description, of the appearing of Christ to judge the world, 15.

FURTHERMORE then we ^a beseech you, brethren, and ^b exhort you by the Lord Jesus, ^c that as ye have received of us ^d how ye ought to walk ^e and to please God, so ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is ^f the will of God, *even* ^g your sanctification, ^h that ye should abstain from fornication:

4 ⁱ That every one of you should know how to possess his vessel in sanctification and honour;

5 ^j Not in the lust of concupiscence, ^k even as the Gentiles ^l which know not God:

6 ^m That no man go beyond and ⁿ defraud his

^a Or, request.—^b Or, beseech.—^c Phil. i. 27. Col. ii. 6.—^d Ch. ii. 12.—^e Col. i. 10.—^f Rom. xii. 2. Eph. v. 17.—^g Eph. v. 27.—^h 1 Cor. vi. 15, 18. Eph. v. 3. Col. iii. 5.—ⁱ Rom. vi. 19. 1 Cor. vi. 15, 18.—^j Col. iii. 5. Rom. i. 24, 26.—^k Eph. iv. 17, 18.—^l 1 Cor. xv. 34. Gal. iv. 8. Eph. ii. 12. iv. 18. 2 Thess. i. 8.—^m Lev. xix. 11, 13. 1 Cor. vi. 8.—ⁿ Or, oppress; or, overreach.—^o Or, in the matter.—

Verse 1. *We beseech you, brethren, and exhort*] The apostle used the most pressing entreaties; for he had a strong and affectionate desire that this church should excel in all righteousness and true holiness.

Please God—more and more.] God sets no bounds to the communications of his grace and Spirit to them that are faithful. And as there are no bounds to the *graces*, so there should be none to the *exercise* of those graces.

Verse 3. *This is the will of God, even your sanctification*] This is the general calling, but in it many particulars are included. Some of these he proceeds to mention; and it is very likely that these had been points on which he gave them particular instructions while among them.

That ye should abstain from fornication] The word includes all sorts of uncleanness; and it was probably this consideration that induced several MSS., some Versions and Fathers, to add here, *all*.

Verse 4. *How to possess his vessel*] Let every man use his wife for the purpose alone for which God created her, and instituted marriage. The general sense is plain; *purity* and *continency* are most obviously intended, whether the word be understood as referring to the wife or the husband, as the following verse sufficiently proves.

Verse 5. *Not in the lust of concupiscence*] Having no rational object, aim, nor end.

The Gentiles which know not God] Enough has been said on this subject on Rom. i. and ii.

Verse 6. *That no man go beyond and defraud his brother*] That no man should by any means endeavour to corrupt the wife of another, or to alienate her affections or fidelity from her husband; this I believe to be the apostle's meaning, though some understand it of *covetousness*, *over-reaching*, *tricking*, *cheating*, *cozenage* in general.

The Lord is the avenger of all such] He takes up the cause of the injured husband wherever the case has not been detected by man, and all such vices he will signally punish.

Verse 7. *God hath not called us unto uncleanness*] And they who use the marriage state as he directs, will find it conducive to their holiness and perfection.

Verse 8. *He therefore that despiseth*] He who will not receive these teachings, and is led either to undervalue or despise them, despises not us but God, from whom we have received our commission, and by whose Spirit we give these directions.

brother ^o in any matter: because that the Lord ^p is the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, ^q unto holiness.

8 ^r He therefore that ^s despiseth, despiseth not man, but God, ^t who hath also given unto us his Holy Spirit.

9 But as touching brotherly love ^u ye need not that I write unto you: for ^v ye yourselves are taught of God ^w to love one another.

10 ^x And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, ^y that ye increase more and more;

11 And that ye study to be quiet, and ^z to do

2 Thess. i. 8.—^a Lev. xi. 44. xix. 2. 1 Cor. i. 2. Heb. xii. 14. 1 Pet. i. 14, 15.—^b Luke x. 16.—^c Or, rejecteth.—1 Cor. ii. 10. vii. 40. 1 John iii. 24.—^d Ch. v. 1.—^e Jer. xxxi. 34. John vi. 45. xiv. 26. Heb. viii. 11. 1 John ii. 20, 27.—^f Matt. xxii. 39. John xiii. 34. xv. 12. Eph. v. 2. 1 Pet. iv. 8. 1 John iii. 11, 23. iv. 21.—^g Ch. i. 7.—^h Ch. iii. 12.—2 Thess. iii. 11. 1 Pet. iv. 15.

Hath also given unto us his Holy Spirit.] Instead of *unto us, unto you*, is the reading of a great many MSS. and Versions. God has taught us that we may teach you; and he has also given you his Holy Spirit that ye might understand and be enabled to practise these things.

Verse 10. *Ye do it toward all the brethren*] Ye not only love one another at Thessalonica, but ye love all the brethren in Macedonia; and consider that all the churches in Christ make one great and glorious body, of which he is the head.

Verse 11. *That ye study to be quiet*] Though in general the Church at Thessalonica was pure and exemplary, yet there seem to have been some *idle*, *tattling* people among them, who disturbed the peace of others; persons who, under the pretence of religion, *gadded about from house to house*; did not *work*, but were burdensome to others; and were continually *meddling* with other people's business, *making parties*, and procuring their bread by religious gossiping.

Verse 12. *That ye may walk honestly*] *Becomingly, decently, respectably*; as is consistent with the *purity, holiness, gravity, and usefulness* of your Christian calling.

Them that are without] The unconverted Gentiles and Jews.

Verse 13. *I would not have you to be ignorant*] The true reading: *Brethren, I would not wish you to be ignorant*; or, *I would not that you should be ignorant*.

Them which are asleep] That is, those who are dead. It is supposed that the apostle had heard that the Thessalonians continued to lament over their dead, as the heathens did in general who had no hope of the resurrection of the body; and that they had been puzzled concerning the doctrine of the resurrection.

Verse 14. *For if we believe that Jesus died and rose again*] Seeing that we believe; knowing that the resurrection of Christ is as fully authenticated as his death.

Even so them] It necessarily follows that them who sleep—die, in him—in the faith of the gospel, will God bring with him—he will raise them up as Jesus was raised from the dead, in the same manner, i. e., by his own eternal power and energy; and he will bring them with him—with Christ, for he is the head of the church, which is his body.

Verse 15. *This we say unto you by the word of the Lord*] This I have, by express revelation from the Lord: what he now delivers he gives as coming immediately from the Spirit

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your own business, and ^a to work with your own hands, as we commanded you ;

12 ^b That ye may walk honestly toward them that are without, and *that* ye may have lack ^c of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, ^d even as others ^e which have no hope.

14 For ^f if ye believe that Jesus died and rose again, even so ^g them also which sleep in Jesus will God bring with him.

15 For this we say unto you ^h by the word of the Lord, that ⁱ we which are alive, *and* remain unto the

coming of the Lord, shall not prevent them which are asleep.

16 For ^j the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with ^k the trump of God : ^l and the dead in Christ shall rise first :

17 ^m Then we which are alive *and* remain, shall be caught up together with them ⁿ in the clouds, to meet the Lord in the air : and so ^o shall we ever be with the Lord.

18 ^p Wherefore ^q comfort one another with these words.

^a Acts xx. 35. Eph. iv. 28. 2 Thess. iii. 7, 8, 12.—^b Rom. xiii. 13. 2 Cor. viii. 21. Col. iv. 5. 1 Pet. ii. 12.—^c Or, of no man.—^d See Lev. xix. 28. Deut. xiv. 1, 2. 2 Sam. xli. 20.—^e Eph. ii. 12.—^f 1 Cor. xv. 13.—^g 1 Cor. xv. 18, 23. Ch. iii. 13.—^h 1 Kings xiii.

17, 18. xx. 35.—1 Cor. xv. 51.—Matt. xxiv. 30, 31. Acts i. 11. 2 Thess. i. 7.—^k 1 Cor. xv. 52.—1 Cor. xv. 28, 52.—^l 1 Cor. xv. 51.—^m Acts i. 9. Rev. xi. 12.—John xii. 28. xiv. 3. xvii. 24.—ⁿ Ch. v. 11.—^o Or, exhort.

of God. Indeed, human reason could not have found out the points which he immediately subjoins ; no conjectures could lead to them.

We which are alive, and remain. By the pronoun *we* the apostle does not intend *himself*, and the *Thessalonians* to whom he was then writing ; he is speaking of the genuine Christians which shall be found on earth when Christ comes to judgment.

Shall not prevent (or go before) them which are asleep. Those who shall be found living in that day, though they shall not pass through death, but be suddenly changed, shall not go to glory *before* them that are dead, *for the dead in Christ shall rise first*—they shall be raised, their bodies made glorious, and be caught up to meet the Lord, *before* the others shall be changed.

Verse 16. *The Lord himself* That is : Jesus Christ *shall descend from heaven ; shall descend in like manner as he*

was seen by his disciples to ascend, i.e., in his human form, but now infinitely more glorious.

With a shout Or order ; and probably in these words : *Arise, ye dead, and come to judgment ;* which order shall be repeated by the archangel, who shall accompany it with the sound of the trump of God, whose great and terrible blasts, like those on Mount Sinai, *sounding louder and louder*, shall shake both the heavens and the earth !

Verse 18. *Comfort one another with these words.* Strange saying ! comfort a man with the information that he is going to appear before the judgment-seat of God ! Who can feel comfort from these words ? That man alone with whose spirit the Spirit of God bears witness that his sins are blotted out, and the thoughts of whose heart are purified by the inspiration of God's Holy Spirit, so that he can perfectly love him, and worthily magnify his name.

CHAPTER V.

The apostle continues to speak of Christ's coming to judgment, and the uncertainty of the time in which it shall take place, and the careless state of sinners, 1-3. Shows the Thessalonians that they are children of the light ; that they should watch and pray, and put on the armour of God, being called to obtain salvation by Christ, who died for them ; that, whether dead or alive, when the day of judgment comes, they may live for ever with him ; and that they should comfort and edify each other with these considerations, 4-11. He exhorts them to remember those who labour among them, and are over them in the Lord ; and to esteem such highly for their work's sake, 12, 13. He charges them to warn, comfort, and support those who stood in need of such assistance, and to be patient and beneficent towards all, 14, 15. He points out their high spiritual privileges ; warns them against neglecting or misimproving the gifts of the Spirit and the means of grace, 16-20. They are also exhorted to prove all things ; to abstain from all evil ; and to expect to be sanctified through spirit, soul, and body, by him who has promised this, and who is faithful to his promises, 21-24. Recommends himself and brethren to their prayers ; shows them how they are to greet each other ; charges them to read this epistle to all the brethren ; and concludes with the usual apostolical benediction, 25-28.

BUT ^a of the times and the seasons, brethren, ye have no need that I write unto you.
2 For yourselves know perfectly that ^b the day of the Lord so cometh as a thief in the night.

^a Matt. xxiv. 3, 36. Acts i. 7.—Ch. iv. 9.—^b Matt. xxiv. 43, 44. xxv. 13. Luke xii. 39, 40. 2 Pet. iii. 10. Rev. iii. 3. xvi. 15.—

Verse 1. *But of the times and the seasons* It is natural to suppose, after what he had said in the conclusion of the preceding chapter, that the Thessalonians would feel an innocent curiosity to know, as the disciples did concerning the destruction of Jerusalem, *when those things should take*

3 For when they shall say, Peace and safety ; then ^c sudden destruction cometh upon them, ^d as travail upon a woman with child ; and they shall not escape.

4 ^e But ye, brethren, are not in darkness, that that day should overtake you as a thief.

^f Isa. xiii. 6-9. Luke xvii. 27, 28, 29. xxi. 34, 35. 2 Thess. i. 9.—^g Jer. xiii. 21. Hos. xiii. 13.—^h Rom. xiii. 12, 13. 1 John ii. 8.

place, and what should be the signs of those times, and of the coming of the Son of Man. It is very likely that the apostle, in his answer, couples these two grand events—the destruction of Jerusalem and the final judgment. And it appears most probable that it is of the former event chiefly that he

5 Ye are all * the children of light, and the children of the day : we are not of the night, nor of darkness.

6 ^b Therefore let us not sleep, as *do* others ; but ^c let us watch and be sober.

7 For ^d they that sleep, sleep in the night ; and they that be drunken, ^e are drunken in the night.

8 But let us, who are of the day, be sober, ^f putting on the breast-plate of faith and love ; and for an helmet, the hope of salvation.

9 For ^g God hath not appointed us to wrath. ^h but to obtain salvation by our Lord Jesus Christ,

10 ⁱ Who died for us, that, whether we wake or sleep, we should live together with him.

11 ^j Wherefore ^k comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, ^l to know them which labour among you, and are over you in the Lord, and admonish you ;

* Eph. v. 8.—^b Matt. xxv. 5.—^c Matt. xxiv. 42. xxv. 13. Rom. xiii. 11, 12, 13. 1 Pet. v. 8.—^d Luke xxi. 34, 36. Rom. xiii. 13 1 Cor. xv. 34. Eph. v. 14.—^e Acts ii. 15.—^f Isa. lix. 17. Eph. vi. 14, 16, 17.—^g Rom. ix. 22. Ch. i. 10. 1 Pol. ii. 8. Jude 4.—^h 2 Thess. ii. 13, 14.—ⁱ Rom. xiv. 8, 9. 2 Cor. v. 15.—^j Ch. iv. 18. ^k Or, *exhort*—1 Cor. xvi. 18. Phil. ii. 29. 1 Tim. v. 17. Heb. xiii. 7, 17.—^l Mark ix. 50.—^m Or, *beseech*.—ⁿ 2 Thess. iii. 11, 12.—^o Or, *disorderly*.—^p Heb. xii. 12.—^q Rom. xiv. 1. xv. 1. Gal. vi. 1, 2.

speaks here, as it was certainly of the latter that he treated in the conclusion of the preceding chapter. [The reference to the destruction of Jerusalem is distinctly at variance with the context, which treats solely of the coming of Christ.]

Verse 3. *For when they shall say, Peace and safety* This points out, very particularly, the state of the Jewish people when the Romans came against them ; for so fully persuaded were they that God would not deliver the city and temple to their enemies, that they refused every overture that was made to them.

Sudden destruction] In the storming of their city, and the burning of their temple, and the massacre of several hundreds of thousands of themselves ; the rest being sold for slaves, and the whole of them dispersed over the face of the earth.

As travail upon a woman] This figure is perfectly consistent with what the apostle had said before, viz , that the times and seasons were not known ; though the thing itself was expected, our Lord having predicted it in the most positive manner.

Verse 4. *But ye, brethren, are not in darkness*] Probably St. Paul refers to a notion that was very prevalent among the Jews, viz., that God would judge the *Gentiles* in the night-time, when utterly secure and careless ; but he would judge the *Jews* in the day-time, when employed in reading and performing the words of the law. [There is no reasonable ground for this assumption.]

Verse 5. *Ye are all the children of light*] Ye are children of God, and enjoy both his light and life. This dispensation, under which ye are, has illustrated all the preceding dispensations ; in its light all is become luminous ; and ye, who walked formerly in heathen ignorance, or in the darkness of Jewish prejudices, are now light in the Lord, because ye have believed in him who is the light to lighten the *Gentiles*, and the glory and splendour of his people Israel.

We are not of the night, nor of darkness.] Our actions are such as we are not afraid to expose to the fullest and clearest light.

Verse 6. *Let us not sleep, as do others*] Let us who are of the day not give way to a careless, unconcerned state of mind, like to the *Gentiles* and sinners in general, who are stupefied and blinded by sin, so that they neither think nor feel ; but live as if there were no eternity, no future state of existence, rewards, or punishments.

Let us watch] Be always on the alert ; and be sober, making a moderate use of all things.

Verse 7. *For they that sleep*] Sleepers and drunkards seek the night-season ; so careless and profligate persons indulge their evil propensities, and avoid all means of instruction ; they prefer their ignorance to the word of God's grace, and to the light of life.

Verse 8. *Putting on the breastplate*] We are not only

13 And to esteem them very highly in love for their work's sake. ^a And be at peace among yourselves.

14 Now we ^b exhort you, brethren, ^c warn them that are ^d unruly, ^e comfort the feeble-minded, ^f support the weak, ^g be patient toward all men.

15 ^h See that none render evil for evil unto any man ; but ever ⁱ follow that which is good, both among yourselves, and to all men.

16 ^j Rejoice evermore.

17 ^k Pray without ceasing.

18 ^l In every thing give thanks ; for this is the will of God in Christ Jesus concerning you.

19 ^m Quench not the Spirit.

20 ⁿ Despise not prophesyings.

21 ^o Prove all things ; ^{bb} hold fast that which is good.

22 ^p Abstain from all appearance of evil.

23 And ^{dd} the very God of peace ^{cc} sanctify you

—^a Gal. v. 22. Eph. iv. 2. Col. iii. 12. 2 Tim. iv. 2.—^b Lev. xix. 18. Prov. xx. 12. xxiv. 29. Matt. v. 89, 44. Rom. xii. 17. 1 Cor. vi. 7. 1 Pet. iii. 9.—^c Gal. vi. 10. Ch. iii. 12.—^d 2 Cor. vi. 19. Phil. iv. 4.—^e Luke xviii. 1. xxi. 36. Rom. xii. 12. Eph. vi. 18. Col. iv. 2. 1 Pet. iv. 7.—^f Eph. v. 21. Col. iii. 17.—^g Eph. iv. 31. 1 Tim. iv. 14. 2 Tim. i. 6. See 1 Cor. xiv. 30.—^h 1 Cor. xiv. 1, 39.—ⁱ 1 Cor. ii. 11, 15. 1 John iv. 1.—^{bb} Phil. iv. 8.—^{cc} Ch. iv. 12.—^{dd} Phil. iv. 9.—^{ee} Ch. iii. 13.

called to work, but we are called also to fight ; and that we may not be surprised, we must watch ; and that we may be in a condition to defend ourselves, we must be sober ; and that we may be enabled to conquer, we must be armed ; and what the breastplate and helmet are to the soldier's heart and head, such are faith, love, and hope to us. Faith enables us to endure, as seeing him who is invisible ; love excites us to diligence and activity, and makes us bear our troubles and difficulties pleasantly ; hope helps us to anticipate the great end, the glory that shall be revealed, and which we know we shall in due time obtain, if we faint not.

Verse 9. *For God hath not appointed us to wrath*] So then it appears that some were appointed to wrath, to punishment ; on this subject there can be no dispute. But who are they ? When did this appointment take place ? And for what cause ? If we look carefully at the apostle's words, we shall find all these difficulties vanish. It is very obvious that, in the preceding verses, the apostle refers simply to the destruction of the Jewish polity, and to the terrible judgments which were about to fall on the Jews as a nation ; therefore, they are the people who were appointed to wrath ; and they were thus appointed, not from eternity, nor from any indefinite or remote time, but from that time in which they utterly rejected the offers of salvation made to them by Jesus Christ and his apostles ; the privileges of their election were still continued to them, even after they had crucified the Lord of glory ; for, when he gave commandment to his disciples to go into all the world, and preach the gospel to every creature, he bade them begin at Jerusalem. Even this appointment to wrath does not signify eternal damnation ; nothing of the kind is intended in the word. Though we are sure that those who die in their sins can never see God, yet it is possible that many of those wretched Jews, during their calamities, and especially during the siege of their city, did turn unto the Lord who smote them, and found that salvation which he never denies to the sincere penitent.

Verse 10. *Who died for us*] His death was an atoning sacrifice for the *Gentiles* as well as for the Jews.

Whether we wake or sleep] The words show that everywhere and in all circumstances, genuine believers, who walk after God, have life in communion with him, and are continually happy, and constantly safe.

Verse 12. *Know them*] Act kindly towards them ; acknowledge them as the messengers of Christ ; and treat them with tenderness and respect. This is a frequent meaning of the word.

Verse 13. *Esteem them very highly in love*] Christian ministers, who preach the whole truth, and labour in the word and doctrine, are entitled to more than respect ; the apostle commands them to be esteemed abundantly and superabundantly ; and this is to be done in love ; and as

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wholly: and *I pray God* your whole spirit and soul and body ^abe preserved blameless unto the coming of our Lord Jesus Christ.

24 ^bFaithful is he that calleth you, who also will do it.

25 Brethren, ^cpray for us.

26 ^dGreet all the brethren with an holy kiss.

^a1 Cor. i. 8.—^b1 Cor. i. 9. x. 13. 2 Thess. iii. 3.—
^cCol. iv. 3.—2 Thess. iii. 1.—^dRom. xvi. 16

men delight to serve those whom they love, it necessarily follows that they should provide for them, and see that they want neither the *necessaries* nor *conveniences* of life; I do not say *comforts*, though these also should be furnished; but of these the genuine messengers of Christ are frequently destitute.

Verse 14. *Warn them that are unruly*] Those who are out of their ranks, and are neither in a *disposition* nor *situation* to perform the work and duty of a soldier; those who will not do the work prescribed, and will meddle with what is not commanded. The phraseology of the verse is military.

Comfort the feeble-minded] Those of little souls; the faint-hearted; those who, on the eve of a battle, are *dispirited* because of the number of the enemy, and their own feeble and unprovided state.

Support the weak] *Shore up, prop* them that are weak; strengthen those wings and companies that are likely to be most exposed, that they be not overpowered and broken in the day of battle.

Be patient toward all] The disorderly, the feeble-minded, and the weak, will exercise your patience, and try your temper. He who has the direction and management of a Church of God will need all the skill and prudence he can acquire.

Verse 15. *See that none render evil for evil*] Every temper contrary to love is contrary to Christianity. A peevish, fretful, vindictive man may be a child of Satan; he certainly is not a child of God.

Follow that which is good] That by which ye may profit your brethren and your neighbours of every description, whether Jews or Gentiles.

Verse 16. *Rejoice evermore*] Be always happy; the religion of Christ was intended to remove misery. He that has God for his portion may constantly exult.

Verse 19. *Quench not the Spirit*] The Holy Spirit is represented as a fire, because it is his province to enlighten and quicken the soul; and to purge, purify, and refine it. This Spirit is represented as being quenched when any act is done, word spoken, or temper indulged, contrary to its dictates.

Verse 20. *Despise not prophesyings*] Do not suppose that ye have no need of continual instruction; without it ye cannot preserve the Christian life, nor go on to perfection. God will ever send a message of salvation by each of his ministers to every faithful, attentive hearer.

Verse 21. *Prove all things*] Whatever ye hear in these prophesyings or preachings, examine by the words of Christ, and by the doctrines which, from time to time, we have delivered unto you in our preaching and writings.

27 I ^echarge you by the Lord, that ^fthis epistle be read unto all the holy brethren.

28 ^gThe grace of our Lord Jesus Christ be with you. Amen.

The first epistle unto the Thessalonians was written from Athens.

^eOr, adjure.—^fCol. iv. 16. 2 Thess. iii. 14.—
^gRom. xvi. 20, 24. 2 Thess. iii. 18.

Hold fast that which is good] Whatever in these prophesyings has a tendency to increase your faith, love, holiness, and usefulness, that receive and hold fast.

Verse 22. *Abstain from all appearance of evil*] Do not drive your morality so near the bounds of evil as to lead even weak persons to believe that ye actually touch, taste, or handle it.

Verse 23. *And the very God of peace*] The word wholly means precisely the same as our phrase, *to all intents and purposes*. May he sanctify you to the end and to the uttermost.

Your whole spirit and soul and body] Some think that the apostle alludes to the Pythagorean and Platonic doctrine which was acknowledged among the Thessalonians. I should rather believe that he refers simply to the fact, that the creature called man is a compound being, consisting, 1. Of a body, an organized system, formed by the creative energy of God out of the dust of the earth. 2. Of a soul, which is the seat of the different affections and passions, such as love, hatred, anger, &c., with sensations, appetites, and propensities of different kinds. 3. Of spirit, the immortal principle, the source of life to the body and soul, without which the animal functions cannot be performed, how perfect soever the bodily organs may be.

The apostle prays that this compound being, in all its parts, powers, and faculties, may be sanctified and preserved blameless till the coming of Christ.

Verse 24. *Faithful is he that calleth you*] In a great variety of places in his word God has promised to sanctify his followers, and his faithfulness binds him to fulfil his promises; therefore he will do it.

Verse 25. *Pray for us*] Even apostles, while acting under an extraordinary mission, and enjoying the inspiration of the Holy Ghost, felt the necessity of the prayers of the faithful. God requires that his people should pray for his ministers; and it is not to be wondered at, if they who pray not for their preachers should receive no benefit from their teaching.

Verse 27. *I charge you by the Lord, that this epistle be read*] There must have been some particular reason for this solemn charge; he certainly had some cause to suspect that the epistle would be suppressed in some way or other, and that the whole church would not be permitted to hear it: or he may refer to the smaller churches contiguous to Thessalonica, or the churches in Macedonia in general, whom he wished to hear it, as well as those to whom it was more immediately directed.

P R E F A C E

TO THE

SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

T H E S S A L O N I A N S.

THAT this Second Epistle was written shortly after the first, and from the same place too, is very probable, from this circumstance, that the same persons, *Paul, Silvanus, and Timotheus*, who addressed the Church at Thessalonica in the former epistle, address the same Church in this; and, as three such apostolic men were rarely long together in the same place, it is very likely that the two epistles were written not only in the *same year*, but also within a very short time of each other. It appears that the person who carried the First Epistle returned speedily to Corinth, and gave the apostle a particular account of the state of the Thessalonian Church; and, among other things, informed him that many were in expectation of the speedy arrival of the day of judgment; and that they inferred from his epistle already sent, chap. iv. 15, 17, and v. 4, 6, that it was to take place while the apostle and themselves should be yet alive. And it appears probable, from some parts of *this* epistle, that he was informed also that some, expecting this sudden appearance of the Lord Jesus, had given up all their secular concerns as inconsistent with a due preparation for such an important and awful event, see chap. iii. 6-13. To correct such a misapprehension, and redeem them from an error, which, if appearing to rest on the authority of an apostle, must in its issue be ruinous to the cause of Christianity, St. Paul would feel himself constrained to write *immediately*; and this is a sufficient reason why these epistles should appear to have been written at so short a distance from each other. What rendered this speedy intervention of the apostle's authority and direction the more necessary, was, that there appear to have been some in that Church who professed to have a *revelation* concerning this thing, and to have endeavoured to confirm it by a *pretended report* from the apostle himself, and from the *words* already referred to in the *former epistle*, see here on chap. ii. 1, 2: "We beseech you, brethren, be not soon shaken in mind, or be troubled, neither by SPIRIT, nor by WORD, nor by LETTER as from us, as that the day of Christ is at hand."

This is the *shortest* of all St. Paul's epistles to the churches, but is of very great importance, and in many places very sublime, especially in the second part; and in this there are several very great difficulties, and some things hard to be understood. After all the pains and labour of learned men, it would be hazardous to say, *the meaning of every part is now clearly made out*. What increases the difficulty is, that the apostle refers to some *private communication* with themselves, no part of which is on record, and without which it would require St. Paul's inspiration to be able to fix the sense and meaning of all we find here. May the Father of lights give the reader a wise understanding in all things! Amen.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

CHAPTER I

The salutation of St. Paul and his companions, 1, 2. The apostle gives thanks to God for their faith, love, and union; and for their patience under persecutions, 3, 4. Speaks of the coming of our Lord Jesus Christ, the punishment of the ungodly, and the glorification of the righteous, 5-10. Prays that God may count them worthy of their calling, that the name of Jesus may be glorified in them, 11, 12.

PAUL, and ^a Silvanus, and Timotheus, unto the church of the Thessalonians ^b in God our Father and the Lord Jesus Christ: ² Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

³ ^a We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

⁴ So that ^c we ourselves glory in you in the churches of God ^d for your patience and faith ^e in all your persecutions and tribulations that ye endure:

⁵ Which is ^a a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, ^f for which ye also suffer:

⁶ ¹ Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

⁷ And to you who are troubled, ^h rest with us;

^a 2 Cor. i. 19.—^b 1 Thess. i. 1.—^c 1 Cor. i. 3.—^d 1 Thess. i. 2, 3. iii. 6, 9. Ch. ii. 13.—^e 2 Cor. vii. 14. ix. 2. 1 Thess. ii. 19, 20.—

^f 1 Thess. i. 3.—^g 1 Thess. ii. 14.—^h Phil. i. 28.—ⁱ 1 Thess. ii. 14.—^j Rev. vi. 10.—^k Rev. xiv. 13.

Verse 1. *Paul, and Silvanus, &c.*] See the notes on 1 Thess. i. 1.

Verse 3. *Your faith groweth exceedingly*] The word signifies to grow luxuriantly, as a good and healthy tree planted in a good soil; and if a fruit-tree, bearing an abundance of fruit to compensate the labour of the husbandman. Faith is one of the seeds of the kingdom; this the apostle had sowed and watered, and God gave an abundant increase.

Verse 4. *We ourselves glory in you in the churches of God*] We hold you up as an example of what the grace of God can produce when communicated to honest and faithful hearts.

For your patience and faith] From Acts xvii. 5, 13, and from 1 Thess. ii. 14, we learn that the people of Thessalonica had suffered much persecution, both from the Jews and their own countrymen; but being thoroughly convinced of the truth of the gospel, and feeling it to be the power of God unto salvation, no persecution could turn them aside from it.

Verse 5. *A manifest token of the righteous judgment of God*] They who enter into the kingdom of God go through great tribulation; your going through that tribulation is a proof that ye are entering in; and God sees it right and just that ye should be permitted to suffer before ye enjoy that endless felicity.

The words, however, may be understood, as indicating that the sufferings of the just, and the triumphs of the wicked, in this life, are a sure proof that there will be a future judgment, in which the wicked shall be punished and the righteous rewarded.

Verse 6. *Seeing it is a righteous thing*] Though God

neither rewards nor punishes in this life in a general way, yet he often gives proofs of his displeasure, especially against those who persecute his followers.

Verse 7. *And to you who are troubled, rest with us*] And while they have tribulation, you shall have that eternal rest which remains for the people of God.

When the Lord Jesus shall be revealed] But this fullness of tribulation to them, and rest to you, shall not take place till the Lord Jesus comes to judge the world.

With his mighty angels] The coming of God to judge the world is scarcely ever spoken of in the sacred writings without mentioning the holy angels, who are to accompany him, and to form his court or retinue. See Deut. xxxiii. 2; Matt. xxv. 31, xxvi. 27, xxvi. 64; Mark viii. 38.

Verse 8. *In flaming fire*] In thunder and lightning, taking vengeance—inflicting just punishment on them that know not God—the heathen who do not worship the true God, and will not acknowledge him, but worship idols; and on them that obey not the gospel—the Jews, particularly, who have rejected the gospel, and persecuted Christ and his messengers; and all nominal Christians who, though they believe the gospel as a revelation from God, yet do not obey it as a rule of life.

Verse 9. *Who shall be punished*] What this everlasting destruction consists in we cannot tell. It is not annihilation, for their being continues; and as the destruction is everlasting, it is an eternal continuance and presence of substantial evil, and absence of all good; for a part of this punishment consists in being banished from the presence of the Lord—excluded from his approbation for ever; so that

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when ^a the Lord Jesus shall be revealed from heaven with ^b his mighty angels,

8 ^c In flaming fire, ^d taking vengeance on them ^e that know not God, and ^f that obey not the gospel of our Lord Jesus Christ :

9 ^g Who shall be punished with everlasting destruction from the presence of the Lord, and ^h from the glory of his power ;

10 ⁱ When he shall come to be glorified in his saints, ^j and to be admired in all them that believe

^a 1 Thess. iv. 16. Jude 14.—^b Gr. *the angels of his power*.—^c Heb. x. 27. xii. 29. 2 Pet. iii. 7. Rev. xxi. 8.—^d Or, *yielding*.—^e Ps. lxxix. 6. 1 Thess. iv. 5.—^f Rom. ii. 8.—^g Phil. iii. 19.

the light of his countenance can be no more enjoyed, as there will be an eternal impossibility of ever being reconciled to him.

The glory of his power] Never to see the face of God throughout eternity is a heart-rending, soul-appalling thought; and to be banished from the *glory of his power*, that power the *glory* of which is peculiarly manifested in *saving the lost* and *glorifying the faithful*, is what cannot be reflected on without confusion and dismay.

Verse 10. *And to be admired*] *To be wondered at among*, and on the account of *all, them that believe*. Much as true believers *admire* the perfections of the Redeemer of mankind, and much as they *wonder* at his amazing condescension in becoming man, and dying for the sins of the world; all their present amazement and wonder will be as nothing when compared with what they shall feel when they come to see him in *all his glory*, the glory that he had with the Father before the world was. *Them that have believed* is undoubtedly the true reading.

Because our testimony—was believed in that day.] The Thessalonians had credited what the apostles had said and written, not only concerning Jesus Christ in general, but concerning the day of judgment in particular.

Verse 11. *Fulfil all the good pleasure of his goodness*] 1. The goodness of God—his own innate eternal kindness, has led

(because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would ^k count ^l you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and ^m the work of faith with power :

12 ⁿ That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

2 Pet. iii. 7.—^b Deut. xxxiii. 2. Isa. ii. 19. Ch. ii. 8.—^c Ps. lxxxix. 7.—^d Ps. lxxviii. 35.—^e Or, *vouchsafe*.—^f Ver. 5.—^g 1 Thess. i. 3.—^h 1 Pet. i. 7. iv. 14.

him to call you into this state of salvation. 2. It is the *pleasure* of that goodness to save you unto eternal life. 3. It is the *good pleasure*; nothing can please God more than your receiving and retaining his utmost salvation. 4. It is *all* the good pleasure of his goodness thus to save you; this he has amply proved by sending his Son to die for you, *beyond* which gift he has none greater. 5. And if you be faithful to his grace, he will *fulfil*—completely accomplish, all the good pleasure of his goodness in you; which goodness is to be apprehended and is to work by *faith*, the power of which must come from him, though the *act* or exercise of that power must be of yourselves; but the very power to believe affords excitement to the exercise of faith.

Verse 12. *That the name of our Lord*] This is the great end of your Christian calling, that Jesus, who hath died for you may have his *passion* and *death* magnified in your *life* and *happiness*; that ye may show forth the virtues of him who called you from darkness into his marvellous light.

And ye in him] That his glorious excellence may be seen upon you; that ye may be adorned with the graces of his Spirit, as he is glorified by your salvation from all sin.

According to the grace] That your salvation may be such as God requires, and such as is worthy of his grace to communicate.

CHAPTER II.

He exhorts the Thessalonians to stand fast in the faith, and not to be alarmed at the rumours they heard concerning the sudden coming of Christ, 1, 2. Because, previously to this coming, there would be a great apostasy from the true faith, and a manifestation of a son of perdition, of whose unparalleled presumption he gives an awful description; as well as of his pernicious success among men, and the means which he would use to deceive and pervert the world; and particularly those who do not receive the love of the truth, but have pleasure in unrighteousness, 3-12. He thanks God for their steadfastness; shows the great privileges to which they were called; and prays that they may be comforted and established in every good word and work.

NOW we beseech you, brethren, ^a by the coming of our Lord Jesus Christ, ^b and by our gathering together unto him,

2 ^c That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.

^a 1 Thess. iv. 16.—^b Matt. xxiv. 31. Mark xii. 27. 1 Thess. iv. 17.—^c Matt. xxiv. 4. Eph. v. 6. 1 John iv. 1.—^d Matt. xxiv. 4. Eph. v. 6.—^e 1 Tim. iv. 1.—^f Dan. vii. 25. 1 John ii. 18. Rev.

Verse 1. *We beseech you—by the coming of our Lord*] Of the day of general judgment he had spoken before, and said that it should come as a *thief in the night*, i.e., when not expected; but he did not attempt to fix the time, nor

3 ^d Let no man deceive you by any means: for *that day shall not come*, ^e except there come a falling away first, and ^f that man of sin be revealed, ^g the son of perdition;

4 Who opposeth and ^h exalteth himself ⁱ above all that is called God, or that is worshipped; so that

xiii. 11, &c. See 1 Mac. ii. 43, 62.—^g John xvii. 12.—^h Isa. xiv. 13. Ezek. xxviii. 2, 6, 9. Dan. vii. 25. xi. 36. Rev. xiii. 6.—ⁱ 1 Cor. viii. 5.

did he insinuate that it was either *near at hand*, or *far off*. Now, however, he shows that it must necessarily be far off, because of the great transactions which must take place before it can come.

he, as God, sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what * withholdeth, that he might be revealed in his time.

7 For ^b the mystery of iniquity doth already work: only he who now letteth, *will let*, until he be taken out of the way.

8 And then shall that Wicked be revealed, ° whom the Lord shall consume ° with the spirit of his mouth, and shall destroy ° with the brightness of his coming:

* Or, *holdeth*.—^b 1 John ii. 18. iv. 3.—^c Dan. vii. 10. 11.—^d Job iv. 9. Isa. xl. 4. Hos. vi. 5. Rev. ii. 16. xix. 15, 20, 21.—^e Ch. i. 8, 9. Heb. x. 17.—^f John viii. 41. Eph. ii. 2. Rev. xviii. 23.—^g See Deut. xiii. 1. Matt. xxiv. 24. Rev. xiii. 13. xix. 21.—

Verse 2. *Be not soon shaken in mind*] *From the mind*; i.e., that they should regain the persuasion they had of the truths which he had before delivered to them; that they should still hold the same opinions, and hold fast the doctrines which they had been taught.

Neither by spirit] Any pretended revelation.

Nor by word] Anything which any person may profess to have heard the apostle speak.

Nor by letter] Either the former one which he had sent, some passages of which had been misconceived and misconstrued; or any other letter, as *from us*—pretending to have been written by us, the apostles, containing predictions of this kind.

As that the day of Christ is at hand.] Whether does the apostle mean the coming of Christ to execute judgment upon the Jews, and to destroy their policy, or his coming, at the end of time, to judge the world? I think that the apostle, in the following confessedly obscure words, has both these in view, speaking of none of them exclusively; for it is the custom of the inspired penmen, or rather of that Spirit by which they spoke, to point out as many certain events by one prediction as it was possible to do, and to choose the figures, metaphors, and similes accordingly; and thus, from the beginning, God has pointed out the things that were not by the things that then existed, making the one the types or signifiers of the other. [The reference is limited to the coming of Christ, according to the ablest critics.]

Verse 3. *Except their come a falling away first*] We have the original word in our word *apostasy*; and by this term we understand a *dereliction of the essential principles of religious truth*—either a total abandonment of Christianity itself, or such a *corruption* of its doctrines as renders the whole system completely inefficient to salvation. But what this apostasy means is a question which has not yet, and perhaps never will be, answered to general satisfaction.

That man of sin] The perverse, obstinate, and iniquitous man.

The son of perdition] *The son of destruction*; the same epithet that is given to Judas Iscariot, John xvii. 12, where see the note. *The son of perdition*, and the *man of sin*, or, as some excellent MSS. and Versions, with several of the Fathers, read the *lawless man*, see ver. 8, must mean the same person or thing. It is also remarkable that the wicked Jews are styled by Isa., chap. i. 4, “children of perdition;” persons who destroy themselves and destroy others.

Verse 4. *Who opposeth and exalteth*] He stands against and exalts himself above all divine authority, and above every object of adoration, and every institution relative to divine worship, himself being the source, whence must originate all the doctrines of religion, and all its rites and ceremonies; so that sitting in the temple of God—having the highest place and authority in the Christian Church, he acts as God—taking upon himself God’s titles and attributes, and arrogating to himself the authority that belongs to the Most High.

The words as God, are wanting in the best MSS.

Verse 6. *And now ye know what withholdeth*] I told you this among other things; I informed you what it was that prevented this man of sin, this son of perdition, from revealing himself fully.

Verse 7. *For the mystery of iniquity doth already work*]

9 *Even him*, whose coming is ‘after the working of Satan, with all power and * signs and lying wonders,

10 And with all deceivableness of unrighteousness in ^h them that perish; because they received not the love of the truth, that they might be saved.

11 And ⁱ for this cause God shall send them strong delusion, ^j that they should believe a lie:

12 That they all might be damned who believed not the truth, but ^k had pleasure in unrighteousness.

13 But ^l we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God ^m hath ⁿ from the beginning chosen you to sal-

^h 2 Cor. ii. 15. iv. 8.—ⁱ Rom. i. 21, &c. See 1 Kings xxii. 22. Ezek. xiv. 9.—^j Matt. xxiv. 5. 11. 1 Tim. iv. 1.—^k Rom. i. 32.—^l Ch. i. 3.—^m 1 Thess. i. 4.—ⁿ Eph. i. 4.

There is a system of corrupt doctrine, which will lead to the general apostasy, already in existence, but it is a mystery; it is as yet hidden; it dare not show itself, because of that which hindereth or withholdeth. But when that which now restraineth shall be taken out of the way, then shall that wicked one be revealed—it will then be manifest who he is, and what he is.

Verse 8. *Whom the Lord shall consume*] He shall blast him so, that he shall wither and die away; and this shall be done by the spirit of his mouth—the words of eternal life, the true doctrine of the gospel of Jesus; this shall be the instrument used to destroy this man of sin: therefore it is evident his death will not be a sudden but a gradual one; because it is by the preaching of the truth that he is to be exposed, overthrown, and finally destroyed.

The brightness of his coming] This may refer to that full manifestation of the truth which had been obscured and kept under by the exaltation of this man of sin.

Verse 9. *Whose coming is after the working of Satan*] The operation of God’s Spirit sends his messengers; the operation of Satan’s spirit sends his emissaries.

With all power] All kinds of miracles, like the Egyptian magicians; and signs and lying wonders: the word lying may be applied to the whole of these; they were lying miracles, lying signs, and lying wonders; only appearances of what was real, and done to give credit to his presumption and imposture. Whereas God sent his messengers with real miracles, real signs, and real wonders; such Satan cannot produce.

Verse 10. *And with all deceivableness of unrighteousness*] With every art that cunning can invent and unrighteousness suggest, in order to delude and deceive.

In them that perish] Among them that are destroyed; and they are destroyed and perish because they would not receive the love of the truth that they may be saved.

Verse 11. *God shall send them strong delusion*] So that they believe a lie rather than the truth, prefer false apostles and their erroneous doctrines to the pure truths of the gospel, brought to them by the well-accredited messengers of God; being ever ready to receive any false Messiah, while they systematically and virulently reject the true one.

Verse 12. *That they all might be damned*] So that they may all be condemned who believed not the truth when it was proclaimed to them; but took pleasure in unrighteousness, preferring that to the way of holiness. Their condemnation was the effect of their refusal to believe the truth; and they refused to believe it because they loved their sins.

Verses 13 and 14. *God hath from the beginning chosen you to salvation, &c.*] In your calling God has shown the purpose that he had formed from the beginning, to call the Gentiles to the same privileges with the Jews, not through circumcision and the observances of the Mosaic law, but by faith in Christ Jesus; but this simple way of salvation referred to the same end—holiness, without which no man, whether Jew or Gentile, can see the Lord.

Verse 15. *Hold the traditions which ye have been taught*] The word which we render tradition, signifies anything delivered in the way of teaching; and here most obviously means the doctrines delivered by the apostle to the Thessalonians; whether in his preaching, private conversation, or by these epistles; and particularly the first epistle, as the apostle here states.

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vation *through sanctification of the Spirit and belief of the truth;

^b 14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

^c 15 Therefore, brethren, *stand fast, and hold the traditions which ye have been taught, whether by word or our epistle.

* Luke i. 75. 1 Pet. i. 2.—^b John xvii. 22. 1 Thess. ii. 12. 1 Pet. v. 10.—^c 1 Cor. xvi. 13. Phil. iv. 1.—^d 1 Cor. xi. 2. Ch. iii. 6.

Verse 16. *Now our Lord Jesus*] As all your grace came from God through Christ, so the power that is necessary to strengthen and confirm you unto the end must come in the same way.

Everlasting consolation] A complete system of complete peace and happiness.

And good hope through grace] Pardon and holiness they enjoyed, therefore they were no objects of hope; but the resurrection of the body and eternal glory were necessarily future; these they had in expectation; these they hoped for; and, through the grace which they had already received they had a good hope—a well-grounded expectation, of this glorious state.

Verse 17. *Comfort your hearts*] Keep your souls ever under the influence of his Holy Spirit: and stablish you—confirm and strengthen you in your belief of every good word or doctrine which we have delivered unto you; and in the practice of every good work, recommended and enjoined by the doctrines of the gospel.

The reader will have observed that in going through this chapter, while examining the import of every leading word, I have avoided fixing any specific meaning to terms: the *apostasy* or *falling away*; the *man of sin*; *son of perdition*; *him who letteth or withholdeth*, &c. The reason is, I have found it extremely difficult to fix any sense to my own satisfaction; and it was natural for me to think that, if I could not satisfy myself, it was not likely I could satisfy my readers.

The general run of Protestant writers understand the whole as referring to the Popes and Church of Rome, or the whole system of the Papacy. Others think that the defection of the Jewish nation from their allegiance to the Roman Emperor, is what is to be understood by the *apostasy* or

16 *Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

—* Ch. i. 1, 2.—^f 1 John iv. 10. Rev. i. 5.—^g 1 Pet. i. 3.—^h 1 Cor. i. 8. 1 Thess. iii. 13. 1 Pet. v. 19.

falling off; and that all the other terms refer to the destruction of Jerusalem. The Fathers understood the *Antichrist* to be intended, but of this person they seem to have formed no specific idea. Dr. Hammond refers the *apostasy* to the defection of the primitive Christians to the *Gnostic Heresy*; and supposes that by the *man of sin* and *son of perdition*, *Simon Magus* is meant. Grotius applies the whole to *Caius Cæsar*. Wetstein applies the *apostasy* to the rebellion and slaughter of the three princes that were proclaimed by the Roman armies, previously to the reign of *Vespasian*; and supposes *Titus* and the *Flavian family* to be intended by the *man of sin* and *son of perdition*. Schoettgen contends strongly that the whole refers to the case of the Jews, incited to rebellion by the Scribes and Pharisees, and to the utter and final destruction of the *Rabbinic* and *Pharisaic system*. Calmet follows, in the main, the interpretation given by the ancient Fathers. Bishop Newton applies the whole to the *Romish Church*: the *apostasy*, its defection from the pure doctrines of Christianity; and the *man of sin*, &c., the general succession of the Popes of Rome.

The labours of the above learned men have certainly narrowed the principal subjects of inquiry; and we may now safely conclude, in this very obscure prophecy, the Spirit of God had in view either the Jewish or an apostate Christian Church, possessing great spiritual and secular influence and jurisdiction. That the words appear to apply best to the conduct of many of the Popes, and the corruptions of the *Romish Church*, needs no proof; but to which of these Churches, or to what other Church or system, we should apply them, some men, as eminent for their piety as for their learning, hesitate to declare: yet I must acknowledge, that the most pointed part of the evidence here adduced, tends to fix the whole on the *Romish Church*, and on none other.

CHAPTER III.

The apostle recommends himself, and his brethren to the prayers of the Church, that their preaching might be successful, and that they might be delivered from wicked men, 1, 2. Expresses his confidence in God and them, and prays that they may patiently wait for the coming of Christ, 3-5. Gives them directions concerning strict discipline in the church; and shows how he and his fellow-labourers had behaved among them, not availing themselves of their own power and authority, 6-9. Shows them how to treat disorderly and idle people, and not to get weary in well-doing, 10-13. Directs them not to associate with those who obey not the orders contained in this epistle, 14, 15. Prays that they may have increasing peace, 16. And concludes with his salutation and benediction, 17, 18.

FINALLY, brethren, *pray for us, that the word of the Lord ^b may have free course, and be glorified, even as it is with you:

2 And ^cthat we may be delivered from ^dun-

* Eph. vi. 19. Col. iv. 8. 1 Thess. v. 25.—^b Gr. may run.—^c Rom. xv. 31.—^d Gr. absurd.—^e Acts xxviii. 24. Rom. x. 16.—^f 1 Cor. i. 9.

Verse 1. *Finally, brethren*] The words do not mean finally, but furthermore—to come to a conclusion—what remains is this—I shall only add—any of these phrases expresses the sense of the original.

reasonable and wicked men; * for all men have not faith.

3 But ^ethe Lord is faithful, who shall stablish you, and ^fkeep you from evil.

4 And ^gwe have confidence in the Lord touching

1 Thess. v. 24.—^e John xvii. 15. 2 Pet. ii. 9.—^f 2 Cor. vii. 16. Gal. v. 10.

May have free course] They were to pray that the doctrine of the Lord might run, an allusion to the races in the Olympic Games; that, as it had already got into the stadium or race-course, and had started fairly, so it might run on, get to the

you, that ye both do and will do the things which we command you.

5 And ^athe Lord direct your hearts into the love of God, and ^binto the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, ^cthat ye withdraw yourselves ^dfrom every brother that walketh ^edisorderly, and not after ^fthe tradition which he received of us.

7 For yourselves know ^ghow ye ought to follow us: for ^hwe behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but ⁱwrought with labour and travail night and day, that we might not be chargeable to any of you:

9 ^jNot because we have not power, but to make ^kourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, ^lthat if any would not work, neither should he eat.

11 For we hear that there are some ^mwhich walk

^a1 Chron. xxix. 18. ^bOr, the patience of Christ. 1 Thess. i. 3.—^cRom. xvi. 17. Ver. 11. 1 Tim. vi. 5. 2 John 10.—^d1 Cor. v. 11, 13.—^e1 Thess. iv. 11. v. 14. Ver. 11, 12, 14.—^fCh. ii. 15.—^g1 Cor. iv. 16. xi. 1. 1 Thess. i. 6, 7.—^h1 Thess. ii. 10.—ⁱActs xviii. 3. xx. 34. 2 Cor. xi. 9. 1 Thess. ii. 9.—^j1 Cor. ix. 6. 1 Thess. ii. 6.—^kVer. 7.—^lGen. in. 19. 1 Thess. iv. 11.—^mVer. 6.—ⁿ1 Thess.

goal, and be glorified, i.e., gain the crown appointed for him that should get first to the end of the course.

Verse 2. *Unreasonable and wicked men*] The word which we translate *unreasonable*, signifies rather *disorderly, unmanageable*; persons out of their place—under no discipline, regardless of law and restraint, and ever acting agreeably to the disorderly and unreasonable impulse of their own minds.

For all men have not faith.] The word is, without doubt, to be taken here for *fidelity or trustworthiness*, and not for *faith*; and this is agreeable to the meaning given to it in the very next verse: *But the Lord is faithful.*

Verse 3. *From evil.*] Or *from the devil or from the evil one*. They had disorderly men, wicked men, and the evil one or the devil, to contend with; God alone could support and give them the victory; he had *promised* to do it, and he might ever be *confided* in as being invariably *faithful*.

Verse 4. *And we have confidence.*] We have no doubt of God's kindness towards you; he loves you, and will support you: and we can confide in you, that ye are now acting as we have desired you, and will continue so to do.

Verse 5. *The Lord direct your hearts into the love of God.*] The love of God is the grand motive and principle of obedience; this must occupy your hearts: the heart is irregular in all its workings; God alone, by his Spirit, can *direct* it into his love, and *keep it right*; give a *proper direction* to all its passions, and keep them in order, regularity, and purity.

The patient waiting, &c.] Such patience, under all your sufferings and persecutions, as Christ manifested under his. He bore meekly the contradiction of sinners against himself; and when he was reviled he reviled not again.

Verse 6. *That ye withdraw yourselves.*] Have no fellowship with those who will not submit to proper discipline; who do not keep their place; such as are out of their rank, and act according to their own wills and caprices; and particularly such as are *idle and busy-bodies*.

And not after the tradition.] This evidently refers to the orders contained in the *first epistle*; and that first epistle was the *tradition* which they had received from him.

Verse 7. *We behaved not ourselves disorderly.*] We did not go out of our rank—we kept our place, and discharged all its duties.

Verse 8. *Neither did we eat any man's bread for nought.*] We paid for what we bought, and worked with our hands that we might have money to buy what was necessary.

Labour and travail night and day.] We were necessarily employed, either in preaching the gospel, visiting from house to house, or working at our calling.

Verse 9. *Not because we have not power.*] We have the power, the right, to be maintained by those in whose behalf we labour. *The labourer is worthy of his hire*, is a maxim

among you disorderly, "working not at all, but are busy-bodies.

12 "Now them that are such we command and exhort by our Lord Jesus Christ, "that with quietness they work, and eat their own bread.

13 But ye, brethren, "be "not weary in well doing.

14 And if any man obey not our word "by this epistle, note that man, and "have no company with him, that he may be ashamed.

15 "Yet count him not as an enemy, "but admonish him as a brother.

16 Now "the Lord of peace himself give you peace always by all means. The Lord be with you all.

17 "The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 "The grace of our Lord Jesus Christ be with you all. Amen.

The second *epistle* to the Thessalonians was written from Athens.

iv. 11. 1 Tim. v. 13. 1 Pet. iv. 15.—^o1 Thess. iv. 11.—^pEph. iv. 23.—^qGal. vi. 9.—^rOr, *signify that man by an epistle*.—^sMatt. xviii. 17. 1 Cor. v. 9, 11. Ver. 6.—^tLev. xix. 17. 1 Thess. v. 11.—^uTi. iii. 1.—^vRom. xv. 33. xvi. 20. 1 Cor. xiv. 33. 2 Cor. xiii. 11. 1 Thess. v. 23.—^w1 Cor. xvi. 21. Col. iv. 18.—^xRom. xvi. 24.

universally acknowledged and respected; and they who preach the gospel should live by the gospel: the apostle did not claim his privilege, but laboured for his own support, that he might be an example to those whom he found otherwise disposed, and that he might spare the poor.

Verse 10. *If any would not work, neither should he eat.*] This is a just maxim, and universal nature inculcates it to man. Industry is crowned with God's blessing; idleness is loaded with his curse.

Verse 11. *For we hear that there are some*] It is very likely that St. Paul kept up some sort of correspondence with the Thessalonian Church; for he had heard everything that concerned their state, and it was from this information that he wrote his second epistle.

Disorderly] Out of their rank—not keeping their own place.

Working not at all] Either lounging at home, or becoming religious gossips; doing nothing.

Busy-bodies.] Doing every thing they should not do—impertinent meddlers with other people's business; prying into other people's circumstances and domestic affairs; magnifying or minifying, mistaking or underrating, everything; news-mongers and tell-tales; an abominable race, the curse of every neighbourhood where they live, and a pest to religious society.

Verse 12. *With quietness they work*] With silence; leaving their tale-bearing and officious intermeddling.

That—they work, and eat their own bread.] Their own bread, because earned by their own honest industry. What a degrading thing to live on the bounty or mercy of another, while a man is able to acquire his own livelihood! He who can submit to this has lost the spirit of independence; and has in him a beggar's heart, and is capable of nothing but base and beggarly actions.

Verse 13. *Be not weary in well doing.*] Do not forget the real poor—the genuine representatives of an impoverished Christ; and rather relieve a hundred undeserving objects, than pass by one who is a real object of charity.

Verse 14. *If any man obey not*] They had disobeyed his word in the *first epistle*, and the church still continued to bear with them; now he tells the church, if they still continue to disregard what is said to them, and particularly his word by this *second epistle*, they are to mark them as being totally incorrigible, and have no fellowship with them.

Verse 15. *Count him not as an enemy*] Consider him still more an enemy to himself than to you; and admonish him as a brother, though you have ceased to hold religious communion with him. His soul is still of infinite value; labour to get it saved.

Verse 16. *The Lord of peace*] Jesus Christ, who is called our peace, Eph. ii. 14; and The Prince of peace, Isa. ix. 6. By all means.] By all means, methods, occasions, instru-

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ments, and occurrences; peace or *prosperity* in every form and shape.

The Lord be with you all.] This is agreeable to the promise of our Lord: *Lo, I am with you alway, even unto the end of the world*, Matt. xxviii. 20.

Verse 17. *The salutation of Paul with mine own hand*] It is very likely that Paul employed an *amanuensis* generally,

either to *write* what he *dictated*, or to make a *fair copy* of what he wrote. In either case the apostle always subscribed it, and wrote the salutation and benediction with his own hand; and this was what *authenticated* all his epistles. A measure of this kind would be very necessary if forged epistles were carried about in those times. See the note on 1 Cor. xvi. 21, and see Col. iv. 18.

P R E F A C E

TO THE

FIRST EPISTLE OF PAUL THE APOSTLE

TO

T I M O T H Y.

PAUL and Barnabas, in the course of their first apostolic journey among the Gentiles, came to *Lystra*, a city of Lycaonia, where they preached the gospel for some time, and, though persecuted, with considerable success. See Acts xiv. 5, 6. It is very likely that here they converted to the Christian faith a Jewess named Lois, with her daughter Eunice, who had married a Gentile, by whom she had Timothy, and whose father was probably at this time dead; the grandmother, daughter, and son living together. Compare Acts xvi. 1-3 with 2 Tim. i. 5. It is likely that Timothy was the only child; and it appears that he had been brought up in the fear of God, and carefully instructed in the Jewish religion by means of the holy scriptures. Compare 2 Tim. i. 5 with 2 Tim. iii. 15. It appears, also, that this young man drank into the apostle's spirit, became a thorough convert to the Christian faith, and that a very tender intimacy subsisted between St. Paul and him.

When the apostle came from Antioch, in Syria, the second time to *Lystra*, he found Timothy a member of the church, and so highly reputed and warmly recommended by the church in that place, that St. Paul took him to be his companion in his travels, Acts xvi. 1-3. From this place we learn that, although Timothy had been educated in the Jewish faith, he had not been circumcised, because his father, who was a Gentile, would not permit it. When the apostle had determined to take him with him, he found it necessary to have him circumcised, not from any supposition that circumcision was necessary to salvation, but because of the Jews, who would neither have heard him nor the apostle had not this been done; the gospel testimony they would not have received from Timothy, because a heathen; and they would have considered the apostle in the same light, because he associated with such. See the notes on Acts xvi. 3.

It is pretty evident that Timothy had a special call of God to the work of an evangelist, which the elders of the church at Lystra knowing, set him solemnly apart to the work by the imposition of hands, 1 Tim. iv. 14. And they were particularly led to this by several prophetic declarations relative to him, by which his divine call was most clearly ascertained. See 1 Tim. i. 18, and iii. 14. Some think that, after this appointment by the *elders*, the apostle himself laid his hands on him, not for the purpose of his evangelical designation, but that he might receive those extraordinary gifts of the Holy Spirit so necessary in those primitive times to demonstrate the truth of the gospel. See

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2 Tim. i. 6, 7. Yet, it is likely that Timothy had not *two ordinations*; one by the *elders* of Lystra, and another by the apostle; as it is most probable that St. Paul acted with that *eldership* mentioned, 1 Tim. iv. 14, among whom, in the imposition of hands, he would undoubtedly act as chief.

By his affection, fidelity, and zeal, Timothy so recommended himself to all the disciples, and acquired such authority over them, that Paul inserted his name in the inscription of several of the letters which he wrote to the churches, to show that their doctrine was one and the same. His esteem and affection for Timothy the apostle expressed still more conspicuously by writing to him those excellent letters in the canon which bear his name, and which have been of the greatest use to the ministers of the gospel ever since their publication, by directing them to discharge all the duties of their function in a proper manner.

The date of this epistle has been a subject of much controversy, some assigning it to the year 56, which is the common opinion; and others to 61 or 65. A great balance of probability appears to be in favour of this later date.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

CHAPTER I.

Paul's salutation to Timothy, 1, 2. For what purpose he had left him at Ephesus, 3. What the false apostles taught in opposition to the truth, 4-7. The true use of the law, 8-11. He thanks God for his own conversion, and describes his former state, 12-17. Exhorts Timothy to hold fast faith and a good conscience, and speaks of Hymeneus and Alexander who had made shipwreck of their faith, 18-20.

PAUL, an apostle of Jesus Christ, ^a by the commandment ^b of God our Saviour, and Lord Jesus Christ, *which is our hope;*
2 Unto ^d Timothy, *my own son in the faith:* ^e Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, ^f when I went into Macedonia, that thou mightest charge some ^h that they teach no other doctrine,

^a Acts ix. 15. Gal. i. 1. 11.—^b Ch. ii. 3. iv. 10. Tit. i. 3. ii. 10. iii. 4. Ju'ia 25.—^c Col. i. 27.—^d Acts xvi. 1. 1 Cor. iv. 17. Phil. ii. 19. 1 Thess. iii. 2.—^e 1 Tim. i. 4.—^f Gal. i. 3. 2 Tim. i. 2. 1 Pet. i. 2.—^g Acts xx. 1. 3. Phil. ii. 24.—^h Gal. i. 6, 7. Ch. vi. 3. 10.—

Verse 1. *Jesus Christ—our hope*] Without Jesus, the world was *hopeless*; the expectation of being saved can only come to mankind by his gospel. He is called *our hope*, as he is called *our life, our peace, our righteousness, &c.*, because from him hope, life, peace, righteousness, and all other blessings proceed.

Verse 2. *My own son in the faith*] Brought to salvation through Christ by my ministry alone. Probably the apostle speaks here according to this Jewish maxim: *He who teaches the law to his neighbour's son is considered by the scripture as if he had begotten him*. Sanhedrin, fol. xix. 2.

But the phrase may mean, *my beloved son*; for in this sense the word is not unfrequently used.

In the faith] The word *faith* is taken here for the whole of the Christian religion, *faith in Christ* being its essential characteristic.

Grace, mercy, and peace] GRACE, the favour and approbation of God. MERCY, springing from that grace, pardoning, purifying, and supporting. PEACE, the consequence of this manifested mercy, peace of conscience, and peace with God; producing internal happiness, quietness, and assurance.

Verse 3. *I besought thee*] The apostle had seen that a bad seed had been sown in the church; and, as he was obliged to go then into Macedonia, he wished Timothy, on whose prudence, piety, and soundness in the faith he could depend, to stay behind and prevent the spreading of a doctrine that would have been pernicious to the people's souls.

That thou mightest charge some] He does not name any persons; the Judaizing teachers are generally supposed to

4 ⁱ Neither give heed to fables and endless genealogies, ^j which minister questions, rather than godly edifying which is in faith: *so do.*

5 Now ^k the end of the commandment is charity ^l out of a pure heart, and of a good conscience, and of faith unfeigned:

6 From which some ^m having swerved have turned aside unto ⁿ vain jangling;

7 Desiring to be teachers of the law; ^o under-

ⁱ Ch. iv. 7. vi. 4, 20. 2 Tim. ii. 14, 16, 23. Tit. i. 14. iii. 9.—^j Ch. vi. 4.—^k Rom. xiii. 8, 10. Gal. v. 14.—^l 2 Tim. ii. 22.—^m Or, not aiming at.—ⁿ Ch. vi. 4, 20.—^o Ch. vi. 4.

be those intended; and the term *some, certain persons*, which he uses, is expressive of high disapprobation, and at the same time of delicacy: they were not *apostles*, nor *apostolic men*; but they were undoubtedly *members* of the Church at Ephesus, and might yet be reclaimed.

Verse 4. *Neither give heed to fables*] Idle fancies; things of no moment; doctrines and opinions unauthenticated; silly legends, of which no people ever possessed a greater stock than the Jews.

Endless genealogies] I suppose the apostle to mean those genealogies which were *uncertain*—that never could be made out, either in the *ascending* or *descending* line; and, principally, such as referred to the great promise of the *Messiah*, and to the *priesthood*. The Jews had scrupulously preserved their genealogical tables till the advent of Christ; and the evangelists had recourse to them, and appealed to them in reference to our Lord's descent from the house of David; Matthew taking this genealogy in the *descending*, Luke in the *ascending*, line.

Some learned men suppose that the apostle alludes here to the *Æons*, among the *Gnostics* and *Valentinians*, of whom there were endless numbers to make up what was called their *pleroma*; or to the *sephiroth* or splendours of the *Cabalists*.

Which minister questions] They are the foundation of endless altercations and disputes; for, being *uncertain* and not *consecutive*, every person had a right to call them in question.

Rather than godly edifying] Such discussions as these had no tendency to promote *piety*.

standing neither what they say, nor whereof they affirm.

8 But we know that *the law is good*, if a man use it lawfully;

9 *Knowing this*, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary *to sound doctrine*;

11 According to the glorious gospel of *the*

*Rom. vii. 12.—^bGal. iii. 19, v. 23.—^cCh. vi. 3. 2 Tim. iv. 3. Tit. i. 9, ii. 1.—^dCh. vi. 15.—^e1 Cor. ix. 17. Gal. ii. 7. Col. i. 25. 1 Thess. ii. 4. Ch. ii. 7. 2 Tim. i. 11. Tit. i. 3.—^f3 Cor. xii. 9.—^g1 Cor. vii. 25.—^h2 Cor. iii. 5, 6. iv. 1. Col. i. 25.—ⁱActs viii. 3. ix. 1. 1 Cor. xv. 9. Phil. iii. 6.—^jLuke xxiii. 34. John

Instead of *godly edifying* or *the edification of God*, the economy or dispensation of God, is the reading of almost every MS. in which this part of the epistle is extant (for some MSS. are here mutilated), and of almost all the Versions, and the chief of the Greek Fathers. Of the genuineness of this reading scarcely a doubt can be formed; and though the old reading, which is supported by the Latin Fathers and the Vulgate, gives a good sense, yet the connexion and spirit of the place show that the latter must be the true reading.

What had the Jewish genealogies to do with the gospel? Men were not to be saved by virtue of the privileges or piety of their ancestors. The Jews depended much on this.

Verse 5. *Now the end of the commandment is charity*] The end, aim, and design of God in giving this dispensation to the world is, that men may have an *unfeigned faith*, such as lays hold on Christ crucified, and produces a good conscience from a sense of the pardon received, and leads on to *purity of heart*; LOVE to God and man being the grand issue of the grace of Christ here below, and this fully preparing the soul for eternal glory. He whose soul is filled with love to God and man has a *pure heart*, a good conscience, and *unfeigned faith*. But these blessings no soul can ever acquire, but according to *God's dispensation of faith*.

Of faith unfeigned] A faith not hypocritical. The apostle appears to allude to the Judaizing teachers, who pretended faith in the gospel, merely that they might have the greater opportunity to bring back to the Mosaic system those who had embraced the doctrine of Christ crucified. This is evident from the following verse.

Verse 6. *From which some have pretended to aim at the scope or mark, have missed that mark*. This is the import of the original word.

Turned aside unto vain jangling] The original term signifies empty or vain talking; discourses that turn to no profit; a great many words and little sense; and that sense not worth the pains of hearing. Such, indeed, is all preaching where Jesus Christ is not held forth.

Verse 7. *Teachers of the law*] To be esteemed and celebrated as rabbins; to be reputed cunning in solving knotty questions and enigmas, which answered no end to true religion. Of such the rabbinical teaching was full.

Understanding neither what they say] This is evident from almost all the Jewish comments which yet remain. Things are asserted which are either false or dubious; words, the import of which they did not understand, were brought to illustrate them: so that it may be said, They understand not what they say nor whereof they affirm.

Verse 8. *But we know that the law is good*] The law, as given by God, is both good in itself, and has a good tendency. This is similar to what the apostle had asserted, Rom. vii. 12-16.

If a man use it lawfully] That is, interpret it according to its own spirit and design, and use it for the purpose for which God has given it; for the ceremonial law was a schoolmaster to lead us unto Christ, and Christ is the end of that law for justification to every one that believes.

Verse 9. *The law is not made for a righteous man*] It was not made for the righteous as a restrainer of crimes and an inflictor of punishments; for the righteous avoid sin,

blessed God *which was committed to my trust*.

12 And I thank Christ Jesus our Lord, *who hath enabled me*, *for that he counted me faithful*, *putting me into the ministry*;

13 *Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief*.

14 *And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus*.

15 *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief*.

16 *Howbeit for this cause I obtained mercy,*

ix. 39, 41. Acts iii. 17. xxvi. 9.—^aRom. v. 20. 1 Cor. xv. 10.—^b2 Tim. i. 13.—^cLuke vii. 47.—^dCh. iii. i. iv. 9. 2 Tim. i. 11. Tit. iii. 8.—^eMatt. ix. 13. Mark ii. 17. Luke v. 32. xix. 10. Rom. v. 8. 1 John iii. 5.—^f2 Cor. iv. 1.

and by living to the glory of God, expose not themselves to its censures. This seems to be the mind of the apostle: he does not say that *the law was not made for a righteous man*, but it does not *LIE against, a righteous man*, because he does not transgress it; but it *lies against the wicked*, for such as the apostle mentions have broken it, and grievously too, and are condemned by it. The word refers to the custom of writing laws on boards, and hanging them up in public places within reach of every man, that they might be read by all; thus all would see against whom the law lay.

The lawless] Those who will not be bound by a law, and acknowledge none, therefore have no rule of moral conduct.

Disobedient] Those who acknowledge no authority; and consequently endeavour to live as they list; and from such dispositions all the crimes in the following catalogue may naturally spring.

For the ungodly] The *irreligious*—those who do not worship God, or have no true worship. For sinners, those who transgress the laws.

For unholy] Persons totally polluted—unclean within, and unclean without.

And profane] Such as are so unholy and abominable as not to be fit to attend any public worship. Our word *profane* comes from *procul a fano*, "far from the temple." When the ancients, even heathens, were about to perform some very sacred rites, they were accustomed to command the irreligious to keep at a distance.

Murderers of fathers] The original does not necessarily imply the murder of a father or of a mother; it may mean simply beating or striking a father or mother. This is horrible enough, but to murder a parent out-herods Herod.

Manslayers] Murderers simply; all who take away the life of a human being contrary to law.

Verse 10. *For whoremongers*] Adulterers, fornicators, and prostitutes of all sorts.

Menstealers] Slave-dealers; whether those who carry on the traffic in human flesh and blood, or those who buy stolen men or women, no matter of what colour or what country; or those who sow dissensions among barbarous tribes in order that they who are taken in war may be sold into slavery; or the nations who legalize or connive at such traffic: all these are menstealers, and God classes them with the most flagitious of mortals.

For liars] They who speak for truth what they know to be false; and even they who tell the truth in such a way as to lead others to draw a contrary meaning from it.

For perjured persons] Such as do or leave undone anything contrary to an oath or moral engagement, whether that engagement be made by what is called swearing, or by an affirmation or promise of any kind.

And if there be any other thing] Every species of vice and immorality, all must be necessarily included that is contrary to sound doctrine—to the immutable law of God, as well as to the pure precepts of Christianity, where that law is incorporated, explained, and rendered, if possible, more and more binding.

Verse 11. *According to the glorious gospel*] The sound doctrine mentioned above, which is here called the gospel of the glory of the blessed or happy God.

Verse 12. *I thank Christ*] I feel myself under infinite obligation to Christ who hath endued me with various mira-

that in me first Jesus Christ might shew forth all long-suffering; * for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto ^b the King eternal, ^c immortal, ^d invisible, ^e the only wise God, ^f be honour and glory for ever and ever. Amen.

18 This charge ^g I commit unto thee, son Timothy, ^h according to the prophecies which went before on

* Acts xiii. 39.—^b Ps. x. 18. cxlv. 13. Dan. vii. 14. Ch. vi. 15, 16. —^c Rom. i. 23.—^d John i. 18. Heb. xi. 27. 1 John iv. 12.—^e Rom. xvi. 27. Jude 25.—^f 1 Chron. xxix. 11.—^g Ch. vi. 13, 14, 20. 2 Tim.

culous gifts of his Holy Spirit, and put me into the ministry the deaconship, the service of mankind, by preaching the gospel, for that he counted me—he knew that I would be faithful to the charge that was delivered to me.

Verse 13. *A blasphemer*]. Speaking impiously and unjustly of Jesus, his doctrine, his ways, and his followers.

And—persecutor]. Endeavouring, to the uttermost of his power, to exterminate all who called on the name of the Lord Jesus.

And injurious]. As full of insolence as I was of malevolence; and yet, all the while, thinking I did God service, while sacrificing men and women to my own prejudices and intolerance.

I did it ignorantly in unbelief]. This extension of mercy does not however excuse the infuriated conduct of Saul of Tarsus, for he says himself that he was exceedingly mad against them. Let us beware, lest we lose the man's former crimes in his after character.

Verse 14. *The grace of our Lord was exceeding abundant*]. The original is very emphatic, that grace of our Lord hath superabounded—it manifested itself in a way of extraordinary mercy.

With faith and love]. Not only pardoning such offences, but leading me to the full experimental knowledge of Christianity; of that faith and love which are essential to it; and giving me authority to proclaim it to mankind.

Verse 15. *Christ Jesus came into the world to save sinners*]. This saying or doctrine he calls, first, a faithful or true saying; it is a doctrine that may be credited, without the slightest doubt or hesitation; God himself has spoken it; and the death of Christ and the mission of the Holy Ghost, sealing pardon on the souls of all who believe, have confirmed and established the truth.

Secondly, it is worthy of all acceptance; as all need it, it is worthy of being received by all. From this it is evident that the death of Christ, and all its eternally saving effects, were designed for every man.

Of whom I am chief]. Confounding Paul the apostle, in the fulness of his faith and love, with Saul of Tarsus, in his ignorance, unbelief, and persecuting rage, we are in the habit of saying: "This is a hyperbolical expression, arguing the height of the apostle's modesty and humility, and must not be taken according to the letter." Take it as strictly and literally true. Take the whole of the apostle's conduct, previously to his conversion, into consideration, and was there a greater sinner converted to God from the incarnation to his own time? Not one; he was the chief; and, keeping his blasphemy, persecution, and contumely in view, he asserts: Of all that the Lord Jesus came into the world to save, and of all that he had saved to that time, I am chief. And it is very probable that the apostle refers to those in whom the grace and mercy of God were, at the first promulgation of the gospel, manifested: and, comparing himself with all these, he could with propriety say, of whom I am the first; the first who, from a blasphemer, and persecutor (and might we not add murderer? see the part he took in the martyrdom of Stephen) became a preacher of that gospel which I had persecuted. And hence, keeping this idea strictly in view, he immediately adds: *Humble it, for this cause I obtained mercy; that in me first, Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.* If Jesus Christ, with whom there can be no respect of persons, saved Saul of Tarsus, no sinner need despair.

Verse 17. *Now unto the King eternal*]. This burst of thanksgiving and gratitude to God naturally arose from the subject then under his pen and eye.

Immortal]. Incorruptible—not liable to decay or corruption; a simple uncompounded essence, incapable, therefore,

thee, that thou by them mightest ¹ war a good warfare;

19 ¹ Holding faith, and a good conscience; which some having put away, concerning faith ² have made shipwreck:

20 Of whom is ¹ Hymeneus and ² Alexander; whom I have ³ delivered unto Satan, that they may learn not to ⁴ blaspheme.

ii. 2.—^b Eccles. xvi. 1. Ch. iv. 14.—^c Ch. vi. 12. 2 Tim. ii. 8. iv. 7. —^d Ch. iii. 9.—^e Ch. vi. 9.—^f 2 Tim. ii. 17.—^g 2 Tim. ii. 14.—^h 1 Cor. v. 5.—ⁱ Acts xiii. 45.

of decomposition, and consequently permanent and eternal.

Invisible]. One who fills all things, works everywhere, and yet is invisible to angels and men; the perfect reverse of false gods and idols, who are confined to one spot, work no where, and, being stocks and stones, are seen by everybody.

The only wise God]. The word wise is omitted by the best MSS. and Versions. Some of the Greek Fathers quote it sometimes, and omit it at others; which shows that it was an unsettled reading, probably borrowed from Rom. xvi. 27. Without it the reading is very strong and appropriate: *To the only God*; nothing visible or invisible being worthy of adoration but himself.

Be honour]. All the respect and reverence that can be paid by intelligent beings, ascribing to him at the same time all the glory—excellences and perfections which can be possessed by an intelligent, unoriginated, independent, and eternal Being; and this for ever and ever—through eternity.

Verse 18 *This charge*]. It was a charge that the Judaizing teachers should not teach differently from that doctrine which the apostle had delivered to him. See ver. 3.

According to the prophecies]. This may refer to some predictions by inspired men, relative to what Timothy should be; and he wishes him to act in all things conformably to those predictions.

Some think that the foregoing prophecies refer to revelations which the apostle himself had received concerning Timothy; while others think that the word is to be understood of advices, directions, and exhortations, which the apostle had previously delivered to him; the word signifies *to speak to men to edification, to exhortation, and to comfort.* This is a very sober and good sense of the passage.

War a good warfare]. The trials and afflictions of the followers of God are often represented as a warfare or campaign. See Isa. xl. 2; 1 Cor. ix. 7; 2 Cor. x. 4; and see the reasons of this metaphorical form of speech in the notes on Eph. vi. 13.

Verse 19. *Holding faith*]. All the truths of the Christian religion, firmly believing them, and fervently proclaiming them to others.

And a good conscience]. So holding the truth as to live according to its dictates, that a good conscience may be ever preserved.

Which some having put away]. Having thrust away; as a fool-hardy soldier might his shield and his breast-plate, or a mad sailor his pilot, helm, and compass.

Concerning faith]. The great truths of the Christian religion.

Have made shipwreck]. Being without the faith, that only infallible system of truth; and a good conscience, that skilful pilot, that steady and commanding helm, that faithful and invariable loadstone; have been driven to and fro by every wind of doctrine, and, getting among shoals, quicksands, and rocks, have been shipwrecked and engulfed.

Verse 20. *Of whom is Hymeneus and Alexander*]. Who had the faith, but thrust it away; who had a good conscience through believing, but made shipwreck of it. Hence we find that all this was not only possible, but did actually take place, though some have endeavoured to maintain the contrary; who, confounding eternity with a state of probation, have supposed that, if a man once enter into the grace of God in this life, he must necessarily continue in it to all eternity. Thousands of texts and thousands of facts refute this doctrine.

Delivered unto Satan]. For the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus. What this sort of punishment was no man now living knows. There is nothing of the kind referred to in the Jewish writings. It seems to have been something done by mere apostolical authority, under the direction of the Spirit of God.

Hymeneus, it appears, denied the resurrection, see 2 Tim.

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ii. 17, 18; but whether this *Alexander* be the same with *Alexander the coppersmith*, 2 Tim. iv. 14, or the *Alexander*, Acts xix. 33, cannot be determined. Probably, he was the same with the *coppersmith*. Whether they were brought

back to the acknowledgment of the truth does not appear. From what is said in the second epistle the case seems extremely doubtful. Let him who most assuredly standeth, take heed lest he fall.

CHAPTER II.

Prayer, supplication, and thanksgiving, must be made for all men; because God wills that all should be saved, 1-4. There is but one God and one Mediator, 5-7. How men should pray, 8. How women should adorn themselves, 9, 10. They are not suffered to teach, nor to usurp authority over the men, 11-14. How they may expect to be saved in child-bearing, 15.

I EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

2 ^b For kings, and ^c for all that are in ^d authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this is ^e good and acceptable in the sight of God our Saviour;

4 ^f Who will have all men to be saved, ^h and to come unto the knowledge of the truth.

^a Or, desire.—^b Ezra vi. 19. Jer. xxix. 7.—^c Rom. xii. 1.—^d Or, eminent place.—^e Rom. xii. 2. Ch. v. 4.—^f Ch. i. 1. 2 Tim. i. 9.—^g Ezek. xviii. 23. John iii. 16, 17. Tit. ii. 11. 2 Pet. iii. 9.—^h John xvii. 3. 2 Tim. ii. 25.—ⁱ Rom. iii. 29, 30. x. 12. Gal. iii. 20.—^j Heb. viii. 6. ix. 15.—^k Matt. xx. 28. Mark x. 45. Eph. i. 7.

Verse 1. *I exhort—that, first of all*] It is difficult to know the precise difference between the four words used here by the apostle. They are sometimes distinguished thus:

Supplications] Prayers for averting evils of every kind.

Prayers] Prayers for obtaining the good things, spiritual and temporal, which ourselves need.

Intercessions] Prayers in behalf of others.

Giving of thanks] Praises to God, as the parent of all good, for all the blessings which we and others have received. It is probable that the apostle gives directions here for public worship.

Verse 2. *For kings*] As it is a positive maxim of Christianity to pray for all secular governors, so it has ever been the practice of Christians.

That we may lead a quiet and peaceable life] *Good rulers* have power to do much good; we pray that their authority may be ever preserved and well directed. *Bad rulers* have power to do much evil; we pray that they may be prevented from thus using their power.

Verse 3. *This is good and acceptable*] Prayer for all legally constituted authorities is good in itself, because useful to ourselves and to the public at large, and it is acceptable in the sight of God our Saviour; and this is its highest sanction and its highest character: it is good; it is well pleasing to God.

Verse 4. *Who will have all men to be saved*] Because he wills the salvation of all men; therefore, he wills that all men should be prayed for.

And to come unto the knowledge of the truth.] The proper import of the original word is; the acknowledgment of the truth—that they may receive it as the truth, and make it the rule of their faith, the model and director of their life and actions.

Verse 5. *There is one God*] Who is the maker, governor, and preserver of all men, of every condition, and of every nation; and equally wills the salvation of all.

And one mediator] The word mediator signifies, liter-

5 ¹ For there is one God, and ¹ one mediator between God and men, the man Christ Jesus;

6 ² Who gave himself a ransom for all, ¹ to ^m be testified ⁿ in due time.

7 ^o Whereunto I am ordained a preacher, and an apostle, (^p I speak the truth in Christ, and lie not;) ^q a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray ^r every where, ^s lifting up holy hands, without wrath and doubting.

9 In like manner also, that ^t women adorn themselves in modest apparel, with shame-facedness and

Tit. ii. 14.—1 Cor. i. 6. 2 Thess. i. 10. 2 Tim. i. 8.—^m Or, a testimony.—ⁿ Rom. v. 6. Gal. iv. 4. Eph. i. 9. iii. 5. Tit. i. 3.—^o Eoh. iii. 7, 8. 2 Tim. i. 11.—^p Rom. ix. 1.—^q Rom. xi. 13. xv. 16. Gal. i. 16.—^r Mat. i. 11. John iv. 21.—^s Ps. cxxxv. 2. Isa. i. 15.—^t 1 Pet. iii. 3.

ally, a middle person, one whose office it is to reconcile two parties at enmity; and hence *Suidas* explains it by a peace-maker. God was offended with the crimes of men; to restore them to his peace, Jesus Christ was incarnated; and being God and man, both God and men met in and were reconciled by him. But this reconciliation required a sacrifice on the part of the peace-maker or mediator; hence what follows.

Verse 6. *Who gave himself a ransom*] The word used here, and applied to the death of Christ, signifies that ransom which consists in the exchange of one person for another, or the redemption of life by life; or, as Schleusner has expressed it in his translation of these words: "He who by his death has redeemed all from the power and punishment of vice, from the slavery and misery of sinners."

To be testified in due time.] The original words are not very clear, and have been understood variously. This appears to be the apostle's meaning: Christ gave himself a ransom for all. This, in the times which seemed best to the divine wisdom, was to be testified to every nation, and people, and tongue. The apostles had begun this testimony; and, in the course of the divine economy, it has ever since been gradually promulgated; and at present runs with a more rapid course than ever.

Verse 7. *I am ordained a preacher*] *I am set apart, appointed.* The word does not imply any imposition of hands by either bishop or presbiter, as is vulgarly supposed.

I speak the truth in Christ.] As I have received my commission from him, so I testify his truth. I did not run before I was sent; and I speak nothing but what I have received.

A teacher of the Gentiles] Being specially commissioned to preach the gospel, not only to the Jews, but to the nations of the world.

In faith and verity.] Faithfully and truly; preaching the TRUTH, the whole TRUTH, and nothing but the TRUTH; and this fervently, affectionately, and perseveringly.

Verse 8 *I will therefore*] Seeing the apostle had his

sobriety; not with ^a brodered hair, or gold, or pearls, or costly array;

10 ^b But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection.

12 But ^c I suffer not a woman to teach, ^d nor to

^a Or, plaited.—^b 1 Pet. iii. 4.—^c 1 Cor. xiv. 34.—^d Eph. v. 24.—^e Gen. i. 27. ii. 18, 22. 1 Cor. xi. 8, 9.—^f Gen. iii. 6. 2 Cor. xi. 3.

authority from Christ, and spoke nothing but what he received from him, his *I will* is equal to *I command*.

That men pray] That is, for the blessings promised in this testimony of God. For, although God has provided them, yet he will not give them to such as will not pray.

Every where] *In every place*. That they should always have a praying heart, and this will ever find a praying place. The Jews thought that no prayer could be acceptable that was not offered at the temple at Jerusalem; afterwards this was extended to the Holy Land; but, when they became dispersed among the nations, they built oratories or places of prayer, principally by *rivers* and by the *sea-side*; and in these they were obliged to allow that public prayer might be legally offered, but no where else.

Lifting up holy hands] It was a common custom, not only among the Jews, but also among the heathens, to lift up or spread out their arms and hands in prayer. It is properly the action of *entreaty* and *request*, and seems to be an effort to embrace the assistance requested. But the apostle probably alludes to the Jewish custom of *laying their hands on the head of the animal which they brought for a sin-offering, confessing their sins, and then giving up the life of the animal as an expiation for the sins thus confessed*. And this very notion is conveyed in the original term. This shows us how Christians should pray. They should come to the altar; set God before their eyes; humble themselves for their sins; bring as a sacrifice the *Lamb of God*; lay their hands on this sacrifice; and by faith offer it to God in their souls' behalf, expecting salvation through his meritorious death alone.

Without wrath] Having no vindictive feeling against any person; harbouring no unforgiving spirit, while they are imploring pardon for their own offences.

The *holy hands* refer to the Jewish custom of *washing* their hands before prayer; this was done to signify that they had put away all sin, and purposed to live a *holy life*.

And doubting.] *Reasonings*. Such as are often felt by distressed penitents and timid believers; faith, hope, and unbelief appearing to hold a disputation and controversy in their own bosoms, in the issue of which *unbelief* ordinarily triumphs.

Verse 9. *In like manner also*] That is, he *wills* or *commands* what follows, as he had commanded what went before.

With shame-facedness and sobriety] This would lead them to avoid everything *unbecoming* or *meretricious* in the mode or *fashion* of their dress, and all unnecessary expense. They might follow the *custom* or *costume* of the country as to the dress itself, for nothing was ever more becoming than the Grecian *stola*, *catastola*, and *zona*; but they must not imitate the extravagance of those who, through *impurity* or *littleness of mind*, decked themselves merely to attract the eye of admiration, or set in lying action the tongue of flattery.

When either women or men spend much time, cost, and attention on decorating their persons, it affords a painful proof that *within* there is little excellence, and that they are endeavouring to supply the want of *mind* and *moral good* by the feeble and silly aids of dress and ornament. Were *religion* out of the question, *common sense* would say in all these things: Be decent; but be moderate and modest.

Verse 10. *But (which becometh, &c.)*] That is: *Good works* are the only ornaments with which women professing Christianity should seek to be adorned.

usurp authority over the man, but to be in silence.

13 ^a For Adam was first formed, then Eve.

14 And ^b Adam was not deceived; but the woman being deceived, was in the transgression.

15 ^c Notwithstanding she shall be saved in ^d child-bearing, if they continue in faith and charity and holiness with sobriety.

—^e Gen. iii. 16. Luke i. 42. Exod. i. 19.—^f Gen. iv. i. 25. Eze. xviii. 3. Acta xiv. 22.

Verse 11. *Let the woman learn in silence*] This is generally supposed to be a prohibition of women's preaching. I have already said what I judge necessary on this subject in the notes on 1 Cor. xi. 5, &c., and xiv. 34, 35; to which places I beg leave to refer the reader.

Verse 12. *Nor to usurp authority*] A woman should attempt nothing, either in public or private, that belongs to man as his peculiar function.

But to be in silence.] It was lawful for men in public assemblies to ask questions, or even interrupt the speaker when there was any matter in his speech which they did not understand; but this liberty was not granted to women.

Verse 13. *For Adam was first formed, then Eve*] And by this very act God designed that he should have the *pre-eminence*. God fitted man, by the robust construction of his body, to live a *public life*, to contend with difficulties, and to be capable of great exertions. The structure of woman's body plainly proves that she was never designed for those exertions required in public life. In this the chief part of the *natural inferiority* of woman is to be sought.

Verse 14. *Adam was not deceived*] It does not appear that Satan attempted the man; the woman said: *The serpent beguiled me, and I did eat*. Adam received the fruit from the hand of his wife; he knew he was transgressing, he was not deceived; however she led the way, and in consequence of this she was subjected to the domination of her husband.

Verse 15. *She shall be saved in child-bearing*] *She shall be saved through child-bearing*—she shall be saved by means, or through the instrumentality, of child-bearing or of bringing forth a child. Amidst the different opinions given of the meaning of this very singular text, that of Dr. Macknight appears to me the most probable, which I shall give in his paraphrase.

"However, though Eve was first in the transgression, and brought death on herself, her husband, and all her posterity, the female sex shall be saved (equally with the male) through child bearing—through bringing forth the Saviour, if they live in faith, and love, and chastity, with that sobriety which I have been recommending."

There are innumerable instances of women dying in child-bed who have lived in faith, and charity, and holiness, with sobriety; and equally numerous instances of worthless women, slaves to different kinds of vices, who have not only been saved in child-bearing, but have passed through their travail with comparatively little pain: hence that is not the sense in which we should understand the apostle. Yet it must be a matter of great consolation and support to all pious women labouring of child, to consider that, by the Holy Virgin's child-bearing, salvation is provided for them and the whole human race; and that, whether they die or live, though their own child-bearing can contribute nothing to their salvation, yet he who was born of a woman has purchased them and the whole human race by his blood.

If they continue] Rightly translated, *if they live*; for so it signifies in other passages, particularly Phil. i. 25. The change in the number of the verb from the singular to the plural, which is introduced here, was designed by the apostle to show that he does not speak of *Eve*, nor of any particular woman, but of the whole sex.

CHAPTER III.

Concerning bishops, their qualifications and work, 1-7. Of deacons, and how they should be proved, 8-10. Of their wives and children, and how they should be governed, 11-13. How Timothy should behave himself in the church, 14, 15. The great mystery of godliness, 16.

THIS is a true saying, If a man desire the office of a ^b bishop, he desireth a good ^c work

2 ^a A bishop then must be blameless, ^e the husband of one wife, vigilant, sober, ^f of good behaviour, given to hospitality, ^g apt to teach;

3 ^h Not ⁱ given to wine, ^j no striker, ^k not greedy of filthy lucre; but ^l patient, not a brawler, not covetous;

4 One that ruleth well his own house, ^m having his children in subjection with all gravity;

^a Ch. i. 15.—^b Acts xx. 28. Phil. i. 1.—^c Eph. iv. 12.—^d Tit. i. 6, &c.—^e Ch. v. 9.—^f Or, modest.—^g 2 Tim. ii. 24.—^h Ver. 8. Tit. i. 7.—ⁱ Or, not ready to quarrel, and offer wrong, as one in wine.—^j 2 Tim. ii. 24.—^k 1 Pet. v. 2.—^l 2 Tim. ii. 24.—^m Tit. i. 6. 1 Sam. ii. 22, &c.

Verse 1. *This is a true saying*] *This is a true doctrine.* These words are joined to the last verse of the preceding chapter by several of the Greek Fathers, and by them referred to the doctrine there stated.

The office of a bishop] *The episcopacy, overseership, or superintendency.* It is strange that the episcopacy, in those times, should have been an object of intense desire (for such is the sense of the original) to any man; when it was a place of danger, and exposure to severe labour, want, persecution, and death, without any secular emolument whatsoever. On this ground I am led to think that the Spirit of God designed these words more for the ages that were to come, than for those which were then; and in reference to after ages the whole of what follows is chiefly to be understood.

A good work.] *A work* it then was; heavy, incessant, and painful. There were no unpreaching prelates in those days, and there should be none now. *Episcopacy* in the Church of God is of divine appointment, and should be maintained and respected. Under God, there should be supreme governors in the church as well as in the state. The state has its monarch, the church has its bishop; one should govern according to the laws of the land, the other according to the word of God.

Verse 2. *A bishop then must be blameless*] *First*—This Christian bishop must be blameless; a person against whom no evil can be proved; one who is everywhere invulnerable; for the word is a metaphor, taken from the case of an expert and skilful pugilist, who so defends every part of his body that it is impossible for his antagonist to give him one hit. So this Christian bishop is one that has so conducted himself, as to put it out of the reach of any person to prove that he is either unsound in a single article of the Christian faith, or deficient in the fulfilment of any duty incumbent on a Christian. He must be irreprehensible; for how can he reprove that in others which they can reprove in him?

Second.—He must be the husband of one wife. He should be a married man, but he should be no polygamist; and have only one wife, i. e., at a time. It does not mean that, if he has been married, and his wife die, he should never marry another. Some have most foolishly spiritualized this, and say that by one wife the church is intended! This silly quibbling needs no refutation. The apostle's meaning appears to be this: that he should not be a man who has divorced his wife and married another; nor one that has two wives at a time.

Third.—He must be vigilant. A bishop has to watch over the church, and watch for it; and this will require all his care and circumspection.

Fourth.—He must be sober; prudent, or, according to the etymology of the word, a man of a sound mind; having a good understanding, and the complete government of all his passions.

A bishop should be a man of learning, of an extensive and

5 (For if a man know not how to rule his own house, how shall he take care of ^a the church of God?)

6 Not ^a a novice, lest being lifted up with pride ^b he fall into the condemnation of the devil.

7 Moreover he must have a good report ^c of them which are without; lest he fall into reproach, ^d and the snare of the devil.

8 Likewise must ^e the deacons be grave, not double tongued, ^f not given to much wine, not greedy of filthy lucre;

—^a Acts xx. 28.—^b Or, one newly come to the faith.—^c Isa. xiv. 12.—^d Acts xxii. 12. 1 Cor. v. 12. 1 Thess. iv. 1.—^e Ch. vi. 9. 2 Tim. ii. 26.—^f Acts vi. 3.—^g Ver. 3. Lev. x. 9. Ezek. xlv. 21.

well cultivated mind, dispassionate, prudent, and sedate.

Fifth.—He must be of good behaviour; orderly, decent, grave, and correct in the whole of his appearance, carriage, and conduct. The preceding term refers to the mind; this latter to the external manners. A clownish, rude, or boorish man should never have the rule of the Church of God; the sour, the sullen, and the boisterous should never be invested with a dignity which they would most infallibly disgrace.

Sixth.—He must be given to hospitality; literally, a lover of strangers; one who is ready to receive into his house and relieve every necessitous stranger. Hospitality, in those primitive times, was a great and necessary virtue; then there were few inns or places of public entertainment; to those who were noted for benevolence, the necessitous stranger had recourse. To enable them to entertain such, the church over which they presided must have furnished them with the means. Such a bishop as St. Paul, who was often obliged to labour with his hands for his support, could have little to give away. But there is a considerable difference between the apostolic bishop and an ecclesiastical bishop: the one was generally itinerant, the other comparatively local; the former had neither house nor home, the latter had both; the apostolic bishop had charge of the Church of Christ universally, the ecclesiastical bishop of the churches in a particular district. Such should be addicted to hospitality or works of charity; especially in these modern times, in which, besides the spiritualities, they possess the temporalities, of the church.

Seventh.—He should be apt to teach; one capable of teaching; not only wise himself, but ready to communicate his wisdom to others. One whose delight is to instruct the ignorant and those who are out of the way. He must be a preacher; an able, zealous, fervent, and assiduous preacher.

Verse 3. An eighth article in his character is, he must not be given to wine. The word not only signifies one who is inordinately attached to wine, a winebibber or tippler, but also one who is imperious, abusive, insolent, whether through wine or otherwise.

Ninth.—He must be no striker; not quarrelsome; not ready to strike a person who may displease him; no persecutor of those who may differ from him.

Tenth.—He must not be greedy of filthy lucre, not desirous of base gain; not using base and unjustifiable methods to raise and increase his revenues; not trading or trafficking; for what would be honourable in a secular character, would be base and dishonourable in a bishop.

Eleventh.—He must be patient, meek, gentle; the opposite to a quarrelsome person, such as the striker before named. When meekness and patience do not reign, gravity cannot exist, and the love of God cannot dwell.

Twelfth.—He must not be a brawler; not contentious or litigious, but quiet and peaceable.

Thirteenth.—He must not be covetous; not a lover of money; not desiring the office for the sake of its emoluments.

9 * Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

11 ^b Even so *must* their wives be grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For ^c they that have ^d used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

^a Ch. i. 19.—^b Tit. ii. 3.—^c See Matt. xxv. 21.—^d Or, ministered.—^e Eph. ii. 21, 22. 2 Tim. ii. 20.—^f Or, stay.—^g John i. 14. 1 John i. 2.—^h (Gr. manifested.—ⁱ Matt. iii. 16. John i. 32, 33. xv. 26. xvi. 8, 9. Rom. i. 4. 1 Pet. iii. 13. 1 John v. 6, &c.—^j Matt.

Verse 4. The fourteenth qualification of a Christian bishop is, that he *ruleth well his own house*. One who has the command of his own house, not by sternness, severity, and tyranny, but with all gravity; governing his household by rule, every one knowing his own place, and each doing his own work, and each work having the proper time assigned for its beginning and end.

Verse 5. For if a man know not] Method is a matter of great importance in all the affairs of life. He who has a disorderly family has no government of that family; he probably has none because he has no method, no plan of presiding. Look at a man's domestic arrangements; if they be not good, he should not be trusted with any branch of government, whether ecclesiastical or civil.

Verse 6. Fifteenth.—It is required that he be not a novice. Not a young plant, not recently ingrafted, that is, one not newly converted to the faith (Old MS. Bible); one who has been of considerable standing in the Christian Church, if he have the preceding qualifications, may be safely trusted with the government of that church. It is impossible that one who is not long and deeply experienced in the ways of God can guide others in the way of life. But the apostle gives another reason: *Lest being lifted up with pride he fall into the condemnation of the devil*. It is natural for man to think himself of more importance than his fellows when they are intrusted to his government.

Verse 7. The sixteenth requisite is, that he *must have a good report of them which are without*. That he should be one who had not been previously a profligate, or scandalous in his life. Such a person, when converted, may be a worthy private member of religious society; but I believe God rarely calls such to the work of the ministry, and never to the episcopate.

And the snare of the devil.] Backsliders in general fall by those sins to which they were addicted previously to their conversion. Former inveterate habits will revive in him who does not continue to deny himself, and watch unto prayer.

The snare of the devil. Some would translate the snare of the accuser; and they give the same meaning to the word in ver. 6. Now, though the word signifies an accuser, yet I do not see that it can, with any propriety, be restrained to this meaning in the texts in question, and especially as the word is emphatically applied to Satan himself.

Verse 8. Likewise must the deacons] The term deacon simply signifies a regular or stated servant.

Grave.] Of a sedate and dignified carriage and conduct.

Not double tongued.] Speaking one thing to one person, and another thing to another, on the same subject. This is hypocrisy and deceit. This word might also be translated liars.

Not given to much wine.] Neither a drunkard, tippler, nor what is called a jovial companion. All this would be inconsistent with gravity.

Verse 9. Holding the mystery of the faith] What has been since called Antinomianism, that is, making void the moral law by a pretended faith in the righteousness of Christ, is that which the apostle has here particularly in view.

Verse 10. Let these—be proved] Let them not be young converts, or persons lately brought to the knowledge of the truth. This is the same in spirit with what is required of the bishops, verse 6.

Being found blameless] Being irreproachable; persons

14 These things write I unto thee, hoping to come unto thee shortly;

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And, without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

xxviii. 2. Mark xvi. 5. Luke ii. 13. xxiv. 4. John xx. 12. Eph. iii. 10. 1 Pet. i. 12.—^a Acts x. 34. xiii. 46, 48. Gal. ii. 8. Eph. iii. 6, 8. Rom. x. 18. Col. i. 27, 28. Ch. ii. 7.—^b Col. i. 6, 23.—^c Luke xxiv. 51. Acts i. 19. 1 Pet. iii. 22.

against whom no evil can be proved. The same as in verse 2, though a different word is used.

Verse 11. Even so must their wives be grave] The original is simply: *Let the women likewise be grave*. Whatever is spoken here becomes women in general; but if the apostle had those termed deaconesses in his eye, which is quite possible, the words are peculiarly suitable to them. That there was such an order in the apostolic and primitive Church, and that they were appointed to their office by the imposition of hands, has already been noticed on Rom. xvi. 1. Possibly, therefore, the apostle may have had this order of deaconesses in view, to whom it was as necessary to give counsels and cautions as to the deacons themselves; and to prescribe their qualifications, lest improper persons should insinuate themselves into that office.

Not slanderers] Literally not devils. This may be properly enough translated slanderers, backbiters, tale-bearers, &c., for all these are of their father, the devil, and his lusts they will do.

Sober] See on verse 2.

Faithful in all things] The deaconesses had much to do among the poor, and especially among poor women, in dispensing the bounty of the Church.

Verse 12. Let the deacons be the husbands of one wife] See on verses 2, 4, and 5.

Verse 13. That have used the office of a deacon well] It seems to have been a practice dictated by common sense, that the most grave and steady of the believers, should be employed as deacons; the most experienced and zealous of the deacons should be raised to the rank of elders; and the most able and pious of the elders be consecrated bishops. As to a bishop of bishops, that age did not know such. The Pope of Rome was the first who took this title. Deacon, presbyter, and bishop, existed in the Apostolic Church, and may therefore be considered of divine origin.

Verse 14. These things write I] That is: I write only these things, because I hope to come unto thee shortly.

Verse 15. But if I tarry long] That is: Notwithstanding I hope to come to thee shortly, and therefore do not feel the necessity of writing at large; yet, lest I should be delayed, I write what I judge necessary to direct thy conduct in the Church of God.

The house of God] This is spoken in allusion to the ancient tabernacle, which was God's house, and in which the symbol of the Divine Majesty dwelt. So the Christian Church is God's house, and every believer is a habitation of God through the Spirit.

The church of the living God] The assembly in which God lives and works; each member of which is a living stone, all of whom, properly united among themselves, grow up unto a holy temple in the Lord.

The pillar and ground of the truth.] To what, or to whom, does the pillar and ground of the truth refer?

1. Some say to Timothy, who is called the pillar, &c., because left there to support and defend the truth of God against false doctrines and false teachers; and is so called for the same reason that Peter, James, and John are said to be pillars, i. e., supporters of the truth of God. Gal. ii. 9.

2. Others suppose that the pillar and ground of the truth is spoken of God; and that who is, should be supplied as referring immediately to God, just before. How God may be fitly termed the pillar and ground of truth, requires no explanation.

8. Others think that the words should be understood of the CHURCH of the living God; and in this case the relative which must be repeated immediately after the church. *The house of God is the church of the living God; WHICH (church) is the pillar and ground of the truth.* That is: The full revelation of God's truth is in the Christian Church.

4. Lastly, others refer the whole to the mystery of godliness; and translate the clause thus: *The mystery of godliness is the pillar and ground of the truth; and, without controversy, a great thing.* This gives a very good sense, but is not much favoured by the arrangement of the words in the original.

Verse 16. *And, without controversy*] *And confessedly, by general consent, it is a thing which no man can or ought to dispute; any phrase of this kind expresses the meaning of the original.*

God was manifest in the flesh] Instead of God, several MSS., Versions, and Fathers, have *who* or *which*. And this is generally referred to the word *mystery*; *Great is the mystery of godliness, WHICH was manifest in the flesh.*

The enemies of the deity of Christ have been at as much pains to destroy the evidence afforded by the common reading in support of this doctrine as if this text were the only one by which it can be supported; they must be aware that John i. 1, and 14, proclaim the same truth; and that in those verses there is no authority to doubt the genuineness of the reading. We read, therefore, *God was manifested in the flesh*, and I cannot see what good sense can be taken out of the GOSPEL *was manifested in the flesh*; or, the *mystery of godliness was manifested in the flesh*. [But there is no reason for referring the relation to the *mystery of godliness*. It may be the relation to "an omitted, though easily recognized antecedent, viz., Christ" Ellicot and others think that the passage is quoted from some well known hymn, or Confession of Faith.]

Justified in the Spirit] By the miracles which were wrought by the apostle in and through the name of Jesus; as well as by his resurrection from the dead, through the energy of the Holy Ghost, by which he was proved to be the Son of God with power.

Seen of angels] Some understand, not those celestial or infernal beings commonly called *angels*, but *apostles* and other persons who became *messengers*, to carry far and wide and attest the truth of his resurrection from the dead. If, however, we take the word *seen*, in its Jewish acceptation, for *made known*, we may here retain the term *angels* in its common acceptation; for it is certain that, previously to our Lord's ascension to heaven, these holy beings could have little knowledge of the necessity, reasons, and economy of human salvation; nor of the nature of Christ as God and man. St. Peter informs us that the *angels desire to look into these things*, 1 Pet. i. 12. And St. Paul says the same thing, Eph. iii. 9, 10, when speaking of the revelation of the gospel plan of salvation.

Preached unto the Gentiles] This was one grand part of the *mystery* which had been *hidden in God*, that the Gentiles should be made fellow-heirs with the Jews, and be admitted into the kingdom of God.

Believed on in the world] This is a most striking part of the *mystery of godliness*, that one who was crucified as a malefactor, and whose kingdom is not of this world, and whose doctrines are opposed to all the sinful propensities of the human heart, should, wherever his gospel is preached, be acknowledged as the only Saviour of sinners, and the Judge of quick and dead!

Received up into glory] Even that *human nature* which he took of the Virgin Mary was raised, not only from the grave, but taken up into glory, and this in the most visible and palpable manner.

CHAPTER IV.

Apostasy from the true faith predicted, and in what that apostasy should consist, 1-5. Exhortations to Timothy to teach the truth, 6. To avoid old wives' fables; to exercise himself to godliness, 7, 8. To labour, command, and teach, 9, 10, 11. To act so that none might despise his youth, 12. To give attendance to reading and preaching, 13, 14. To give up himself wholly to the divine work, 15. And so doing he should both save himself and them that heard him, 16.

NOW the Spirit ^a speaketh expressly, that ^b in the latter times some shall depart from the faith, giving heed ^c to seducing spirits, ^d and doctrines of devils;

2 ^e Speaking lies in hypocrisy; ^f having their conscience seared with a hot iron;

^a John xvi. 13. 2 Thess. ii. 8. 2 Tim. iii. 1, &c. 2 Pet. iii. 3. 1 John ii. 18. Jude 4, 18.—^b 1 Pet. i. 20.—^c 2 Tim. iii. 13. 2 Pet. ii. 1. Rev. xvi. 14.—^d Dan. xi. 35, 37, 88. Rev. ix. 20.—^e Matt. vii. 15. Rom. xvi. 18. 2 Pet. ii. 8.—^f Eph. iv. 19.—^g 1 Cor. vii.

Verse 1. *Now the Spirit speaketh expressly*] Manifestly, openly. It is very likely that the apostle refers here to a prophecy then furnished by the Holy Ghost, and probably immediately after he had written the words in the preceding verses.

In the latter times] This does not necessarily imply the last ages of the world, but any times consequent to those in which the church then lived.

Depart from the faith] They will apostatise from the faith, i.e., from Christianity; renouncing the whole system in effect, by bringing in doctrines which render its essential truths null and void, or denying and renouncing such doctrines as are essential to Christianity as a system of salvation.

3 ^g Forbidding to marry, ^h and commanding to abstain from meats, which God hath created ⁱ to be received ^j with thanksgiving of them which believe and know the truth.

4 For ^k every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

28, 86, 88. Col. ii. 20, 21. Heb. xiii. 4.—^h Rom. xiv. 3, 17. 1 Cor. viii. 8.—ⁱ Gen. i. 29. ix. 3.—^j Rom. xiv. 6. 1 Cor. x. 30.—^k Rom. xiv. 14, 20. 1 Cor. x. 25. Tit. i. 15.

Giving heed to seducing spirits] Many MSS. and the chief of the Fathers have *spirits of deceit*; which is much more emphatic than the common reading. Deception has her spirits, emissaries of every kind, which she employs to darken the hearts and destroy the souls of men. Pretenders to inspiration, and false teachers of every kind, belong to this class.

And doctrines of devils] Demons; either meaning fallen spirits, or dead men, spectres, &c., or doctrines inspired by Satan relative to these, by which he secures his own interest, and provides for his own worship.

Verse 2. *Speaking lies in hypocrisy*] Persons pretending, not only to divine inspiration, but also to extraordinary de-

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, *nourished up in the words of faith and of good doctrine whereunto thou hast attained.

7 But ^brefuse profane and old wives' fables, and *exercise thyself *rather* unto godliness.

8 For ^cbodily exercise profiteth *little; ^dbut godliness is profitable unto all things, ^ehaving promise of the life that now is, and of that which is to come.

9 ^fThis is a faithful saying, and worthy of all acceptance.

10 For therefore ^gwe both labour and suffer reproach, because ^hwe trust in the living God, ⁱwho

^a 2 Tim. iii. 14, 15.—^b Ch. i. 4. vi. 20. 2 Tim. ii. 16, 23. iv. 4. Tit. i. 14.—^c Heb. v. 14.—^d 1 Cor. viii. 8. Col. ii. 23.—^e Or, for a little time.—^f Ch. vi. 6.—^g Ps xxxvii. 4. lxxxiv. 11. cxii. 2, 3. cxlv. 19. Matt. vi. 33. xix. 29. Mark x. 30. Rom. viii. 23.—^h Ch. i. 15.—ⁱ 1 Cor. iv. 11, 12.—^j Ch. vi. 17.—^k Ps. xxxvi. 6. cvii.

greets of holiness, self-denial, mortification, &c., in order to accredit the lies and false doctrines which they taught.

Having their conscience seared with a hot iron] They bear the marks of their hypocrisy as evidently and as indelibly in their conscience in the sight of God, as those who have been cauterized for their crimes do in their bodies in the sight of men.

Verse 3. *Forbidding to marry*] This sentiment was held by the *Essenes*, a religious sect among the Jews; and we know that it is a favourite opinion among the Romanists, who oblige all their clergy to live a single life by a *vow of continency*.

To abstain from meats] Both among the heathens, Jews, and Romanists, certain meats were prohibited; some *always*, others at *particular times*. This the apostle informs us was directly contrary to the original design of God; and says that those *who know the truth*, know this.

Verse 4. *For every creature of God is good*] That is: Every creature which God has made for man's nourishment is good for that purpose, and to be thankfully received whenever necessary for the support of human life; and *nothing* of that sort is at any time to be rejected or despised.

Verse 5. *For it is sanctified by the word of God*] *By the command of God*; probably referring to Gen. i. 29. And when man is about to use it, he is to *sanctify* or *set it apart* to that use by *prayer to God*, 1. That it may answer the end to us for which it was designed; 2. That we may use it with gratitude and moderation; 3. That all the strength derived from it may be devoted to God, in filling up the duties of those situations in which his providence has placed us. Those who thank not God for their food, and pray not for his blessing in the use of it, are unworthy even of a morsel of bread, and of the breath they breathe.

Verse 6. *If thou put the brethren in remembrance of these things*] Show the Church that, even now, there is danger of this apostasy: put them on their guard against it; for the forewarned are half armed.

Nourished up in the words of faith] The apostle seems to allude here to Timothy's Christian education.

Whereunto thou hast attained] Which thou hast thoroughly understood.

Verse 7. *But refuse profane and old wives' fables*] This seems to refer particularly to the Jews, whose Talmudical writings are stuffed with the most ridiculous and profane fables that ever disgraced the human intellect. It may with equal propriety be applied to the *Legends* of the *Romish Church*.

Exercise thyself rather unto godliness] The apostle alludes here to the *gymnastic exercises* among the Greeks, which were intended as a *preparation* for their contests at the public games. They did this in order to obtain a *corruptible* or *fading crown*, i.e., a chaplet of leaves, which was the reward of those who conquered in those games; Timothy was to exercise himself unto godliness, that he might be prepared for the kingdom of heaven, and there receive a crown that *fadeth not away*. See the notes on 1 Cor. ix. 24, &c.

Verse 8. *For bodily exercise profiteth little*] These gymnastic exercises, so highly esteemed among the Greeks, are

is the Saviour of all men, specially of those that believe.

11 ^lThese things command and teach.

12 ^mLet no man despise thy youth; but ⁿbe thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to ^oreading, to exhortation, to doctrine.

14 ^pNeglect not the gift that is in thee, which was given thee ^qby prophecy, ^rwith the laying on of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear ^sto all.

16 ^tTake heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both ^usave thyself, and ^vthem that hear thee.

2, 6, &c.—^l Ch. vi. 2.—^m 1 Cor. xvi. 11. Tit. ii. 15.—ⁿ Tit. ii. 7. 1 Pet. v. 3.—^o John v. 39. Ch. iii. 14. 2 Tim. iii. 15.—^p 2 Tim. i. 6.—^q Ch. i. 18.—^r Acts vi. 6. viii. 17. xiii. 3. xix. 6. Ch. v. 22. 2 Tim. i. 6.—^s Or, in all things.—^t Acts xx. 28.—^u Ezek. xxxiii. 9.—^v Rom. xi. 14. 1 Cor. ix. 22. James v. 20.

but *little worth*; they are but of *short duration*; they refer only to *this life*, and to the applause of men. [The reference seems to be to an *ascetic training* of the body.]

But godliness is profitable unto all things] *By godliness* we are to understand every thing that the Christian religion either *promises* or *prescribes*: the *life of God in the soul of man*; and the *glory of God* is the object and end of that life.

Having promise of the life that now is] The man that fears, loves, and serves God, has God's blessing all through life. His religion saves him from all those *excesses*, both in *action* and *passion*, which sap the foundations of life, and render existence itself often a burden. The peace and love of God in the heart produce a *serenity* and *calm* which cause the lamp of life to burn clear, strong, and permanent. Evil and disorderly passions obscure and stifle the vital spark. Every truly religious man extracts the uttermost good out of life itself, and through the divine blessing gets the uttermost good that is in life; and, what is better than all, acquires a full preparation here below for an eternal life of glory above.

Verse 9. *This is a faithful saying*] The truth of this doctrine none need doubt; and every man has it in his power to put this to the proof.

Verse 10. *For therefore we both labour*] Here he shows that his meaning was not that the followers of God should enjoy *worldly prosperity* and *exemption from natural evils*.

Who is the Saviour of all men] Who has provided salvation for the whole human race, and has freely offered it to them in his word and by his Spirit.

Specially of those that believe] What God intends for *all*, he actually gives to *them* that believe in Christ, who died for the sins of the world, and tasted death for every man. As *all* have been purchased by his blood, so *all* may believe; and consequently *all* may be saved. Those that perish, perish through their own fault.

Verse 11. *These things command and teach*] Let it be the sum and substance of thy preaching, that true religion is profitable for both worlds; that *vice* destroys both body and soul; that Christ tasted death for every man; and that he saves to the uttermost all them that believe in his name.

Verse 12. *Let no man despise thy youth*] Act with all the gravity and decorum which become thy situation in the church. Boyish playfulness ill becomes a minister of the gospel, whatever his age may be.

Be thou an example of the believers] It is natural for the flock to follow the shepherd; if he go wrong, they will go wrong also.

In word] *In doctrine*; teach nothing but the truth of God, because nothing but that will save souls.

In conversation] In the whole of thy conduct in every department which thou fillest, in all thy domestic as well as public relations, *Behave* thyself well.

In charity] In love to God and man; show that this is the principle and motive of all thy conduct.

In spirit] In the manner and disposition in which thou dost all things.

In faith] This word is probably taken here for *fidelity*, a sense which it often bears in the New Testament. It cannot mean *doctrine*, for that has been referred to before. *Fidelity* consists in honestly keeping, preserving, and delivering up when required, whatever is intrusted to our care; and also in *improving* whatever is delivered in trust for that purpose.

In purity.] *Chastity* of body and mind; a direction peculiarly necessary for a young minister, who has more temptations to break its rules than perhaps any other person.

Verse 13. *Give attendance to reading*] The books of the Old Testament were probably what he intended; these testified of Jesus, and by these he could either *convince* or *confound* the Jews. But, whether was the reading of these to be *public* or *private*? Probably both.

As to *other books*, there were not many at that time that could be of much use to a Christian minister. In those days the great business of the preacher was to bring forward the *grand facts* of Christianity, to prove these, and to show that all had happened according to the prediction of the prophets; and from these to show the work of God in the *heart*, and the evidence of that work in a *holy life*.

Verse 14. *Neglect not the gift that is in thee*] The word here must refer to the *gifts* and *graces* of the *Divine Spirit*, which Timothy received when set apart to the work of an evangelist by the imposition of *St. Paul's hands*, 2 Tim. i. 6, and by that of the *presbytery* or *eldership*; for it most evidently appears, from the verse and that above quoted, that he received this double *imposition*, not probably at *different times*, but on one and the same occasion. These very gifts and graces might be *improved*; and we have reason to believe, if not improved, would be withdrawn by the great head of the church.

Given thee by prophecy] When apostles laid their hands on men, they ordinarily received the Holy Spirit with this imposition. This may be what the apostle calls to the remem-

brance of Timothy, when he tells him not to neglect what he had received, nor the purpose for which he had received it.

Verse 15. *Meditate upon these things*] Revolve them frequently in thy mind; consider deeply their nature and importance; get them deeply fastened in thy heart, and let all thy conduct flow from this inward feeling and conviction. Let the nature, reasons, and motives of thy ministry, be ever in the view of thy heart and conscience.

Give thyself wholly to them] *Be thou in these things*. Occupy thyself wholly with them; make them not only thy *chief* but thy *sole* concern. Thou art called to *save* thy own soul, and the souls of them that hear thee; and God has given thee the *divine gifts* for this and *no other purpose*. To this let all thy reading and study be directed; this is thy great business, and thou must perform it as the servant and steward of the Lord.

That thy profiting may appear to all] By being made a universal blessing; convincing and converting sinners; and building up the Church of God on its most holy faith.

Verse 16. *Take heed unto thyself*] See that the life of God remains, and the work of God prospers in thine own soul. *Take heed to thy doctrine*, that the matter be pure and orthodox; that thou teach nothing for truth but what God has revealed.

Continue in them] i.e., In taking heed to *thyself* and *thy doctrine*; for this must be thy continual study. Without this, the divine influence shall recede from thy heart, and the divine gift from thy intellect; and, like Samson shorn of his strength, thou wilt soon become as another man, as any *common man*: thy *power* will depart from thee, and thou shalt be no longer able to *persuade*; the *unction* shall depart from thee, and, destitute of spiritual *feeling* thyself, thou shalt not be able to cause others to *feel*. Take the apostle's advice, and thou shalt save thy own soul, and the souls of them that hear thee.

CHAPTER V.

Rules to be observed in giving reproofs to the old and to the young, 1, 2. Directions concerning widows, 3-16. Of elders that rule well, 17, 18. How to proceed against elders when accused, and against notorious offenders, 19-21. Directions concerning imposition of hands, 22. Concerning Timothy's health, 23. Reasons why no person should be hastily appointed to sacred offices, 24, 25.

REBUKE *not an elder, but entreat him as a father; and the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

* Lev. xix. 32.— Ver. 5, 16.— Or, kindness.

Verse 1. *Rebuke not an elder*] That is, an elderly person; for the word is here taken in its natural sense, and signifies one advanced in years. There are but few cases in which it at all becomes a young man to reprove an old man, and especially one who is a father in the Church. If such a one does wrong, or gets out of the way, he should be *entreated* as a father, with great caution and respect. To this, at least, his age entitles him.

The younger men as brethren] Showing humility, and arrogating nothing to thyself on account of thy office. Feel for them as thou oughtest to feel for thy own brethren.

Verse 2. *The elder women as mothers*] Treating them with the respect due to their age.

The younger as sisters] Feel for every member of the Church, old and young, male and female; consider them as fathers, mothers, brothers, and sisters; treat them all with

3 Honour widows ^b that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew ^c piety at home, and ^d to requite their parents: ^e for that is good and acceptable before God.

^a See Gen. xlv. 10, 11. Matt. xv. 4. Eph. vi. 1, 2.—
^b Ch. ii. 3.

gentleness; and labour to keep them in, not to expel them from, the Church.

With all purity.] With all chastity.

Verse 3. *Honour widows that are widows indeed.*] One meaning of the word to *honour*, is to *support*, *sustain*, &c., Matt. xv. 4, 5; and here it is most obviously to be taken in this sense. Provide for those widows especially which are *widows indeed*—persons truly *destitute*, being aged and helpless, and having neither *children* nor *friends* to take care of them, and who behave as becometh their destitute state. But see the note on verse 10.

Verse 4. *But if any widow have children or nephews*] This shows that *widows indeed* are those that have *neither* children nor nephews, i.e., no relatives that either will or can help them, or no near relatives alive.

Let them learn first to shew piety at home] Let these

5 ^a Now she that is a widow indeed, and desolate, trusteth in God, and ^b continueth in supplications and prayers ^c night and day.

6 ^d But she that liveth ^e in pleasure is dead while she liveth.

7 ^f And these things give in charge, that they may be blameless.

8 But if any provide not for his own, ^g and specially for those of his own ^h house, ⁱ he hath denied the faith, ^j and is worse than an infidel.

9 Let not a widow be taken ^k into the number under threescore years old, ^l having been the wife of one man,

10 Well reported of for good works; if she have ^m lodged strangers, if she have ⁿ washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

^a 1 Cor. vii. 32.—^b Luke ii. 37. xviii. 1.—^c Acts xxvi. 7.—^d James v. 5.—^e Or, *delicately*.—^f Ch. i. 3. iv. 11. vi. 17.—^g Isa. lviii. 7. Gal. vi. 10.—^h O., *kindred*.—ⁱ 2 Tim. iii. 5. Tit. i. 10.—^j Matt. xviii. 17.—^k Or, *chosen*.—^l Luke ii. 39. Ch. iii. 2.—^m Acts xvi. 15. Heb. xiii. 2. 1 Pet. iv. 9.—ⁿ Gen. xviii. 4. xix. 2. Luke vii. 38, 44.

children and nephews provide for their aged or helpless parents or relatives, and not burden the Church with them while they are able to support them.

And to *requite their parents*] Let them learn to *give benefit for benefit*. Your parents supported and nourished you when you were young and helpless; you ought therefore to support them when they are old and destitute. This is called *showing piety*; and there is doubtless an allusion to the fifth commandment: *Honour thy father and thy mother*—provide for them in their old age and afflictions; God commands this.

Verse 5. *And desolate*] *Left entirely alone*—having neither children nor relatives to take care of her.

Trusteth in God] Finding she has no other helper, she continues in prayer and supplication, that she may derive that from God which, in the course of his providence, he has deprived her of among men.

Verse 6. *But she that liveth in pleasure*] *She that liveth delicately*—voluptuously indulging herself with dainties; it does not indicate grossly criminal pleasures; but simply means one who indulges herself in good eating and drinking, pampering her body at the expense of her mind.

Is dead while she liveth.] No purpose of life is answered by the existence of such a person.

Verse 7. *That they may be blameless.*] The words are not spoken of the widows only, but of the church or its officers; it cannot be restricted to the widows, for the adjective is both of the masculine and feminine gender.

Verse 8. *But if any provide not for his own*] His own people or relatives.

Those of his own house] That is, his own family, or a poor widow or relative that lives under his roof.

Hath denied the faith] The Christian religion, which strongly inculcates love and benevolence to all mankind.

Is worse than an infidel.] For what are called the *dictates of nature* lead men to feel for and provide for their own families.

Verse 9. *Taken into the number*] Let her not be taken into the list of those for which the church must provide. But some think that the apostle means the list of those who were *deaconesses* in the church; and that no widow was to be admitted into that rank who did not answer to the following character. See on ver. 10.

Under threescore years] As it might be supposed that, previously to this age, they might be able to do something towards their own support. See on ver. 10.

Having been the wife of one man] Having lived in conjugal fidelity with her husband; or having had but one husband at a time; or, according to others, having never been but once married.

Verse 10. *Well reported of for good works*] Numbers being able to bear testimony, as the word implies, that she has not only avoided all sin, but that she has walked according to the testimony of God.

Brought up children] The words brought up may refer

11 But the younger widows refuse; for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 ^a And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busy-bodies, speaking things which they ought not.

14 ^b I will therefore that the younger women marry, bear children, guide the house, ^c give none occasion to the adversary ^d to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve ^e them that are widows indeed.

17 ^f Let the elders that rule well ^g be counted

John xiii. 5, 14.—^a 2 Thess. iii. 11.—^b 1 Cor. vii. 9.—^c Ch. vi. 1. Tit. ii. 8.—^d Gr. *for their railing*.—^e Ver. 3, 5.—^f Rom. xii. 8. 1 Cor. ix. 10, 14. Gal. vi. 6. Phil. ii. 29. 1 Thess. v. 12, 13. Heb. xiii. 7, 17.—^g Acts xviii. 10.

to the children of *others*, who were educated in the Christian faith by pious Christian women.

Washed the saints' feet] This was an office of humanity shown to all strangers and travellers in the Eastern countries, who, either walking barefoot, or having only a sort of sole to defend the foot, needed washing when they came to their journey's end.

Diligently followed every good work.] In a word, if she have been altogether a Christian, living according to the precepts of the gospel, and doing the Lord's work with all her heart, soul, and strength.

Verse 11. *But the younger widows refuse*] Do not admit those into this office who are under sixty years of age. Probably those who were received into such a list *promised to abide* in their widowhood. But as young or comparatively young women might have both occasion and temptations to re-marry, and so break their engagement to Christ, they should not be admitted. Not that the apostle condemns their re-marrying as a crime in itself, but because it was contrary to their engagement. See on verse 14.

Was wanton] The metaphor taken from a pampered horse, from whose mouth the rein has been removed, so that there is nothing to check or confine him.

Verse 12. *Having damnation*] It is likely that he refers here to some promise or engagement which they made when taken on the list already mentioned, and now they have the guilt of having violated that promise; this is the condemnation of which the apostle speaks.

They have cast off their first faith.] By pledging their fidelity to a husband they have cast off their fidelity to Christ, as a married life and their previous engagement are incompatible.

Verse 13. *And withal they learn to be idle*] They do not love work, and they will not work.

Wandering about from house to house] Gadding, gossiping; never contented with home; always visiting.

And not only idle] If it went no farther, this would be intolerable; but they are *tattlers*—tale-bearers; whisperers; light, trifling persons; all noise and no work.

Busy-bodies] Persons who meddle with the concerns of others; who mind every one's business but their own.

Speaking things which they ought not.] Lies, slanders, calumnies; backbiting their neighbours, and everywhere sowing the seed of dissension.

Verse 14. *I will therefore that the younger women marry*] As the preceding discourse has been about the younger widows, and this is an inference from it; it is most evident that by the *younger women* the apostle means the young widows. Here the apostle, so far from forbidding second marriages, positively enjoins, or at least recommends them. And what man of sense could have done otherwise in the cases he mentions?

The adversary] Any person, whether Jew or Gentile, who might be watching for an occasion to reproach, through the misconduct of its professors, the cause of Christianity.

worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, 'Thou shalt not muzzle the ox that treadeth on the corn. And, 'The labourer is worthy of his reward.

19 Against an elder receive not an accusation, but 'before 'two or three witnesses.

20 'Them that sin rebuke before all, 'that others also may fear.

21 'I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these

* Deut. xxv. 4. 1 Cor. ix. 9.—^b Lev. xix. 18. Deut. xxiv. 14, 15. Matt. x. 10. Luke x. 7.—^c Or, under.—^d Deut. xix. 15.—^e Gal. ii. 11, 14. Tit. i. 13.—^f Deut. xiii. 11.—^g Ch. vi. 13. 2 Tm. ii. 14.

Verse 15. *For some are already turned aside*] Some of these young widows, for he appears to be still treating of them, are turned aside to idolatry, to follow Satan instead of Christ. Slight deviations, in the first instance, from a right line, may lead at last to an infinite distance from Christ.

Verse 16. *If any man or woman that believeth*] If any Christian man or woman have poor widows, which are their relatives, let them relieve them—provide them with the necessities of life, and not burden the church with their maintenance, that the funds may be spared for the support of those widows who are employed in its service, teaching children, visiting the sick, &c. &c.

Verse 17. *Let the elders that rule well*] Elder is probably here the name of an ecclesiastical officer, similar to what we now term presbyter.

Double honour] Almost every critic of note allows that the original word here signifies reward, stipend, wages. Let him have a double or a larger salary who rules well; and why? Because in the discharge of his office he must be at expense, in proportion to his diligence, in visiting and relieving the sick, in lodging and providing for strangers; in a word, in his being given to hospitality, which was required of every bishop or presbyter.

Especially they who labour in the word and doctrine.] Those who not only preach publicly, but instruct privately, catechise, &c.

Verse 18. *The scripture saith, Thou shalt not muzzle the ox*] This is a manifest proof that by honour, in the preceding verse, the apostle means salary or wages. The maintenance of every man in the church should be in proportion to his own labour, and the necessities of his family. He that does no work should have no wages. In the Church of Christ there never can be a sinecure.

Verse 19. *Against an elder*] Be very cautious of receiving evil reports against those whose business it is to preach to others, and correct their vices. Do not consider an elder as guilty of any alleged crime, unless it be proved by two or three witnesses. The reason of this difference is evident: those whose business it is to correct others will usually have many enemies; great caution, therefore, should be used in admitting accusations against such persons.

Verse 20. *Them that sin rebuke before all*] That is, before the members of the church; which was the custom of the Jews in their synagogues.

That others also may fear.] That is the grand object of church censures, to reclaim the transgressors, and to give warning to others.

Verse 21. *I charge thee before God*] The word elect, applied to the angels here, is supposed to distinguish those who stood, when others fell from their first estate. Perhaps, however, there is nothing else meant than the angels that are chosen out from among others, by the Lord himself, to be ministering servants to the church.

Without preferring one before another] Without prejudice. Promote no man's cause; make not up thy mind on any case, till thou hast weighed both sides, and heard both parties, with their respective witnesses; and then act im-

things, 'without preferring one before another, doing nothing by partiality.

22 'Lay hands suddenly on no man, 'neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine 'for thy stomach's sake and thine often infirmities.

24 'Some men's sins are open beforehand, going before to judgment; and some men they follow after.

25 Likewise also the good works of some are manifest beforehand; 'and they that are otherwise cannot be hid.

iv. 1.—^b Or, without prejudice. Acts vi. 6. xiii. 3. Ch. iv. 14. 2 Tim. i. 6.—^c 2 John 11.—^d Ps. civ. 15.—^e Gal. v. 19. Rev. xiv. 13.—^f Matt. vii. 17-20.

partially, as the matter may appear to be proved. Accepting the persons of the rich, in ecclesiastical matters, has been a source of corruption in Christianity. With some ministers the show of piety in a rich man goes farther than the soundest Christian experience in the poor.

Verse 22. *Lay hands suddenly on no man*] Do not hastily appoint any person to the sacred ministry; let the person be well proved before he receives the imposition of hands. Some understand this of laying hands on the sick.

Neither be partaker of other men's sins] It is a sin for any improper person to thrust himself into the sacred office; and he partakes of that sin who introduces, helps him forward, or sanctions him in it.

Keep thyself pure.] From this and every other evil.

Verse 23. *Drink no longer water, but use a little wine*] As Timothy's life was of great consequence to the Church of God at Ephesus, it was not unworthy of the Spirit of God to give the direction in the text, and to mingle it immediately with what some have called more solemn and important advice. 1. It was necessary that the work should be done in the Church at Ephesus which the apostle appointed to Timothy. 2. There was no person at Ephesus fit to do this work but Timothy. 3. Timothy could not continue to do it if he followed his present mode of abstemiousness. 4. It was necessary, therefore, that he should receive direction from divine authority relative to the preservation of his life, and consequently the continuation of his usefulness, as it is not likely that a minor authority would have weighed with him.

Verse 24. *Some men's sins are open beforehand*] In appointing men to sacred offices in the Church, among the candidates, Timothy would find, 1. Some of whom he knew nothing, but only that they professed Christianity; let such be tried before they are appointed. 2. Some of whose faith and piety he had the fullest knowledge, and whose usefulness in the Church was well known. 3. Some whose lives were not at all or but partially reformed, who were still unchanged in their hearts, and unholy in their lives. The sins of these latter were known to all; they go before to judgment; with them he could have no difficulty. With the first class he must have more difficulty; there might have been hypocrites among them whose sins could not be known till after they were brought into the sacred office. The characters of all should be fully investigated. The sins of some, before this investigation, might be so manifest as to lead at once to condemnation. The sins of others might be found out after, or in consequence of, this investigation; and those that were otherwise could not be long hid from his knowledge, or the knowledge of the Church. On all these accounts the exhortation is necessary: *Lay hands suddenly on no man.*

Verse 25. *Likewise also the good works of some*] Though those who are very holy and very useful in the Church, cannot be unknown, yet there are others not less holy who need to be brought forward; who do much good in private; and their character and their good works are not fully known till after diligent inquiry. These are they who do not let their left hand know what their right hand doeth.

CHAPTER VI.

Of the duty of servants, 1, 2. Of false teachers who suppose gain to be godliness, 3-5. Of true godliness and contentment, 6-8. Of those, and their dangerous state, who determine to be rich; and of the love of money, 9, 10. Timothy is exhorted to fight the good fight of faith, and to keep the charge delivered to him, 11-14. A sublime description of the majesty of God, 15, 16. How the rich should behave themselves; and the use they should make of their property, 17-19. Timothy is once more exhorted to keep what was committed to his trust; and to avoid profane babblings, through which some have erred from the faith, 20, 21.

LET as many ^aservants as are under the yoke count their own masters worthy of all honour, ^b that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, ^c because they are brethren; but rather do *them* service, because they are ^d faithful and beloved, partakers of the benefit. ^e These things teach and exhort.

3 If any man ^fteach otherwise, and consent ^g not to wholesome words, *even* the words of our Lord Jesus Christ, ^h and to the doctrine which is according to godliness;

4 He is ⁱproud, ^jknowing nothing, but ^kdoting about ^lquestions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

^a Eph. vi. 5. Col. iii. 22. Tit. ii. 9. 1 Pet. ii. 18.—^b Isa. lxi. 5. Rom. ii. 24. Tit. ii. 5, 8.—^c Col. iv. 1.—^d Or, *believing*.—^e Ch. iv. 11.—^f Ch. i. 3.—^g Ch. i. 10. 2 Tim. i. 13. iv. 3. ^h Tit. i. 9.—ⁱ Tit. i. 1.—^j Or, *a fool*.—^k 1 Cor. viii. 2. Ch. i. 7.—^l Or, *sick*.—^m Ch. i. 4. 2 Tim. ii. 23. Tit. iii. 9.—ⁿ 1 Cor. xi. 18. Ch. i. 6.—^o Or, *gallings one of another*.—^p 2 Tim. iii. 8.—^q Tit. i. 11. 2 Pet. ii. 3.—^r Rom.

Verse 1. *Let as many servants as are under the yoke*] The word here means slaves converted to the Christian faith; and the yoke is the state of slavery; and by *masters, despots*, we are to understand the heathen masters of those Christianized slaves. Even these are commanded to treat their masters with all honour and respect, that the name of God, by which they were called, and the doctrine of God, Christianity, which they had professed, might not be evil spoken of in consequence of their improper conduct. The civil state in which a man was before his conversion is not altered by that conversion; nor does the grace of God absolve him from any claims which either the state or his neighbour may have on him.

Let them not despise them] Supposing themselves to be their equals, because they are their brethren in Christ; for, although all are equal as to their spiritual privileges and state, yet there still continues, in the order of God's providence, a great disparity in their station: the master must ever be in this sense superior to the servant.

But rather do them service] Obey them the more cheerfully, because they are faithful and beloved; faithful to God's grace, beloved by him and his true followers.

Partakers of the benefit.] Joint partakers of the benefit. This is generally understood as referring to the master's participation in the services of his slaves. Others think that benefit here refers to the grace of the gospel, the common salvation of believing masters and slaves. [This view however has no weight.]

Verse 3. *If any man teach otherwise*] It appears that there were teachers of a different kind in the Church, a sort of religious levellers, who preached that the converted servant had as much right to the master's service as the master had to his. Teachers of this kind have been in vogue long since the days of Paul and Timothy.

And consent not to wholesome words] *Healing doctrines*—doctrines which give nourishment and health to the soul, which is the true character of all the doctrines taught by our Lord Jesus Christ.

Verse 4. *He is proud*] He is blown up, or inflated with a vain opinion of his own knowledge.

Doting about questions] It is evident that the apostle has the Judaizing teachers in view, who were ever, in questions of theology, straining out a gnat, and swallowing a camel.

5 ^aPerverse ^bdisputings of ^cmen of corrupt minds, and destitute of the truth, ^dsupposing that gain is godliness: ^efrom such withdraw thyself.

6 But ^fgodliness with contentment is great gain.

7 For ^gwe brought nothing into *this* world, and it is certain we can carry nothing out.

8 And ^hhaving food and raiment, let us be therewith content.

9 But ⁱthey that will be rich fall into temptation ^jand a snare, and into many foolish and hurtful lusts, ^kwhich drown men in destruction and perdition.

10 ^lFor the love of money is the root of all evil; which while some coveted after, they have ^merred from the faith, and pierced themselves through with many sorrows.

11 ⁿBut thou, ^oO man of God, flee these things;

xvi. 17. 2 Tim. iii. 5.—^p Ps xxxvii. 16. Prov. xv. 16. xvi. 8. Heb. xiii. 5.—^q Job i. 21. Ps. xlix. 17. Prov. xxvii. 24. Eccles. v. 15.—^r Gen. xxviii. 20. Heb. xiii. 5.—^s Prov. xv. 27. xx. 21. xviii. 20. Matt. xii. 22. James v. 1.—^t Ch. iii. 7.—^u Ch. i. 19.—^v Exod. xxiii. 8. Deut. xvi. 19.—^w Or, *been seduced*.—^x 2 Tim. ii. 22.—^y Deut. xxxiii. 1. 2 Tim. iii. 17.

Strifes of words] *Logomachies*; verbal contentions; splitting hairs. In this sort of sublimenonsense the works of the Jewish rabbins abound.

Whereof cometh envy, strife, &c.] Most controversialists have succeeded in getting their own tempers soured, and in irritating their opponents. Indeed, truth seems rarely to be the object of their pursuit; they labour to accredit their own party by abusing and defaming others; from generals they often descend to particulars; and then personal abuse is the order of the day. Is it not strange that Christians either cannot or will not see this?

Verse 5. *Perverse disputings of men of corrupt minds*] Disputations that cannot be settled, because their partizans will not listen to the truth because their minds are corrupt.

Supposing that gain is godliness] Professing religion only for the sake of secular profit; defending their own cause for the emoluments it produced; and having no respect to another world. [The true meaning is, supposing that godliness is a source of gain.]

From such withdraw thyself.] This clause is probably spurious.

Verse 6. *But godliness with contentment is great gain.*] The word *godliness* here, and in several other places of this epistle, signifies the true religion, Christianity; and the word *contentment* signifies a competency, a sufficiency; that measure or portion of secular things which is necessary for the support of life, while the great work of regeneration is carrying on in the soul.

Verse 7. *We brought nothing into this world*] All the Greek and Latin poets, and especially the stoic philosophers, are full of such sentiments.

Verse 8. *Having food and raiment, let us be therewith content.*] Let us consider this a competency.

The word which we translate *raiment*, signifies covering in general; and here means house or lodging, as well as clothing.

Verse 9. *But they that will be rich*] The words are emphatic, and refer to persons who are determined to get riches; who make this their object and aim in life; who live to get money; who get all they can, save all they can, and keep all they get.

Fall into temptation and a snare] *Of the devil*, is added by some MSS. Versions, and many of the Fathers. It is in consequence of the temptation of the devil that they

and follow after righteousness, godliness, faith, love, patience, meekness.

12 *Fight the good fight of faith, ^blay hold on eternal life, whereunto thou art also called, ^cand hast professed a good profession before many witnesses.

13 ^dI give thee charge in the sight of God, ^ewho quickeneth all things, and before Christ Jesus, ^fwho before Pontius Pilate witnessed a good ^gconfession;

14 That thou keep this commandment without spot, unrebukeable, ^huntil the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, *who is* ⁱthe

* 1 Cor. ix. 25, 26. Ch. i. 18. 2 Tim. iv. 7.—^b Phil. iii. 12, 14. Ver. 19.—^c Heb. xiii. 23.—^d Ch. v. 21.—^e Deut. xxxii. 39. 1 Sam. ii. 6. John v. 21.—^f Matt. xxvii. 11. John xviii. 37. Rev. i. 5. iii. 14.—^g Or, *profession*.—^h Phil. i. vi. 10. 1 Thess. iii. 13. v. 23.—ⁱ Ch. i. 11, 17.—^j Rev. xvii. 14. xix. 16.—^k Ch. i. 17.—^l Exod. xxxiii. 20. John vi. 43.—^m Eph. iii. 21. Phil. iv. 20. Jude 25.

have determined to be rich; this temptation once received, others quickly succeed: and when they have swallowed down the temptation to the *thing*, then they drink in a thousand temptations to the *means*; and all these lead them into an unforeseen and concealed trap.

And into many foolish and hurtful lusts.] The whole conduct of such a person is a tissue of *folly*; scraping, gathering, and heaping up riches, and scarcely affording to take the necessities of life out of them for himself. The apostle considers these persons like mariners in a storm; by the concurrence of winds, waves, and tide, they are violently driven among the rocks, the vessel is dashed to pieces, and in a moment they are all engulfed in the great deep! Such is the lot and unavoidable catastrophe of them *that will be rich*, even though they should strive to accomplish their desires by means the most rigidly honest.

Verse 10. *The love of money is the root of all evil*] Perhaps it would be better to translate, of *all these evils*, i.e., the evils enumerated above; for it cannot be true that the love of money is the root of *all evil*. [The absence of the article in the original warrants the rendering, The love of money is a root of all evil.]

While some coveted after] Insatiably desiring.

Have erred from the faith] Have totally erred—have made a most fatal and ruinous departure from the religion of Christ.

And pierced themselves through with many sorrows.] The word signifies to be transfixed in every part; and is an allusion to one of those *snares*, mentioned ver. 9, where a hole is dug in the earth, and filled full of sharp stakes, and, being slightly covered over with turf, is not perceived; and whatever steps on it falls in, and is pierced through and through with these sharp stakes, the many torments, mentioned by the apostle.

Verse 11. *But thou, O man of God*] Even thou art not out of the reach of the love of money. How many of the ministers of religion have been ruined by this! And how much has religion itself suffered by their love of money!

Follow after righteousness] Justice and uprightness in all thy dealings with men. *Godliness*—a thorough conformity to the image of God and mind of Christ. *Faith* in Jesus, and in all that he has spoken; and *fidelity* to the talents thou hast received, and the office with which thou art intrusted.

Love] To God and all mankind. *Patience* in all trials and afflictions.

Meekness.] Bearing up with an *even mind* under all adversities and contradictions.

Verse 12. *Fight the good fight of faith*] “Agonize the good agony.” Thou hast a contest to sustain in which thy honour, thy life, thy soul, are at stake.

Lay hold on eternal life] All this is in allusion to the exercises in the public Grecian Games.

Whereunto thou art also called] The allusion to the public games is still carried on: Thou hast been called into this palestra; thou hast been accepted as one proper to enter the lists with any antagonists that may offer; in the presence of many witnesses thou hast taken the necessary engagements upon thee, and submitted to be governed by the laws of the stadium; many eyes are upon thee, to see whether thou wilt fight manfully, and be faithful.

Verse 13. *Who quickeneth all things*] God, who is the

blessed and only Potentate, ¹the King of kings, and Lord of lords;

16 ^kWho only hath immortality, dwelling in the light which no man can approach unto; ^lwhom no man hath seen nor can see: ^mto whom be honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not high-minded, ⁿnor trust in ^ouncertain ^priches, but in the ^qliving God, ^rwho giveth us richly all things to enjoy;

18 That they do good, that ^sthey be rich in good works, ^tready to distribute, ^uwilling ^vto communicate;

Rev. i. 6. iv. 11. vii. 12.—^a Job xxxi. 24. Ps. lli. 7. lxii. 10. Mark x. 24. Luke xii. 21.—^b Gr. *the uncertainty of riches*.—^c Prov. xxiii. 5.—^d 1 Thess. i. 9. Ch. iii. 15. iv. 10.—^e Acts xv. 17. xvii. 25.—^f Luke xii. 21. Ch. v. 10. Tit. iii. 8. James i. 5.—^g Rom. xii. 13.—^h Or, *social*.—ⁱ Gal. vi. 6. Heb. xiii. 16.

fountain of life, and who is the resurrection; and who will raise thee up at the last day to a life of ineffable glory, if thou be faithful unto death. And should thy life fall a sacrifice to the performance of thy duty, all will be safe; for thy life is hid with Christ in God, and when he who is thy life shall appear, then shalt thou also appear with him in glory!

A good confession] See John xviii. 36, 37; and Mark xiv. 61, 62.

Verse 14. *That thou keep this commandment without spot*] Two things are mentioned here: 1. That the commandment itself—the whole doctrine of Christ, should be kept entire. 2. That his life should be agreeable to that doctrine.

Verse 15. *Which in his times he shall shew*] Jesus will appear in the most proper time; the time which the infinite God in his wisdom has appointed for the second coming of his Son.

The blessed and only Potentate] Potentate is applied to secular governors; but none of these can be styled the happy and only One; the King of kings or the King over all kings; the Lord over all lords or rulers. These are titles which could not be given to any mortals.

Verse 16. *Who only hath immortality*] All beings that are not eternal must be *mortal*; but there can be only one eternal Being, that is God; and he only can have *immortality*.

Dwelling in the light which no man can approach unto] Inhabiting unapproachable light. Such is the excessive glory of God; that neither angel nor man can approach it.

Whom no man hath seen nor can see] Moses himself could only see the symbol of the divine presence; but the face of God no man could ever see.

To whom] As the author of being, and the dispenser of all good, be ascribed honour and power—the sole authority of all-pervading, all-superintending, all-preserving, and everlasting might.

Verse 17. *Nor trust in uncertain riches*] The uncertainty of riches; things which are never at a stay, are ever changing, and seldom continue long with one proprietor; therefore, as well as on many other accounts, they are not to be trusted in.

Who giveth us richly all things to enjoy] Who not only has all good, but dispenses it liberally for the supply of the wants of all his creatures; and he does not give merely what is necessary, but he gives what tends to render life comfortable.

Verse 18. *That they do good*] The highest luxury a human being can enjoy on this side of the grave.

Ready to distribute] That they give nothing through partiality or favour, but be guided in their distribution by the necessities of the objects presented to them; and that they confine not their charity at home, but scatter it abroad.

Willing to communicate] Bringing every poor person into a state of fellowship with themselves.

Verse 19. *Laying up in store for themselves a good foundation*] They who have not been merciful according to their power, shall not obtain mercy; they that have, shall obtain mercy: and yet the eternal life which they obtain they look for from the mercy of God through Jesus Christ.

Verse 20. *O Timothy, keep that which is committed to*

19 *Laying up in store for themselves a good foundation against the time to come, that they may^b lay hold on eternal life.

20 O Timothy, * keep that which is committed to thy trust, ^aavoiding profane and vain babblings, and oppositions of science falsely so called :

^a Matt. vi. 20. xix. 21. Luke xii. 33. xvi. 9.—^b Ver. 12.—
^c 2 Tim. i. 14. Tit. i. 9. Rev. iii. 3.

thy trust] Nothing can be more solemn and affectionate than this charge.

And oppositions of science falsely so called] Some think that the apostle has the *Gnostics* in view. But it is not clear that these heretics, or whatever they were, had any proper existence at this time. [The reference is probably to that false teaching which prepared the way "for the definite gnosticism of a later century."] *Verse 21. Which some professing*] Which inspired

21 Which some professing, * have erred concerning the faith. Grace be with thee. Amen.

The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

^a Ch. i. 4, 6. iv. 7. 2 Tim. ii. 14, 16, 23. Tit. i. 14. iii. 9.—
^b Ch. i. 6, 19. 2 Tim. ii. 18.

knowledge some pretending to, have set up *Levitical rites* in opposition to the great *Christian sacrifice*, and consequently have erred concerning the faith—have completely mistaken the whole design of the gospel.

Grace be with thee.] May the favour and influence of God be with thee, and preserve thee from these and all other errors!

Amen.] This word, as in former cases, is wanting in the most ancient MSS.

P R E F A C E

TO THE

SECOND EPISTLE OF PAUL THE APOSTLE

TO

T I M O T H Y.

THE disagreement among learned men as to the time in which this Second Epistle was written is very great; some arguing that it was written about the year 61, others referring it to the year 66. Some asserting that it is the *first*, in order of time, of these two epistles: and that it was written on Paul's first imprisonment at Rome. Several of the most eminent critics are of this opinion; and they have supported their sentiments with arguments of no small weight. *Hammond*, *Lightfoot*, and *Lardner*, as well as several critics on the continent, contend for this earlier date. *Macknight* and *Paley* take the opposite side.

From a consideration of the arguments on both sides, there seems the fullest evidence, 1. That this epistle was not written during St. Paul's *first imprisonment* at Rome. 2. That he was at *Rome* when he wrote this epistle. 3. That he was there a *prisoner*, and in such confinement as we know, from the Acts of the Apostles, he was not in during the time of his first imprisonment there. 4. That this must have been some subsequent imprisonment. 5. That as the general consent of all Christian antiquity states that St. Paul was *twice* imprisoned at Rome, and that from his *second* imprisonment he was never liberated, but was at its conclusion martyred; therefore this epistle must have been written while St. Paul was in his second imprisonment at Rome, and but a short time before his martyrdom. And as the Christian Church has generally agreed that this apostle's martyrdom took place on the 29th of June, A.D. 66, the second epistle to Timothy might have been written some time towards the end of the *spring*, or beginning of *summer* of that year. It is supposed that St. Paul went from Crete to Rome, about the end of the year 65, on hearing of the persecution which Nero was then carrying on against the Christians, on pretence that they had set Rome on fire: for, as he knew that the Church must be then in great tribulation, he judged that his presence would be necessary to comfort, support, and build it up. Like a true soldier of Jesus Christ, he was ever at the post of danger; and in *this* case he led on the *Forlorn Hope*.

SECOND EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

CHAPTER I

Paul's address to Timothy, and declaration of his affection for him, 1-4. His account of the piety of Timothy's mother and grandmother, and the religious education they had given their son, 5. He exhorts him to stir up the gift of God that is in him, and not to be ashamed of the testimony of the Lord, 6-8. How God has saved them that believe; and how Christ has brought life and immortality to light by the gospel, 9, 10. The apostle's call to preach it, and the persecutions which he had been obliged in consequence to endure, 11, 12. Timothy is exhorted to hold fast the form of sound words, 13, 14. And is informed of the apostasy of several in Asia; and particularly of Phygellus and Hermogenes, 15. And of the great kindness of Onesiphorus to the apostle in his imprisonment, 16-18.

PAUL, ^aan apostle of Jesus Christ, by the will of God, according to ^bthe promise of life which is in Christ Jesus,

2 ^cTo Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

3 ^dI thank God, ^ewhom I serve from my forefathers with pure conscience, that ^fwithout ceasing I have remembrance of thee in my prayers night and day;

^a2 Cor. i. 1.—^bEph. iii. 6. Tit. i. 2. Heb. ix. 15.—^c1 Tim. i. 2.—^dRom. i. 8. Eph. i. 16.—^eActs xxii. 3. xxiii. 1. xxiv. 14. xxvii. 23. Rom. i. 9. Gal. i. 14.—^f1 Thess. i. 2. iii. 10.—^gCh. iv.

Verse 1. *Paul, an apostle*] St. Paul at once shows his office, the authority on which he held it, and the end for which it was given him. He was appointed that he might proclaim that eternal life which God had in view for mankind by the incarnation of his Son Jesus Christ, and which was the end of all the promises he had made to men, and the commandments he had delivered to all his prophets since the world began. The mention of this life was peculiarly proper in the apostle, who had now the sentence of death in himself, and who knew that he must shortly seal the truth with his blood.

Verse 3. *Whom I serve from my forefathers*] Being born a Jew, I was carefully educated in the knowledge of the true God, and the proper manner of worshipping him.

With pure conscience] Ever aiming to please him, even in the time when through ignorance I persecuted the church.

Without ceasing I have remembrance of thee] It is a very rare thing now in the Christian Church, that a man particularly thanks God that he is enabled to pray for others. And yet he that can do this must have an increase of that brotherly love which the second greatest commandment of God requires: *Thou shalt love thy neighbour as thyself.* It is also a great blessing to be able to maintain the spirit of a pure friendship, especially through a considerable lapse of time and absence. He that can do so may well thank God

4 ^gGreatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance ^hthe unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and ⁱthy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance ^jthat thou stir up the gift of God, which is in thee by the putting on of my hands.

7 For ^kGod hath not given us the spirit of fear;

9, 21.—^h1 Tim. i. 5. iv. 6.—ⁱActs xvi. 1.—^j1 Thess. v. 19. 1 Tim. iv. 14.—^kRom. viii. 15.

that he is saved from that fickleness and unsteadiness of mind, which are the bane of friendships, and the reproach of many once warm-hearted friends.

Verse 4. *Being mindful of thy tears*] Whether the apostle refers to the affecting parting with the Ephesian Church, mentioned Acts xx. 37, or to the deep impressions made on Timothy's heart when he instructed him in the doctrine of Christ crucified, or to some interview between themselves, it is not certainly known.

Verse 5. *The unfeigned faith that is in thee*] Timothy had given the fullest proof of the sincerity of his conversion and of the purity of his faith.

Which dwelt first in thy grandmother Lois] Luke says (Acts xvi. 1.) that Timothy's father was a Greek; consequently we may believe him to have been then in his heathen state: Paul, in mentioning the grandmother, mother, and son, passes by the father in silence; which intimates that either the father remained in his unconverted state, or was now dead. Lois and Eunice are both Grecian, and indeed heathen names; hence we are led to conclude that, although Timothy's mother was a Jewess according to St. Luke, yet she was a Grecian or Hellenist by birth. Lois, the grandmother, appears to have been the first convert to Christianity; she instructed her daughter Eunice, and both brought up Timothy in the Christian faith; so that he had a general

*but of power, and of love, and of a sound mind.
8 ^b Be not thou therefore ashamed of ^c the testimony of our Lord, nor of me ^d his prisoner: ^e but be thou partaker of the afflictions of the gospel according to the power of God;

9 ^f Who hath saved us, and ^g called us with an holy calling, ^h not according to our works, but ⁱ according to his own purpose and grace, which was given us in Christ Jesus ^j before the world began;

10 But ^k is now made manifest by the appearing of our Saviour Jesus Christ, ^l who hath abolished death, and hath brought life and immortality to light through the gospel:

11 ^m Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 ⁿ For the which cause I also suffer these things: nevertheless I am not ashamed: ^o for I know whom I have ^p believed, and am persuaded that he is able

*Luke xxiv. 49. Acts i. 8.—Rom. i. 16.—1 Tim. ii. 6. Rev. i. 2.—Eph. iii. 1. Phil. i. 7.—Col. i. 24. Ch. iv. 5.—1 Tim. i. 1. Tit. iii. 4.—1 Thess. iv. 7. Heb. iii. 1.—Rom. iii. 20. ix. 11. Tit. iii. 5.—Rom. viii. 28.—Rom. xvi. 25. Eph. i. 3. iii. 11. Tit. i. 2. 1 Pet. i. 20.—Rom. xvi. 26. Eph. i. 9. Col. i. 26. Tit. i. 3. 1 Pet. i. 20.—1 Cor. xv. 54, 55. Heb. ii. 14.—Acts ix. 15. Eph. iii. 7, 8. 1 Tim. ii. 7. Ch. iv. 17.—Eph. iii. 1. Ch. ii. 9.

knowledge of it before he met with St. Paul at Lystra. There, it appears, the apostle was the instrument of the conversion of his heart to God; for a man may be well instructed in divine things, have a very orthodox creed, and yet his heart not be changed.

Verse 6. *Stir up the gift of God, which is in thee*] The gift which Timothy had received was the Holy Spirit, and through him a particular power to preach and to defend the truth. This gift is represented here under the notion of a fire which, if it be not frequently stirred up, and fresh fuel added to it, will go out.

Verse 7. *God hath not given us the spirit of fear*] Here is an allusion to the giving of the law on Mount Sinai. This was communicated with such terrible majesty as to engender fear in all the Israelites; even Moses on the occasion did exceedingly fear and tremble. The gospel was ushered in in a much milder manner; everything was placed on a level with the human intellect, and within reach of every human spirit. [The reference is not to the contrast between the law and the gospel; but to the courage needed by Timothy in bearing witness to the Lord. "God hath not given us the spirit of cowardice."]

Of a sound mind.] Of self-possession and government, according to some. But a sound mind implies much more; it means a clear understanding, a sound judgment, a rectified will, holy passions, heavenly tempers; in a word, the whole soul harmonized in all its powers and faculties, and completely regulated and influenced, so as to think, speak, and act aright in all things. The apostle says God has given the spirit of these things; they are not factitious; they are not assumed for times and circumstances; they are radical powers and tempers; each produced by its proper principle.

Verse 8. *Be not—ashamed of the testimony*] In the sight of the world there appeared to be reason why a man should be ashamed of this, ashamed of him who was crucified as a malefactor; but when this gospel became the power of God to the salvation of every one that believed, it was a subject to exult in. Rom. i. 16.

Be thou partaker of the afflictions of the gospel] No parent could love a child better than Paul loved Timothy; and, behold! he who could wish him nothing but what was great, honourable, and good, wishes him to be a partaker of the afflictions of the gospel! Because, to suffer for Christ, and suffer with Christ, was the highest glory to which any human being in this state could arrive. The royal way to the crown of glory is by the cross of Christ.

According to the power of God] While thou hast no more affliction than thou hast grace to sustain thee under, thou canst have no cause to complain. His load cannot be oppressive who is strengthened to bear it by the power of God.

Verse 9. *Who hath saved us*] From sin; the spirit of boudage, and all tormenting fear.

to ^a keep that which I have committed unto him ^b against that day.

13 ^c Hold fast ^d the form of ^e sound words, ^f which thou hast heard of me, ^g in faith and love which is in Christ Jesus.

14 ^h That good thing which was committed unto thee, keep by the Holy Ghost ⁱ which dwelleth in us.

15 This thou knowest, that ^j all they which are in Asia be ^k turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord ^l give mercy unto ^m the house of Onesiphorus; ⁿ for he oft refreshed me, and ^o was not ashamed of ^p my chain:

17 But when he was in Rome, he sought me out very diligently, and found me.

18 The Lord ^q grant unto him ^r that he may find mercy of the Lord ^s in that day: and in how many things he ^t ministered unto me at Ephesus, thou knowest very well.

—^a 1 Pet. iv. 19.—^b Or, trusted.—^c 1 Tim. vi. 20.—^d Ver. 18. Ch. iv. 5.—^e Ch. iii. 14. Tit. i. 9. Heb. x. 23. Rev. ii. 25.—^f Rom. ii. 20. vi. 17.—^g 1 Tim. i. 10. vi. 3.—^h Ch. ii. 2.—ⁱ 1 Tim. i. 14.—^j 1 Tim. vi. 20.—^k Rom. viii. 11.—^l Act. xix. 10.—^m Ch. iv. 10, 16.—ⁿ Matt. v. 7.—^o Ch. iv. 19.—^p Philem. 7.—^q Ver. 8.—^r Acts xxviii. 20. Eph. vi. 20.—^s Matt. xxv. 34—40.—^t 2 Thes. i. 10. Ver. 12.—^u Heb. vi. 10.

And called us with an holy calling] Invited us to holiness and comfort here, and to eternal glory hereafter.

Before the world began] Before the Mosaic dispensation took place, God purposed the salvation of the Gentiles by Christ Jesus; and the Mosaic dispensation was intended only as the introducer of the gospel. [The more obvious meaning is "from all eternity."]

Verse 10. *Who hath abolished death*] Who has counter-worked death—operated against his operations, destroyed his batteries, undersunk and destroyed his mines, and rendered all his instruments and principles of attack useless. By death here we are not to understand merely natural death, but the corruption and decomposition which take place in consequence of it; and which would be naturally endless but for the work and energy of Christ.

Brought life and immortality to light] The literal translation of the original is: *He hath illustrated life and incorruption by the gospel.* Life eternal, or the doctrine of life eternal, even implying the resurrection of the body, was not unknown among the Jews. Therefore the gospel could not be stated as bringing to light what certainly was in the light before that time. But this doctrine was never illustrated and demonstrated before; it existed in promise, but had never been practically exhibited.

Verse 12. *I am not ashamed*] Though I suffer for the gospel, I am not ashamed of the gospel; nor am I confounded, in my expectation, his grace being at all times sufficient for me.

For I know whom I have believed] I know that I cannot be confounded in my expectation; his grace being at all times sufficient, I cannot confide in him in vain.

That which I have committed unto him] This is variously understood. Some think he means his life which he had put, as it were, into the hands of Christ, in order that he might receive it again in the resurrection at the great day. Others think he means his soul. Others think that he is speaking of the gospel, which he knows will be carefully preserved by the great Head of the Church, though he shall be soon called to seal the truth with his blood. [Others, and among them the ablest critics, render the original, "the trust committed unto me."]

Verse 13. *Hold fast the form of sound words*] The word signifies the sketch, plan, or outline of a building, picture, &c., and here refers to the plan of salvation which the apostle had taught Timothy. No man was left to invent a religion for his own use, and after his own mind.

In faith and love] Faith credits the divine doctrines. Love reduces them all to practice.

Verse 14. *That good thing*] The everlasting gospel, keep by the Holy Ghost; for without a continual spiritual energy, man can do nothing.

Verse 15. *All they which are in Asia*] It seems as if the apostle must refer to the Asiatic Christians which were then

at Rome, or had been lately there. He cannot be speaking of any general defection of the Asiatic Churches, but of those Asiatics who had professed a particular friendship for him. [The terms used in the original imply that the Asiatic defaulters were not then at Rome.]

Phygellus and Hermogenes.] These were two of the persons of whom he complains; but who they were, or what office they held, we cannot tell.

Verse 17. *When he was in Rome*] Onesiphorus was no

doubt an Asiatic (probably an Ephesian, see below), who had frequent business at Rome. He had entertained the apostle when he was at Ephesus, and now he sought him out at Rome. Pure love feels no loads.

Verse 18. *The Lord grant—that he may find mercy of the Lord*] This is probably only a Hebraism for, God grant that he may here be so saved by divine grace, that in the great day he may receive the mercy of the Lord Jesus Christ unto eternal life.

CHAPTER II.

He exhorts Timothy to constancy, fidelity, and courage; and to acquit himself as a true soldier of Jesus Christ; and patiently expect the fruit of his labours, 1-7. What the apostle's doctrine was relative to Christ, 8. He mentions his own sufferings and consolations, 9-13. What Timothy is to preach, how he is to acquit himself, and what he is to shun, 14-16. Of Hymeneus and Philetus, and their errors, 17, 18. Of the foundation of God, and its security, 19. The simile of a great house and its utensils, 20, 21. Timothy is to avoid youthful lusts, and foolish and unlearned questions, 22, 23. How he is to act in reference to false teachers, 24-26.

THOU therefore, ^a my son, ^b be strong in the grace that is in Christ Jesus.

2 ^c And the things that thou hast heard of me ^d among many witnesses, ^e the same commit thou to faithful men, who shall be ^f able to teach others also.

3 ^g Thou therefore endure hardness, ^h as a good soldier of Jesus Christ.

4 ⁱ No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And ^j if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

6 ^k The ^l husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ, ^m of the seed of David, ⁿ was raised from the dead ^o according to my gospel:

9 ^p Wherein I suffer trouble, as an evil doer, ^q even unto bonds; ^r but the word of God is not bound.

10 Therefore ^s I endure all things for the elect's sakes, ^t that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 ^u It is a faithful saying: For ^v if we be dead with *him*, we shall also live with *him*:

12 ^w If we suffer, we shall also reign with *him*: if we ^x deny *him*, he also will deny us:

^a 1 Tim. i. 2. Ch. i. 2.—^b Eph. vi. 10.—^c Ch. i. 13. iii. 10, 14.—^d Or, by.—^e 1 Tim. i. 18.—^f 1 Tim. iii. 2. Tit. i. 9.—^g Ch. i. 8. iv. 5.—^h 1 Tim. i. 18.—ⁱ 1 Cor. ix. 25.—^j 1 Cor. ix. 25, 26.—^k 1 Cor. ix. 10.—^l Or, The husbandman, labouring first, must be partaker of the fruits.—^m Rom. i. 3, 4. Acts ii. 30. xiii. 23.—ⁿ 1 Cor. xv. 1, 4, 20.—^o Rom.

ii. 16.—^p Acts ix. 16. Ch. i. 12.—^q Eph. iii. 1. Phil. i. 7. Col. iv. 3, 18.—^r Acts xxviii. 31. Eph. vi. 19, 20. Phil. i. 13, 14.—^s Eph. iii. 13. Col. i. 24.—^t 2 Cor. i. 6.—^u 1 Tim. i. 15.—^v Rom. vi. 5, 8. 2 Cor. iv. 10.—^w Rom. viii. 17. 1 Pet. iv. 13.—^x Matt. x. 33. Mark viii. 38. Luke xii. 9.

Verse 1. *Be strong in the grace*] Though the genuine import of the word *grace* is *favour*, yet it often implies an *active principle* communicated from God; *light* directing how to act, and *power* enabling to act according to the light.

Verse 2. *The things that thou hast heard of me*] He seems to refer here to the doctrines delivered to him when, in the presence of many witnesses, he laid his hands upon him, see 1 Tim. vi. 12. These truths are still continued in the church, and still there are faithful men who proclaim them. But where is the *uninterrupted* apostolical succession? Who can tell? Probably it does not exist on the face of the world.

Verse 3. *Endure hardness*] The hardships and difficulties to which he must be exposed who faithfully preaches the gospel of Christ.

Verse 4. *No man that warreth entangleth, &c.*] He who will preach the gospel thoroughly, and wishes to give full proof of his ministry, had need to have no other work. He should be wholly in this thing, that his profiting may appear unto all.

Verse 5. *If a man also strive for masteries*] If a man contend in the public games—the Olympic or Isthmian Games among the Greeks, so often alluded to, and particularly explained in the notes on 1 Cor. ix. 24-26.

Is he not crowned] Though he may have conquered, except he strive lawfully—unless he enter according to the rules of the athletes, and act as these direct.

Verse 6. *The husbandman that laboureth*] That is: The husbandman must first till his ground before he can expect a crop; and he must till it according to the proper rules of agriculture, else he cannot have a crop. The combatant must fight and conquer, and fight according to the laws of the Agones, before he can be crowned; so the Christian minister must labour in the spiritual vineyard, and labour too under the eye and according to the direction of his Master, before he can expect that crown of righteousness that fadeth not away.

Verse 7. *Consider what I say*] Apply my metaphors and similitudes in a proper manner.

And the Lord give thee understanding] Consider thou properly, and God will give thee a proper understanding of all things that concern thy own peace, and the peace and prosperity of his church. Think as well as read.

Verse 9. *Wherein I suffer trouble, as an evil doer*] This verse contains one of the proofs that this epistle was written while St. Paul was a prisoner the second time at Rome.

Verse 10. *For the elect's sakes*] For the sake of the Gentiles, elected by God's goodness to enjoy every privilege formerly possessed by the Jews, and, in addition to these,

II. TIMOTHY.

13 * If we believe not, *yet* he abideth faithful: ^b he cannot deny himself.

14 Of these things put *them* in remembrance, ^c charging *them* before the Lord ^d that they strive not about words to no profit, *but* to the subverting of the hearers.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But ^e shun profane and vain babblings; for they will increase unto more ungodliness.

17 And their word will eat as doth a ^f canker: of whom is ^g Hymeneus and Philetus;

18 Who ^h concerning the truth have erred, ⁱ saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless ^j the foundation of God standeth ^k sure, having this seal, The Lord ^l knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

^a Rom. iii. 3. ix. 6.—^b Numb. xxiii. 19.—^c 1 Tim. v. 21. vi. 13. Ch. iv. 1.—^d 1 Tim. i. 4. vi. 4. Tit. iii. 9, 11.—^e 1 Tim. iv. 7. vi. 20. Tit. i. 14.—^f Or, gangrene.—^g 1 Tim. i. 20.—^h 1 Tim. vi. 21.—ⁱ 1 Cor. xv. 12.—^j Matt. xxiv. 24. Rom. viii. 35. 1 John ii. 19.—^k Or, steady.—^l Nah. i. 7. John x. 14, 27. See Numb. xvi. 5.—^m 1 Tim. iii. 15.—ⁿ Rom. ix. 21.—^o See Isa. liii. 11.—^p Ch. iii. 17. Tit. iii. 1

all the blessings of the gospel; the salvation of Christ *here* and eternal glory *hereafter*.

Verse 11. *If we be dead with him*] That is: As surely as Christ rose again from the dead, so surely shall we rise again; and if we die for him, we shall surely live again with him.

Verse 12. *If we suffer—with him*] These are other parts of the true doctrine which the apostle mentions above.

Verse 13. *If we believe not*] Should we deny the faith and apostatize, he is the same, as true to his threatenings as to his promises; *he cannot deny*—act contrary to himself.

Verse 14. *That they strive not about words*] Words, not things, have been a most fruitful source of contention in the Christian world; and among religious people, the principal cause of animosity has arisen from the *different manner* of apprehending the same term, while, in *essence*, both meant the same thing.

Verse 15. *Study to shew thyself approved unto God*] Endeavour so to cultivate and improve thy heart and mind, that thou mayest not be a reproach to him from whom thou professest to receive thy commission.

Rightly dividing the word of truth.] The word signifies, 1. Simply to cut straight, or to rectify. 2. To walk in the right way. Therefore, by *rightly dividing the word of truth*, we are to understand his continuing in the true doctrine, and teaching that to every person; and, according to our Lord's simile, *giving each his portion of meat in due season*—milk to babes, strong meat to the full grown, comfort to the disconsolate, reproof to the irregular and careless; in a word, finding out the necessities of his hearers, and preaching so as to meet those necessities.

Verse 16. *Shun profane and vain babblings*] The preaching of the false teachers.

Verse 17. *Their word will eat as doth a canker*] As a gangrene, i.e., as a mortification in the flesh, where the circulation is entirely stopped, and putrefaction takes place, which continues to corrupt all the circumjacent flesh, spreading more and more till death takes place, unless stopped by a timely and judicious application of medicine.

Verse 18. *Who concerning the truth have erred*] They had the truth, but erred or wandered from it.

Verse 19. *The foundation of God standeth sure*] The word signifies literally a foundation, and especially the foundation of a building; and, metaphorically, the building itself, and often a noble mansion or palace. In this place the apostle compares the religion of Christ to a great or noble mansion, see ver. 20. And as this religion is founded on the authority and power of the Almighty, it necessarily must stand sure and be permanent. This house has an inscription on it, for so seal is frequently understood; and this is evidently an allusion to the ancient temples. And this inscription may here be represented as being made with the seal of God, for

20 ^m But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; ⁿ and some to honour, and some to dishonour.

21 ^o If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* ^p prepared unto every good work.

22 Flee also youthful lusts; but ^q follow righteousness, faith, charity, peace, with *them* that ^r call on the Lord ^s out of a pure heart.

23 But ^t foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And ^u the servant of the Lord must not strive; but be gentle unto all men, ^v apt to teach, ^w patient.

25 ^x In meekness instructing those that oppose themselves; ^y if God peradventure will give them repentance ^z to the acknowledging of the truth;

26 And that they may ^{aa} recover themselves ^{bb} out of the snare of the devil, who ^{cc} are taken captive by him at his will.

—^a 1 Tim. vi. 11.—^b Acts ix. 14. 1 Cor. i. 2.—^c 1 Tim. i. 5. iv. 12. Tit. i. 4. iv. 7. vi. 4. Ver. 16. Tit. iii. 2.—^d Tit. iii. 2.—^e 1 Tim. iii. 2. 3. Tit. i. 9.—^f Or, forbearing.—^g Gal. vi. 1. 1 Tim. vi. 11. 1 Pet. iii. 15.—^h Acts viii. 22.—ⁱ 1 Tim. ii. 4. Ch. iii. 7. Tit. i. 1.—^j Gr. awake.—^k 1 Tim. iii. 7.—^l Gr. taken alive.

he stamps this on all things belonging to himself and his worship.

But some suppose the word rendered *foundation* to signify a contract or covenant by which two parties are bound to fulfil certain conditions and duties, the obligation to which each takes on him by sealing the instrument with his seal. Among the Asiatics, these seals have scarcely ever any image or figure on them, but always some very expressive inscription. The twofold inscription, i.e., one on the seal of each party, may be here alluded to; that on God's seal is, *The Lord approveth of them that are his*. That on the seal of his followers is, *Let every one who nameth the name of the Lord (every Christian) depart from iniquity*. Thus each has his peculiar inscription. [This interpretation is ingenious but improbable.]

The Lord knoweth] i.e., Approves, watches over, and provides for, them that are his true followers.

Verse 20. *But in a great house*] As the foundation of God refers to God's building, i.e., the whole system of Christianity, so here the *great house* is to be understood of the same; and the different kinds of vessels mean the different teachers, as well as the different kinds of members. In this sacred house at Ephesus there were vessels of gold and silver—eminent, holy, sincere, and useful teachers and members; and also vessels of wood and of earth—false and heretical teachers, such as Hymeneus and Philetus, and their followers. There are also in such houses vessels employed, some in a more honourable, others in a less honourable, office. To these he seems also to compare the same persons.

Verse 21. *If a man therefore purge himself from these*] He that takes heed to his ways and to his doctrines, and walks with God, will separate himself, not only from all false doctrine, but from all wicked men, and thus be sanctified and proper to be employed by the Master in every good word and work.

Verse 22. *Flee also youthful lusts*] Not only all irregular and sensual desires, but pride, ambition, and above all, the lust of power, to which most men will sacrifice all other propensities, their ease, pleasure, health, &c. Timothy was now between thirty and forty years of age; the very age in which ambition and the love of power most generally prevail. Carnal pleasures are the sins of youth; ambition and the love of power the sins of middle age; covetousness and carking cares the crimes of old age.

Follow righteousness] Righteousness—whatever is just, holy, and innocent. Faith—fidelity both to God and man, improving that grace by which thy soul may be saved, and faithfully discharging the duties of thy office, that thou mayest save the souls of others. Charity—love to God and man. Peace among all the members of the church, and as far as possible with all men; but especially among those

who invoke the Lord out of a pure desire to glorify his name.

Verse 25. *Those that oppose*] This seems to refer to those who opposed the apostle's authority; and hence the propriety of the allusion to the rebellion of Korah and his company.

If God peradventure] He was to use every means which he had reason to believe God might bless; and the apostle

intimates that, bad as they were, they were not out of the reach of God's mercy.

Verse 26. *And that they may recover themselves*] The construction of this verse is extremely difficult, though the sense given by our translation is plain enough. [Ellicott's rendering is worthy of regard: That they may return to soberness out of the snare of the devil, though holden captive by him, to do His will, i.e., the will of God.]

CHAPTER III.

Dangerous times in the latter days, from the apostasy and wickedness of men, of whom an affecting description is given, 1-7. It shall happen to them as to Jannes and Jambres, who withstood Moses, 8, 9. The apostle speaks of his persecutions and sufferings, and shows that all those who will live a godly life must suffer persecution, 10-12, because evil men and seducers will wax worse and worse, 13. Timothy is exhorted to continue in the truths he had received, having known the scriptures from a child, 14, 15. All scripture is given by divine inspiration, 16, 17.

THIS know also, that ^a in the last days perilous times shall come.

2 For men shall be ^b lovers of their own selves, ^c covetous, ^d boasters, ^e proud, ^f blasphemers, ^g disobedient to parents, unthankful, unholy,

3 ^h Without natural affection, ⁱ trucebreakers, ^j false accusers, ^k incontinent, fierce, despisers of those that are good,

4 ^l Traitors, heady, high-minded, ^m lovers of pleasures more than lovers of God;

5 Having a form of godliness, but ⁿ denying the power thereof: ^o from such turn away.

6 For ^p of this sort are they which creep into

^a 1 Tim. iv. 1. Ch. iv. 3. 2 Pet. iii. 3. 1 John ii. 18. Jude 18. ^b Phil. ii. 21. ^c 2 Pet. ii. 3. ^d Jude 16. ^e 1 Tim. vi. 4. ^f 1 Tim. i. 20. 2 Pet. ii. 12. Jude 10. ^g Rom. i. 30. ^h Rom. i. 31. ⁱ Rom. i. 31. Or, maketh. ^j Tit. ii. 3. ^k 2 Pet. iii. 3. ^l 2 Pet. ii. 10. ^m Phil. iii. 19. 2 Pet. ii. 13, &c. Jude 4, 19. ⁿ 1 Tim. v. 8. Tit.

Verse 1. *In the last days*] This often means the days of the Messiah, and is sometimes extended in its signification to the destruction of Jerusalem, as this was properly the last days of the Jewish state. But the phrase may mean any future time, whether near or distant.

Verse 2. *For men shall be*] There have been both teachers and people in every age of the church, and in every age of the world, to whom these words may be most legitimately applied. Both Catholics and Protestants have been lovers of their own selves, &c.; but it is probable that the apostle had some particular age in view, in which there should appear some very essential corruption of Christianity.

Lovers of their own selves] Selfish, studious of their own interest, and regardless of the welfare of all mankind.

Covetous] Lovers of money, because of the influence which riches can procure.

Boasters] Vain-glorious, self-assuming; valuing themselves beyond all others.

Proud] Airy, light, trifling persons; those who love to make a show.

Blasphemers] Those who speak impiously of God and sacred things, and injuriously of men.

Disobedient to parents] Headstrong children, whom their parents cannot persuade.

Unthankful] Persons without grace, or gratefulness; who think they have a right to the services of all men, yet feel no obligation, and consequently no gratitude.

houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able ^a to come to the knowledge of the truth.

8 ^b Now as Jannes and Jambres withstood Moses, so do these also resist the truth: ^c men of corrupt minds, ^d reprobate ^e concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all men, ^f as theirs also was.

10 ^g But ^h thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

11 Persecutions, afflictions, which came unto me

i. 18. ^a 2 Thess. iii. 6. 1 Tim. vi. 5. ^b Matt. xxiii. 14. Tit. i. 11. ^c 1 Tim. ii. 4. ^d Exod. vii. 11. ^e 1 Tim. vi. 5. ^f Rom. i. 28. 2 Cor. xii. 5. Tit. i. 16. ^g Or, of no judgment. ^h Exod. vii. 12. viii. 18. ix. 11. ⁱ Phil. ii. 22. 1 Tim. iv. 6. ^j Or, thou hast been a diligent follower of.

Unholy] Without piety; have no heart-reverence for God.

Verse 3. *Without natural affection*] Without that affection which parents bear to their young, and which the young bear to their parents.

Trucebreakers] The word means those who are bound by no promise, held by no engagement, obliged by no oath; persons who readily promise any thing, because they never intend to perform.

False accusers] Devils; but properly enough rendered false accusers, for this is a principal work of the devil. Slanderers; striving ever to ruin the characters of others.

Incontinent] Those who, having sinned away their power of self-government, want strength to govern their appetites; especially those who are slaves to uncleanness.

Fierce] Wild, impetuous, whatever is contrary to *phiality* and gentleness.

Despisers of those that are good] Not lovers of good men. Here is a remarkable advantage of the Greek over the English tongue, one word of the former expressing five or six of the latter.

Verse 4. *Traitors*] Those who deliver up to an enemy the person who has put his life in their hands.

Heady] Headstrong, precipitate, rash, inconsiderate.

High-minded] Those who are full of themselves, and empty of all good.

Lovers of pleasures more than lovers of God] This is

at ^a Antioch, ^b at Iconium, ^c at Lystra; what persecutions I endured: but ^d out of *them* all the Lord delivered me.

12 Yea, and ^e all that will live godly in Christ Jesus shall suffer persecution.

13 ^f But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But ^g continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

^a Acts xiii. 45, 50.—^b Acts xiv. 2, 5.—^c Acts xiv. 19, &c.—^d Ps. xxxiv. 19. 2 Cor. i. 10. Ch. iv. 7.—^e Ps. xxxiv. 19. Acts xiv. 22. Matt. xvi. 24. Josh. xvii. 14. 1 Cor. xv. 19. 1 Thess. iii. 3.—

nervously and beautifully expressed in the Greek, lovers of pleasure rather than lovers of God, i.e., pleasure, sensual gratification, is their god; and this they love and serve; God they do not.

Verse 5. *Having a form of godliness*] The original word signifies a draught, sketch, or summary, and will apply well to those who have all their religion in their creed, confession of faith, catechism, bodies of divinity, &c., while destitute of the life of God in their souls; and are not only destitute of this life, but deny that such life or power is *here* to be experienced or known.

Verse 6. *For of this sort are they*] He here refers to false teachers and their insinuating manners, practising upon weak women who, seeing in them such a semblance of piety, entertain them with great eagerness, and at last become partakers with them in their impurities.

Verse 7. *Ever learning*] There are many professors of Christianity still who answer the above description. They hear, repeatedly hear, it may be, good sermons; but as they seldom meditate on what they hear, they derive little profit from the ordinances of God.

Verse 8. *Now as Jannes and Jambres withstood Moses*] This refers to the history of the Egyptian magicians, given in Exod. vii.

Men of corrupt minds] Judaizing teachers who were perverting the church with their doctrines, and loudly calling in question the authority and doctrine of the apostle.

Reprobate concerning the truth] Undiscerning or untried; they are base metal, unstamped; and should not pass current, because not standard.

Verse 9. *But they shall proceed no further*] Such teaching and teachers shall never be able ultimately to prevail against the truth; for the foundation of God standeth sure.

Their folly shall be manifest] False doctrine cannot prevail long where the sacred scriptures are read and studied. Error prevails only where the book of God is withheld from the people. The religion that fears the Bible is not the religion of God.

Verse 11. *Persecutions—which came unto me at Antioch*] The Antioch mentioned here was Antioch in Pisidia, to which place Paul and Barnabas came in their first apostolic progress, and where Paul delivered that memorable discourse which is preserved in the 13th chapter of Acts, ver. 16-43. See Acts. xiv. 5, 6, 19-21.

Verse 12. *All that will live godly*] He who gives himself entirely up to God, making the holy scriptures the rule of his words and actions, will be less or more reviled and persecuted.

Verse 18. *Evil men and seducers shall wax worse*] The

15 And that from a child thou hast known ^h the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 ⁱ All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;

17 ^k That the man of God may be perfect, ^l thoroughly ^m furnished unto all good works.

¹ 2 Thess. ii. 11. 1 Tim. iv. 1. Ch. ii. 16.—² Ch. i. 13. ii. 2.—^h John v. 39.—ⁱ 2 Pet. i. 20, 21.—^j Rom. xv. 4.—^k 1 Tim. vi. 11.—^l Or, *perfected*.—^m Ch. ii. 21.

word which we render *seducers* signifies jugglers, pretenders to magical arts; probably persons dealing in false miracles, with whom the church in all ages has been not a little disgraced.

Verse 14. *But continue thou*] No man, however well instructed in the things of God, or grounded in divine grace, is out of the reach of temptation, apostasy, and final ruin.

Verse 15. *Able to make thee wise unto salvation*] The apostle is here evidently speaking of the Jewish scriptures; and he tells us that they are able to make us wise unto salvation, provided we have faith in Jesus Christ. This is the simple use of the Old Testament.

Verse 16. *All scripture is given by inspiration of God*] Every writing divinely inspired is profitable for doctrine, &c. The particle *and* is omitted by almost all the Versions and many of the Fathers, and certainly does not agree well with the text.

The doctrine of the inspiration of the sacred writings has been a subject of much discussion, and even controversy, among Christians. There are two principal opinions on the subject: 1. That every thought and word were inspired by God, and that the writer did nothing but merely write as the Spirit dictated. 2. That God gave the whole matter, leaving the inspired writers to their own language; and hence the great variety of style and different modes of expression.

Is profitable for doctrine] To teach the will of God, and to point out Jesus Christ till he should come.

For reproof] To convince men of the truth; and to confound those who should deny it, particularly the Jews.

For correction] For restoring things to their proper uses and places, correcting false notions and mistaken views.

Instruction in righteousness] For communicating all initiatory religious knowledge; for schooling mankind. All this is perfectly true of the Jewish scriptures; and let faith in Christ Jesus be added, see ver. 15, and then all that is spoken in the following verses will be literally accomplished.

Verse 17. *That the man of God*] The preacher of righteousness, the minister of the gospel, the person who derives his commission from God, and always appears as his herald and servant.

May be perfect] It properly signifies an integer or whole number in arithmetic, to which nothing needs to be added to make it complete.

Thoroughly furnished] Not only complete in himself as to his integrity, religious knowledge, faith in Jesus, and love to God and man; but that he should have all those qualifications which are necessary to complete the character and insure the success of a preacher of the gospel.

CHAPTER IV.

The apostle solemnly charges Timothy to be diligent, incessant, and faithful in his preaching; to watch, suffer patiently, and give full proof of his ministry, 1-5. He predicts his own approaching death, and expresses the strongest confidence of being eternally happy, 6-8. Desires Timothy to come and see him; shows that several had forsaken him, that others were gone to different districts, and that he had only Luke with him, 9-12. Desires him to bring the cloak, book, and parchments, which he had left at Troas, 13. Of Alexander the copper-smith's opposition, 14, 15. Tells Timothy how he was deserted by all when obliged to make his first defence before Nero; how God supported him, and the confidence with which he was inspired, 16-18. Salutations to different persons at Ephesus, and from different persons at Rome, 19-21. The apostolical benediction, 22.

I CHARGE thee therefore before God, and the Lord Jesus Christ,^a who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove,^c rebuke,^d exhort with all long-suffering and doctrine.

3 * For the time will come when they will not endure^e sound doctrine; * but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away their ears from the truth, and^f shall be turned unto fables.

5 But watch thou in all things,^g endure afflictions, do the work of^h an evangelist,ⁱ make full proof of thy ministry.

^a 1 Tim. v. 21. vi. 13. Ch. ii. 14.—^b Acts x. 42.—^c 1 Tim. v. 20. Tit. i. 13. ii. 15.—^d 1 Tim. iv. 13.—^e Ch. iii. 1.—^f 1 Tim. i. 10.—^g Ch. iii. 6.—^h 1 Tim. i. 4. iv. 7. Tit. i. 14.—ⁱ Ch. i. 8. ii. 3.—^j Acts xxi. 8. Eph. iv. 11.—^k Or, fulfil. Rom. xv. 19. Col. i. 25. iv. 17.—^l Phil. ii. 17.—^m Phil. i. 23. See 2 Pet. i. 14.—ⁿ 1 Cor. ix. 24, 25. Phil.

Verse 1. *I charge thee therefore before God*] Whose herald thou art; and before the Lord Jesus Christ, whose salvation thou art to proclaim, and who is coming to judge the world—all that shall be found then alive, and all that have died from the foundation of the world.

Verse 2. *Preach the word*] Proclaim the doctrine, the doctrine of Christ crucified for the sins of the whole world; the doctrine, that the Gentiles are invited to be fellow-heirs with the Jews, and that for Jews and Gentiles there is no salvation but by faith in Christ.

Be instant in season, out of season] Be urgent, whether the times be prosperous or adverse, whenever there is an opportunity; and when there is none, strive to make one. The Judge is at the door, and to every man eternity is at hand!

Reprove] Confute the false teachers.

Rebuke] Rebuke cuttingly and severely those who will not abandon their sins.

Exhort] Comfort the feeble-minded, the diffident, and the tempted.

And doctrine] The different modes of teaching suited to each.

Verse 3. *For the time will come*] There is a time coming to the church when men will not hear the practical truths of the gospel, when they will prefer speculative opinions, which either do no good to the soul, or corrupt and destroy it.

Shall they heap to themselves teachers] They will add one teacher to another, run and gad about after all, to find out those who insist not on the necessity of bearing the cross, of being crucified to the world, and of having the mind that was in Jesus.

Having itching ears] Endless curiosity, an insatiable desire of variety; and they get their ears tickled with the language and accent of the person, abandoning the good and faithful preacher for the fine speaker.

Verse 4. *And shall be turned unto fables*] Believe any kind of stuff and nonsense; for, as one has justly observed,

6 For¹ I am now ready to be offered, and the time of² my departure is at hand.

7 * I have fought a good fight, I have finished my course, I have kept the faith:

8 Henceforth there is laid up for me³ a crown of righteousness, which the Lord, the righteous judge, shall give me⁴ at that day: and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me:

10 For⁵ Demas hath forsaken me,⁶ having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 * Only⁷ Luke is with me. Take⁸ Mark, and bring him with thee; for he is profitable to me for the ministry.

12 And⁹ Tychicus have I sent to Ephesus.

iii. 14. 1 Tim. vi. 12. Heb. xii. 1.—¹ Cor. ix. 25. James i. 12. 1 Pet. v. 4. Rev. ii. 10.—² Ch. i. 12.—³ Col. iv. 15. Philem. 24.—⁴ 1 John ii. 15.—⁵ See ch. i. 15.—⁶ Col. iv. 14. Philem. 24.—⁷ Acts xii. 25. xv. 37. Col. iv. 10.—⁸ Acts xx. 4. Eph. vi. 21. Col. iv. 7. Tit. iii. 12.

"Those who reject the truth are abandoned by the just judgment of God to credit the most degrading nonsense."

Verse 5. *But watch thou in all things*] It is possible to be overtaken in a fault, to neglect one's duty, and to lose one's soul.

Endure afflictions] Let no sufferings affright thee; nor let the dread of them either cause thee to abandon the truth, or relax in thy zeal for the salvation of men.

Do the work of an evangelist] That is: Preach Christ crucified for the sins of the whole world: for this, and this alone, is doing the work of an evangelist, or preacher of the glad tidings of peace and salvation by Christ.

Make full proof of thy ministry] Neglect no part of thy sacred function; perform faithfully all the duties of which it is composed; and do God's work in his own way and in his own Spirit.

Verse 6. *For I am now ready to be offered*] I am already poured out as a libation. He considers himself as on the eve of being sacrificed, and looks upon his blood as the libation which was poured on the sacrificial offering. * He could not have spoken thus positively had not the sentence of death been already passed upon him.

Verse 7. *I have fought a good fight*] The apostle alludes to the contests at the Grecian games: I have wrestled that good wrestling—I have struggled hard, and have overcome in a most honourable cause.

I have finished my course] I have started for the prize, and have come up to the goal, outstripping all my competitors, and have gained this prize also.

I have kept the faith] I have kept the rules of the spiritual combat and race; and thus, having contended lawfully, and conquered in each exercise, I have a right to expect the prize.

Verse 8. *Henceforth there is laid up for me a crown*] This I can claim as my due; but the crown I expect is not one of fading leaves, but a crown of righteousness; the reward which God, in his kindness, has promised to them who are faithful to the grace he has bestowed upon them.

II. TIMOTHY.

13 The cloak that I left at Troas with Carpus, when thou comest, ^abring *with thee*, and the books, *but especially the parchments*.

14 ^bAlexander the coppersmith did me much evil: ^cthe Lord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood ^dour words.

16 At my first answer no man stood with me, ^ebut all men forsook me: ^f*I pray God that it may not be laid to their charge*.

17 ^gNotwithstanding the Lord stood with me, and strengthened me; ^hthat by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered ⁱout of the mouth of the lion.

18 ^jAnd the Lord shall deliver me from every

^aActs xix. 33. 1 Tim. i. 20.—^b2 Sam. iii. 39. Ps. xxviii. 4. Rev. xviii. 6.—^cOr, *our preachings*.—^dCh. i. 15.—^eActs vii. 60.—^fMatt. x. 19. Acts xxiii. 11. xxvii. 23.—^gActs ix. 16. xvi. 17, 18. Eph. iii. 8.—^hPs. xlii. 21. 2 Pet. ii. 9.—ⁱPs. cxli. 7.—^jRom. xi. 36.

The Lord, the righteous Judge] He alludes here to the empire in the Grecian games, whose office it was to declare the victor, and to give the crown.

At that day] The day of judgment; the morning of the resurrection from the dead.

Unto all them also that love his appearing.] All who live in expectation of the coming of Christ, who anticipate it with joyfulness, having buried the world and laid up all their hopes above.

Verse 9. *Do thy diligence to come shortly unto me*] He appears to have wished Timothy to be present at his death, that he might have his faith confirmed by seeing how a Christian could die.

Verse 10. *Demas hath forsaken me*] Demas was with the apostle in his first imprisonment, and joins in the salutations, see Col. iv. 14, which were written when Paul was a prisoner at Rome for the first time.

Having loved this present world] Having preferred Judaism to Christianity; or having loved the Jews, and having sought their welfare in preference to that of the Gentiles. [The phrase "this present world" must not be limited to Judaism.]

Crescens to Galatia] Whether the departure of *Crescens* was similar to that of *Demas*, as intimated above, or whether he went on an evangelical embassy, we know not. Clarity would hope the latter; for we can hardly suppose that *Titus*, who is here said to have departed to Dalmatia, had abandoned his Cretan Churches, his apostolical office, and especially his aged father and friend, now about to seal the truth with his blood! Even for *Demas*, as standing in this connexion, something might be said. It is not intimated that he had denied the faith, but simply that he *had left the apostle and gone into Thessalonica*; for which reason is given, that *he loved the present world*. Now, if *having loved* can be applied to a desire to save the souls of the Jews, and that he went into Thessalonica, where they abounded, for this very purpose, then we shall find all three—*Demas*, *Crescens*, and *Titus*, one at Thessalonica, another at Galatia, and the third at Dalmatia, doing the work of evangelists, visiting the churches, and converting both Jews and Gentiles. [There is unfortunately no ground for this most charitable suggestion.]

Verse 11. *Only Luke is with me*.] This was *Luke* the evangelist, and writer of the Acts of the Apostles, who was always much attached to St. Paul, and it is supposed continued with him even to his martyrdom.

Take Mark, and bring him with thee] This was *John Mark*, the sister's son of Barnabas, who, after having wavered a little at first, became a steady, zealous, and useful man.

For he is profitable to me for the ministry.] *For service*; that is, he would be very useful to the apostle to minister to him in his present close confinement.

Verse 12. *Tychicus have I sent to Ephesus*.] For this person, see Acts x. 4; Eph. vi. 21; Col. iv. 7.

Verse 13. *The cloak that I left at Troas*] By several translated bag or portmanteau; and it is most likely that it was something of this kind, in which he might carry his clothes, books, and travelling necessities. [The authorized version gives the most probable rendering of the original.] What the books were we cannot tell; it is most likely they

evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

19 Salute ^aPrisca and Aquila, and ^bthe household of Onesiphorus.

20 ^cErastus abode at Corinth: but ^dTrophimus have I left at Miletum sick.

21 ^eDo thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 ^fThe Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

The second epistle unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before ^gNero the second time.

Gal. i. 5. Heb. xiii. 21.—^aActs xviii. 2. Rom. xvi. 3.—^b2 Tim. i. 16.—^cActs xix. 22. Rom. xvi. 23.—^dActs xx. 4. xxi. 29.—^eVer. 9.—^fGal. vi. 18. Philem. 25.—^gCr. *Cæsar Nero*, or, the Emperor Nero.

were *his own writings*; and as to the *parchments*, they were probably the Jewish scriptures and a copy of the *Septuagint*. These he must have had at hand at all times. The books and parchments now sent for could not be for the apostle's own use, as he was now on the eve of his martyrdom. He had probably intended to bequeath them to the faithful, that they might be preserved for the use of the church.

Verse 14. *Alexander the coppersmith*] We are not to understand this of any tradesman, but of some rabbin; for it was not unusual for the Jews to apply the name of some trade as an epithet to their rabbins and literary men.

The Lord reward him] But instead of the *Lord reward*, which has here the power of a solemn imprecation, *he will reward* is the reading of the very best MSS, several of the *Versions*, and some of the chief Greek *Fathers*. This reading is most like the spirit and temper of this heavenly man.

Verse 15. *Of whom be thou ware also*] It seems that this rabbin travelled about from place to place for the purpose of opposing the gospel, *the Jews putting him forward*, as it is said, Acts xix. 33.

He hath greatly withstood our words.] Has been a constant opposer of the Christian doctrines.

Verse 16. *At my first answer*] *At my first apology*; this word properly signifies a defence or vindication. This is the meaning of what we call the *apologies of the primitive Fathers*: they were vindications or defences of Christianity.

I pray God that it may not be laid to their charge.] How much more simple, elegant, and expressive are the apostle's own words: *let it not be placed to their account*! Let them not have to reckon for it with the Supreme Judge at the great day!

Verse 17. *The Lord stood with me*] When all human help failed, God, in a more remarkable manner, interposed; and thus the excellency plainly appeared to be of God, and not of man.

That by me the preaching might be fully known.] When called on to make his defence he took occasion to preach the gospel, and to show that the great God of heaven and earth had designed to illuminate the Gentile world with the rays of his light and glory.

I was delivered out of the mouth of the lion.] The words, *to be rescued from the mouth or jaws of the lion*, are a proverbial form of speech for deliverance from the most imminent danger. Several writers think *Nero* to be intended by the lion, because of his rage and oppressive cruelty.

Verse 18. *And the Lord shall deliver me from every evil work*] None of the evil designs formed against me to make me unfaithful or unsteady, to cause me to save my life at the expense of faith and a good conscience, shall succeed; my life may go; but He will preserve me unto his heavenly kingdom.

Verse 19. *Salute Prisca and Aquila*] They are probably the same as those mentioned, Acts xviii. 18, 26.

The household of Onesiphorus.] See chap. i. 16. Onesiphorus was probably at this time dead: his family still remained at Ephesus.

Verse 20. *Erastus abode at Corinth*] He was treasurer of that city, as we learn from Rom. xvi. 23.

Trophimus have I left at Miletum sick.] Even the apostles

CHAP. IV.

could not work miracles *when they pleased*; that power was but rarely given, and that for very special purposes. *Trophimus* was an Ephesian.

It is most likely that the *Miletus* of Ionia is the place intended. There is another in Crete.

Verse 21. *Come before winter.*] 1. Because the apostle's time was short and uncertain. 2. Because sailing in those seas was very dangerous in winter. Whether Timothy saw the apostle before he was martyred is not known.

Eubulus] This person is nowhere else mentioned in the New Testament.

Pudens] Of this person we have traditions and legends, but nothing certain. The Catholics make him Bishop of Rome.

Linus] He also is made, by the same persons, bishop of

Rome; but there is no sufficient ground for these pretensions.

Claudia] Supposed to be the wife of *Pudens*. Some think she was a British lady, converted by St. Paul; and that she was the first that brought the gospel to Britain.

All the brethren.] All the Christians, of whom there were many at Rome; though of Paul's *companions* in travel, only Luke remained there.

Verse 22. *The Lord Jesus Christ be with thy Spirit.*] This is a prayer addressed to Christ by one of the most eminent of his apostles; another proof of the untruth of the assertion, that prayer is never offered to Christ in the New Testament.

Grace be with you.] These words show that the epistle was addressed to the *whole church*, and that it is not to be considered of a *private* nature.

P R E F A C E

TO THE

EPISTLE OF PAUL THE APOSTLE

TO

T I T U S.

IT is strange, that of a person who must have attained considerable eminence in the Christian Church, and one to whom a canonical epistle has been written by the great apostle of the Gentiles, we should know so very little. That Titus was a frequent companion of St. Paul in his journeys we have evidence from his epistles; and although this was the case, he is not once mentioned in the book of the Acts of the Apostles!

That he was a *Greek*, and brought up in *Heathenism*, we learn from Gal. ii. 3. As he was *uncircumcised*, he was neither *Jew* nor a *proselyte of justice*, and probably was a mere heathen till he heard the gospel preached by St. Paul, by whose ministry he was converted to the Christian faith, chap. i. 4. That he was very highly, and consequently deservedly, esteemed by St. Paul, is evident from the *manner* in which he mentions him in different places, 2 Cor. ii. 13; 2 Cor. vii. 6, 7, 13, 15; 2 Cor. viii. 16, 23; 2 Cor. xii. 18.

Though St. Paul's preaching the gospel in Crete is not expressly mentioned anywhere, yet it may be plainly inferred from chap. i. 5. It is supposed that this was some time in the year 62, after the apostle was released from his first imprisonment in Rome. But not being able to spend much time in that island, he left the care of the churches to Titus, and sailed into Judea in the beginning of 63, taking Timothy with him. Having spent some time in Jerusalem, he proceeded to Antioch, comforting and establishing the churches whithersoever they went. From Antioch he set out on his fifth and last apostolical journey, in which he and Timothy travelled through Syria and Cilicia, and came to Colosse in Phrygia, early in the year 64. On this occasion it is supposed he wrote his Epistle to Titus, in which he desires him to meet him in Nicopolis, as he had intended to spend the winter there, Titus iii. 12. From Colosse he went with Timothy to Ephesus, where he left him to regulate and govern the Church; from thence he passed into Macedonia, and probably visited Philippi, and different Churches in that province, according to his intention, Phil. ii. 24; and thence to Nicopolis, where he intended to spend the winter, and where he had desired Titus to meet him.

Whether Titus ever left Crete we know not; nor how, nor where he died. Some traditions, on which little dependance can be placed, say he lived till he was 94 years of age, and died and was buried at Crete. He appears to have been a young man when entrusted with the care of the churches in this island. In such an extensive district, an aged or infirm man would have been of little service.

Many have observed the *affinity* that subsists between the First Epistle to Timothy and this to

PREFACE TO THE EPISTLE OF PAUL TO TITUS.

Titus. Both epistles are directed to persons left by the writer to preside in their respective churches during his absence. Both epistles are principally occupied in describing the qualifications of those who should be appointed to ecclesiastical offices; and the ingredients in this description are nearly the same in both epistles. Timothy and Titus are both cautioned against the same prevailing corruptions; the phrases and expressions in both letters are nearly the same; and the writer accosts his two disciples with the same salutations, and passes on to the business of his epistle with the same transition. The most natural account which can be given of these resemblances, is to suppose that the two epistles were written nearly at the same time, and whilst the same ideas and phrases dwelt in the writer's mind.

THE EPISTLE OF PAUL THE APOSTLE

TO

TITUS.

CHAPTER I.

The apostle's statement of his character, his hope, and his function, 1-3. His address to Titus, and the end for which he left him in Crete, 4, 5. The qualifications requisite in those who should be appointed elders and bishops in the Church of God, 6-9. Of false teachers, 10, 11. The character of the Cretans, and how they were to be dealt with, 12-14. Of the pure, the impure, and false professors of religion, 15, 16.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and ^a the acknowledging of the truth ^b which is after godliness;

2 ^c In ^d hope of eternal life, which God, ^e that cannot lie, promised ^f before the world began;

3 ^g But hath in due times manifested his word through preaching, ^h which is committed unto me ⁱ according to the commandment of God our Saviour;

4 To ^j Titus, ^k mine own son after ^l the common faith: ^m Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

^a 2 Tim. ii. 25.—^b 1 Tim. iii. 16. vi. 3.—^c Or, for.—^d 2 Tim. i. 1. Ch. iii. 7.—^e Numb. xxiii. 19. 1 Tim. ii. 13.—^f Rom. xvi. 25. 2 Tim. i. 9. 1 Pet. i. 20.—^g 2 Tim. i. 10.—^h 1 Thess. ii. 4. 1 Tim. i. 11.—ⁱ 1 Tim. i. 1. ii. 3. iv. 10.—^j 2 Cor. ii. 13. vii. 13. viii. 6, 16, 23. xii. 18. Gal. ii. 3.—^k 1 Tim. i. 2.—^l Rom. i. 12. 2 Cor. iv. 13.

Verse 1. *Paul, a servant of God*] In several places of his other epistles St. Paul styles himself the *servant of Jesus Christ*, but this is the only place where he calls himself the *servant of God*. It is very likely that in the use of the phrase the apostle had no particular design; for, according to him, he who is the *servant of Christ* is the *servant of God*, and he who is *God's servant* is also the *servant of Christ*.

The faith of God's elect] The Christians, who were now chosen in the place of the Jews.

The acknowledging of the truth] For the propagation of that truth, or system of doctrines, which is calculated to promote godliness, or a holy and useful life.

Verse 2. *In hope of eternal life*] This includes, not only the *salvation of the soul* and its eternal *beatification*, but also the *resurrection of the body*.

Which God, that cannot lie, promised] We have often seen that the phrase, *the foundation of the world*, means the Jewish economy; and, *before the foundation of the world*, the times antecedent to the giving of the law. This is evidently the meaning here. See 2 Tim. i. 9, 10, 11. [This interpretation is by no means infallible.]

Verse 3. *But hath in due times*] In its own times. See 1 Tim. ii. 6; Gal. iv. 4; Eph. i. 10; ii. 7. God caused the gospel to be published in that time in which it could be published with the greatest effect.

Manifested his word] His doctrine—the doctrine of eternal life, by the incarnation, passion, death, and resurrection of Jesus Christ.

5 For this cause left I thee in Crete, that thou shouldest ^a set in order the things that are ^b wanting, and ^c ordain elders in every city, as I had appointed thee:

6 ^d If any be blameless, ^e the husband of one wife, ^f having faithful children, not accused of riot, or unruly.

7 For a bishop must be blameless, as ^g the steward of God; not self-willed, not soon angry, ^h not given to wine, no striker, ⁱ not given to filthy lucre;

8 ^j But a lover of hospitality, a lover of ^k good men, sober, just, holy, temperate;

3 Pet. i. 1.—^a Eph. i. 2. Col. i. 2. 1 Tim. i. 2. 2 Tim. i. 2.—^b 1 Cor. xi. 34.—^c Or, left undone.—^d Acts xiv. 23. 2 Tim. ii. 2.—^e 1 Tim. iii. 2. &c.—^f 1 Tim. iii. 12.—^g 1 Tim. iii. 4. 12.—^h Matt. xxiv. 45. 1 Cor. iv. 1. 2.—ⁱ Lev. x. 9. 1 Tim. iii. 8. 8. Eph. v. 18.—^j 1 Tim. iii. 3, 8. 1 Pet. v. 2.—^k 1 Tim. iii. 2.—^l Or, good things.

Which is committed unto me] That is, to preach it among the Gentiles.

According to the commandment of God our Saviour] This evidently refers to the commission which he had received from Christ. See Acts ix. 15.

God our Saviour] As the commission was given by Jesus Christ alone, the person whom he terms here *God our Saviour* must be Jesus Christ only; and this is another proof that St. Paul believed Jesus Christ to be God.

Verse 4. *To Titus, mine own son*] See the preface; and see on 1 Tim. i. 2.

Verse 5. *For this cause left I thee in Crete*] That St. Paul had been in Crete, though nowhere else intimated, is clear from this passage. The journey must have been performed *after* the time in which St. Luke ends his history, that is, after St. Paul's first imprisonment at Rome.

Set in order the things that are wanting] It appears from this that the apostle did not spend much time in Crete, and that he was obliged to leave it before he had got the church properly organized.

Ordain elders in every city] That thou mightest *appoint elders*—persons well instructed in divine things, who should be able to instruct others, and observe and enforce the discipline of the church. It appears that those who are called *elders* in this place are the same as those termed *bishops* in ver. 7.

In every city] This seems to intimate that the apostle had gone over the whole of the *hundred cities* for which this island was celebrated.

9 ^a Holding fast ^b the faithful word, ^c as he hath been taught, that he may be able ^d by sound doctrine both to exhort and to convince the gainsayers.

10 For ^e there are many unruly and vain talkers and ^f deceivers, ^g specially they of the circumcision:

11 Whose mouths must be stopped; ^h who subvert whole houses, teaching things which they ought not, ⁱ for filthy lucre's sake.

12 ^j One of themselves, *even* a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies.

^a 2 Thess. ii. 15. ^b 2 Tim. i. 13.—^c 1 Tim. i. 15. iv. 9. vi. 3. 2 Tim. ii. 2.—^d Or, in teaching.—^e 1 Tim. v. 10. vi. 3. 2 Tim. iv. 3. Ch. ii. 1.—^f 1 Tim. i. 6.—^g Rom. xvi. 18.—^h Acts xv. 1.—ⁱ Matt. xxiii. 14. 2 Tim. iii. 6.—^j 1 Tim. vi. 5.—^k Acts xvii. 28.—^l 2 Cor. xiii. 10. 2 Tim. iv. 2.—^m Ch. ii. 2.—ⁿ 1 Tim. i. 4. iv. 7. 2 Tim. iv. 4.—^o Isa.

Verse 6. *Having faithful children*] Whose family is converted to God.

Verse 7. *Not self-willed*] Not one who is determined to have his own way in every thing; setting up his own judgment above that of all others; expecting all to pay homage to his understanding.

Not soon angry] Not a choleric man; one who is irritable; one who has not proper command over his own temper.

Verse 8. *A lover of hospitality*] *A lover of strangers.* One MS. has *a lover of the poor*. That minister who neglects the poor, but is frequent in his visits to the rich, knows little of his master's work, and has little of his master's spirit.

A lover of good men] *A lover of goodness or of good things in general.*

Sober] Prudent in all his conduct. *Just* in all his dealings. *Holy* in his heart. *Temperate*—self-denying and abstemious in his food and raiment; not too nice on points of honour, nor magisterially rigid in the exercise of his ecclesiastical functions. Qualifications rarely found in spiritual governors.

Verse 9. *Holding fast the faithful word*] Conscientiously retaining, and zealously maintaining, the true Christian doctrine according to the instructions, or according to the institutions, form of sound doctrine, or confession of faith, which I have delivered to thee.

That he may be able by sound doctrine] If the doctrine be not sound, vain is the profession of it, and vain its influence.

And to convince] Refute the objections, confound the sophistry, and convert the gainsayers; and thus defend the truth.

Verse 10. *They of the circumcision*] The Judaizing teachers who maintained the necessity of circumcision, and of observing the rites and ceremonies of the Mosaic law, in order to the perfecting of the gospel.

Verse 11. *Subvert whole houses*] Turn whole Christian families from the faith, attributing to the broad way what belongs only to the strait gate; ministering to disorderly passions, and promising salvation to their proselytes, though not saved from their sins.

Verse 12. *One of themselves, even a prophet of their own*] This was Epimenides, who was born at Gnosus in Crete, and was reckoned by many the seventh wise man of Greece, instead of Periander, to whom that honour was by them denied. He died about 538 years before the Christian era. When St. Paul calls him *a prophet of their own*, he only

13 This witness is true. ^k Wherefore rebuke them sharply; that they may be ^l sound in the faith, 14 ^m Not giving heed to Jewish fables, and ⁿ commandments of men that turn from the truth.

15 ^o Unto the pure all things are pure: but ^p unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God; but ^q in works they deny him, being abominable, and disobedient, ^r and unto every good work ^s reprobate.

xxix. 13. Matt. xv. 9. Col. ii. 22.—^a Luke xi. 39, 40, 41. Rom. xiv. 14, 20. 1 Cor. vi. 12. x. 23, 25. 1 Tim. iv. 3, 4.—^b Rom. xiv. 23.—^c 2 Tim. iii. 5. Jude 4.—^d Rom. i. 28. 2 Tim. iii. 8.—^e Or, void of judgment.

intimates that he was, by the Cretans, reputed a prophet. And, according to Plutarch, the Cretans paid him divine honours after his death.

The Cretians are always liars] That the Cretans were reputed to be egregious liars, several of the ancients declare. "To act like a Cretan" was a proverbial expression for lying.

Evil beasts] Ferocious and destructive in their manners. *Slow bellies*] Addicted to voluptuousness, idleness, and gluttony; sluggish or hoggish men.

Verse 13. *This witness is true*] What Epimenides said of them nearly 600 years before continued still to be true.

Rebuke them sharply] Cuttingly, severely, show no indulgence to persons guilty of such crimes.

That they may be sound in the faith] That they may receive the incorrupt doctrine, and illustrate it by a holy and useful life.

Verse 14. *Commandments of men*] The injunctions of the Scribes and Pharisees, which they added to the law of God.

That turn from the truth] Sometimes the verb signifies to be averse from, slight, or despise. So, here, the persons in question despised the truth, and taught others to do the same.

Verse 15. *Unto the pure all things are pure*] This appears to have been spoken in reference to the Jewish distinctions of clean and unclean meats.

But unto them that are defiled] In their consciences, and unbelieving, unfaithful both to offered and received grace, nothing is pure—they have no part in Christ, and the wrath of God abides upon them.

Verse 16. *They profess that they know God*] None were so full of pretensions to the knowledge of the true God as the Jews. Hence they became both proud, uncharitable, and intolerant; and in this disposition they continue till the present day.

But in works they deny him] Their profession and practice were at continual variance.

Being abominable] This word sometimes refers to unnatural lusts.

And disobedient] Unpersuadable, unbelieving, and consequently disobedient. Characters remarkably applicable to the Jews through all their generations.

Unto every good work reprobate] *Adulterate*; like bad coin, deficient both in the weight and goodness of the metal, and without the proper sterling stamp; and consequently not current.

CHAPTER II.

Sundry directions to aged men, 1, 2. To aged women, 3. To young women, 4, 5. To young men, 6. Directions to Titus, relative to his own conduct, 7, 8. Directions to servants, 9, 10. What the gospel of the grace of God teaches all men, 11, 12. The glorious prospect held out by it; salvation from all sin, and final glory, 13-15.

BUT speak thou the things which become
 sound doctrine:

2 That the aged men be ^bsober, grave,
 temperate, ^csound in faith, in charity, in
 patience.

3 ^aThe aged women likewise, that *they be* in
 behaviour as becometh ^choliness, not ^dfalse accusers,
 not given to much wine, teachers of good things;

4 That they may teach the young women to be
^esober, ^fto love their husbands, to love their chil-
 dren,

5 To be discreet, chaste, keepers at home, good,
^gobedient to their own husbands, ^hthat the word of
 God be not blasphemed.

6 Young men likewise exhort to be ⁱsoberminded.

7 ^jIn all things shewing thyself a pattern of

^a 1 Tim. i. 10. vi. 3. 2 Tim. i. 13. Ch. i. 9.—^b Or, vigilant.—
^c Ch. i. 13.—^d 1 Tim. ii. 9. 10. iii. 11. 1 Pet. iii. 3, 4.—^e Or, holy
 women.—^f Or, makebates. 2 Tim. iii. 3.—^g Or, wise.—^h 1 Tim. v. 14.
 —ⁱ 1 Cor. xiv. 34. Eph. v. 22. Col. iii. 18. 1 Tim. ii. 11. 1 Pet.
 iii. 1, 5.—^j Rom. ii. 24. 1 Tim. vi. 1.—^k Or, discreet.—^l 1 Tim. iv. 12.
 1 Pet. v. 3.—^m Eph. vi. 24.—ⁿ 1 Tim. vi. 3.—^o Neh. v. 9. 1 Tim.
 v. 14. 1 Pet. ii. 12, 15. iii. 16.—^p 2 Thess. iii. 14.—^q Eph. vi. 6.

Verse 2. That the aged men be sober] It is very likely
 that the word aged is to be taken here in its literal sense;
 that it refers to *advanced years*, and not to any office in the
 church: the whole context seems to require this sense.

Verse 3. The aged women likewise] I believe *elderly*
 women are meant, and not deaconesses.

That they be in behaviour] That they be in their dress,
 gait, and general deportment, such as their holy calling re-
 quires; that they be not like the world but like the church,
 decent without, and adorned with holiness within.

Not false accusers] Not devils; we have had the same
 expression applied in the same way, 1 Tim. iii. 11.

Not given to much wine] Not enslaved by much wine,
 not habitual drunkards or tipplers; *habit* is a species of
 slavery. Both among the Greeks and Romans old women
 were generally reputed to be fond of much wine.

Verse 4. That they may teach the young women to be
 sober] That it was natural for the young to imitate the old
 will be readily allowed; it was therefore necessary that the
 old should be an example of godly living to the young.

To love their husbands] The duties recommended in this
 and the following verse are so absolutely necessary to the
 character of a wife, that no one deserves the name who does
 not live in the practice of them.

Verse 5. Keepers at home] A woman who spends much
 time in visiting must neglect her family. The idleness,
 dirtiness, impudence, and profligacy of the children, will
 soon show how deeply criminal the mother was in rejecting
 the apostle's advice.

That the word of God be not blasphemed.] The enemies
 of the gospel are quick-eyed to spy out imperfections in its
 professors; and, if they find women professing Christianity
 living an irregular life, they will not fail to decri the Chris-
 tian doctrine on this account.

Verse 6. Young men—exhort to be sober-minded.] Sober-
 mindedness in young men is a rare qualification, and they
 who have it not plunge into excesses and irregularities which
 in general sap the foundation of their constitution, bring on
 premature old age, and not seldom lead to a fatal end.

Verse 7. In all things shewing thyself a pattern] Shew-
 ing thyself a pattern of good works to all these persons—
 being, in sobriety, gravity, temperance, what thou requirest
 others to be. [But the Greek term is *neuter*.]

In doctrine shewing uncorruptness] Mixing nothing with
 the truth; taking nothing from it; adding nothing to it;
 and exhibiting it in all its connexion, energy, and fullness.

Verse 8. Sound speech] Sound or healing doctrine. All
 false doctrines leave men under the influence of spiritual
 disease; the unadulterated doctrine of the gospel alone can
 heal men.

Having no evil thing to say of you.] Against a person
 who is sound in his doctrine, and holy in his life, no evil
 can be justly alleged. The best MSS. and Versions read
 "of us."

Verse 9. Exhort servants to be obedient] The apostle re-
 fers to those who were slaves, and the property of their
 masters.

good works: in doctrine *shewing* uncorruptness,
 gravity, ^asincerity,

8 ^bSound speech that cannot be condemned;
^cthat he that is of the contrary part ^dmay be
 ashamed, having no evil thing to say of you.

9 Exhort ^eservants to be obedient unto their own
 masters, and to please them well ^fin all things; not
^ganswering again;

10 Not purloining, but shewing all good fidelity;
^hthat they may adorn the doctrine of God our
 Saviour in all things.

11 For ⁱthe grace of God ^jthat bringeth salvation
^khath appeared to all men,

12 Teaching us, ^lthat, denying ungodliness ^mand
 worldly lusts, we should live soberly, righteously,
 and godly, in this present world;

Col. iii. 22. 1 Tim. vi. 1, 2. 1 Pet. ii. 18.—^a Eph. v. 24.—^b Or, gain-
 saying.—^c Matt. v. 16. Phil. ii. 15.—^d Rom. v. 15. Col. i. 6. Ch.
 iii. 4, 5. 1 Pet. v. 12.—^e Or, that bringeth salvation to all men, hath
 appeared.—^f Luke iii. 6. John i. 9. 1 Tim. ii. 4.—^g Luke i. 75.
 Rom. vi. 19. Eph. i. 4. Col. i. 22. 1 Thess. iv. 7.—^h 1 Pet. iv. 2.
 1 John ii. 16.

Not answering again] Not contradicting or gainsaying.
 This is no part of a servant's duty; a servant is hired to do
 his master's work, and this his master has a right to appoint.

Verse 10. Not purloining] Neither giving away, privately
 selling, nor in any way wasting, the master's goods. The
 word signifies not only stealing but embezzling another's
 property; keeping back a part of the price of any commodity
 sold on the master's account.

Verse 11. The grace of God that bringeth salvation hath
 appeared to all men] Literally translated, the words stand
 thus: For the grace of God, that which saves, hath shone
 forth upon all men. Or, as it is expressed in the margin of
 our authorised Version: The grace of God, that bringeth sal-
 vation to all men, hath appeared. Now, it cannot be said,
 except in a very refined and spiritual sense, that this gospel
 had then appeared to all men; but it may be well said that
 it bringeth salvation to all men; this is its design; and it
 was to taste death for every man that its author came into
 the world. There is a beauty and energy in the word *hath*
shined out, that is rarely noted; it seems to be a metaphor
 taken from the sun. As by his rising in the east and shining
 out, he enlightens, successively, the whole world; so the
 Lord Jesus, who is called the Sun of righteousness, Mal.
 iv. 2, arises on the whole human race with healing in his
 wings. And as the light and heat of the sun are denied to
 no nation nor individual, so the grace of the Lord Jesus, this
 also shines out upon all; and God designs that all mankind
 shall be as equally benefited by it in reference to their souls,
 as they are in respect to their bodies by the sun that shines
 in the firmament of heaven. But as all the parts of the
 earth are not immediately illuminated, but come into the
 solar light successively, not only in consequence of the
 earth's diurnal revolution round its own axis, but in conse-
 quence of its annual revolution round its whole orbit; so
 this Sun of righteousness, who has shined out, is bringing
 every part of the habitable globe into his divine light; that
 light is shining more and more to the perfect day; so that
 gradually and successively he is enlightening every nation,
 and every man; and, when his great year is filled up, every
 nation of the earth shall by brought into the light and heat
 of this unspotted, un eclipsed, and eternal Sun of righteous-
 ness and truth.

Verse 12. Teaching us, that, denying, &c.] Instructing
 us as children are instructed. Christ is the great teacher;
 and men, in order to learn, must become his disciples—must
 put themselves under his tuition, and learn of him.

Denying ungodliness] All things contrary to God;
 whatever would lead us to doubt his being, or deny any of
 his essential attributes; his providence or government of
 the world, and his influence on the souls of men.

Worldly lusts] Gluttony, drunkenness, lasciviousness,
 anger, malice, and revenge; together with the immoderate
 love of riches, power, and fame.

We should live soberly] Having every temper, appetite,
 and desire, under the government of reason, and reason itself
 under the government of the Spirit of God.

Righteously] Rendering to every man his due; and filling

13 *Looking for that blessed ^b hope, and the glorious ^c appearing of the great God and our Saviour Jesus Christ;

14 ^d Who gave himself for us, that he might

*1 Cor. i. 7. Phil. iii. 20. 2 P. t. iii. 12.—^b Acts xxiv. 15. Col. i. 5, 23. Ch. i. 2. iii. 7.—^c Col. iii. 4. 2 Tim. iv. 1, 8. Heb. ix. 28. 1 Pet. i. 7. 1 John iii. 2.—^d Gal. i. 4. ii. 20. Eph. v. 2. 1 Tim. ii. 6.—^e Heb. ix. 14.—^f Exod. xv. 16 xix. 5. Deut. vii. 6.

up the duties of the particular stations in which it has pleased God to fix us, committing no sin, omitting no duty.

And godly] Just the reverse of what is implied in *ungodliness*.

In this present world] Not supposing that anything will be purified in the world to come that is not cleansed in this.

Verse 13. Looking for that blessed hope] Expecting the grand object of our hope, eternal life.

The glorious appearing] This clause, literally translated, is as follows: And the appearing of the glory of the great God, even our Saviour Jesus Christ.

Some think that the *blessed hope* and *glorious appearing* mean the same thing; but I do not think so. The *blessed hope* refers simply to eternal glorification in general; the *glorious appearing* to the resurrection of the body; for when Christ appears he will change this vile body, and make it like unto his GLORIOUS BODY, according to the working by which he is able even to subdue all things to himself.

redeem us from all iniquity, ^e and purify unto himself ^f a peculiar people ^g zealous of good works.

15 These things speak, and ^h exhort, and rebuke with all authority. ⁱ Let no man despise thee.

xiv. 2. xxvi. 18. 1 Pet. ii. 9.—^e Eph. ii. 10. 1 Thess. v. 14. 1 Tim. vi. 2. 2 Tim. iv. 2. Ver. 6, 9. Ch. iii. 8.—^f 2 Tim. iv. 2.—^g 1 Tim. iv. 12.

Verse 14. Who gave himself for us] Who gave his own life as a ransom price to redeem ours. The verb signifies to *redeem* or *ransom* by paying a price; and the word rendered *peculiar*, signifies such a *peculiar property* as a man has in what he has purchased with his own money.

Verse 15. These things speak] That is, teach.

And exhort] Repeat them again and again, and urge them on their attention and consciences.

And rebuke] Demonstrate the importance, utility, and necessity of them; and show them that God requires their obedience.

With all authority.] With all that authority with which thy office invests thee, and which thou hast received from God.

Let no man despise thee.] That is: Act so that no person shall have any cause to despise thee, either for thy work, or the manner and spirit in which thou dost perform it.

CHAPTER III.

The necessity of obedience to the civil powers, and of meek and gentle deportment towards all men, is to be diligently enforced, 1, 2. The wretched state of man, previously to the advent of Christ, 3. The wonderful change which the grace of God makes, and the means which it uses to bring men to glory, 4-7. The necessity of a holy life, and of avoiding things which produce strifes and contentions, and are unprofitable and vain, 8, 9. How to deal with those who are heretics, 10, 11. St. Paul directs Titus to meet him at Nicopolis, and to bring Zenas and Apollos with him, 12, 13. Concluding directions and salutations, 14, 15.

PUT them in mind ^a to be subject to principalities and powers, to obey magistrates,

^b to be ready to every good work,

2 ^c To speak evil of no man, ^d to be no brawlers, but ^e gentle, showing all ^f meekness unto all men.

3 For ^g we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and

*Rom. xiii. 1. 1 Pet. ii. 13.—^b Col. i. 10. 2 Tim. ii. 21. Heb. xiii. 21.—^c Eph. iv. 31.—^d 2 Tim. ii. 21, 25.—^e Phil. iv. 5.—^f Eph. iv. 2. Col. iii. 12.—^g 1 Cor. vi. 11. Eph. ii. 1. Col. i. 21. iud. 7. 1 Pet. iv. 8.—^h Eph. ii. 7. Ch. ii. 11.—ⁱ Or, pity. Rom. v. 5.

Verse 1. Put them in mind to be subject to principalities, &c.] By principalities we are to understand the Roman Emperors, or the supreme civil powers in any place. By powers, the deputies of the emperors, such as *proconsuls*, &c., and all such as are in authority under the supreme powers wherever we dwell.

Verse 2. To speak evil of no man] To blaspheme no person, to reproach none, to speak nothing to any man's injury; but, on the contrary, bearing reproach and contumely with patience and meekness.

Verse 3. For we ourselves] All of us, whether Jews or Gentiles, were, before our conversion to Christ, foolish, disobedient, and deceived.

pleasures, living in malice and envy, hateful, and hating one another.

4 But after that ^h the kindness and ⁱ love of ^j God our Saviour toward man appeared,

5 ^k Not by works of righteousness which we have done, but according to his mercy he saved us, by ^l the washing of regeneration, and renewing of the Holy Ghost;

1 John iii. 16. iv. 9.—1 Tim. ii. 3.—^k Rom. iii. 20. ix. 11. xi. 6. Gal. ii. 16. Eph. ii. 4, 8, 9. 2 Tim. i. 9.—John iii. 3, 5. Eph. v. 26. 1 Pet. iii. 21.

Foolish] Without understanding—ignorant of God, his nature, his providence, and his grace.

Disobedient] Unpersuaded, unbelieving, obstinate, and disobedient.

Deceived] Erring—wandering from the right way in consequence of our ignorance, not knowing the right way; and, in consequence of our unbelief and obstinacy, not choosing to know it.

Serving divers lusts and pleasures] Being in a state of continual thralldom; not served or gratified by our lusts and pleasures, but living, as their slaves, a life of misery and wretchedness.

Divers lusts] Strong and irregular appetites of every kind.

6 *Which he shed on us ^b abundantly through Jesus Christ our Saviour;

7 ^c That, being justified by his grace, ^d we should be made heirs ^e according to the hope of eternal life.

8 ^f *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful ^g to maintain good works.* These things are good and profitable unto men.

9 But ^h avoid foolish questions, and genealogies, and contentions, and strivings about the law; ⁱ for they are unprofitable and vain.

10 A man that is an heretic, ^j after the first and second admonition ^k reject;

11 Knowing that he that is such is subverted, and sinneth, ^l being condemned of himself.

^a Ezek. xxxvi. 25. Joel ii. 28. John i. 16. Acts ii. 33. x. 45. Rom. v. 6.—^b Gr. richly.—^c Rom. iii. 24. Gal. ii. 16. Ch. ii. 11.—^d Rom. viii. 23, 24.—^e Ch. i. 2.—^f 1 Tim. i. 15. Ch. i. 9.—^g Ver. 1, 14. Ch. ii. 14.—^h 1 Tim. i. 4. 2 Tim. ii. 23. Ch. i. 14.—ⁱ 2 Tim. ii. 14.—^j 2 Cor. xiii. 2.—^k Matt. xviii. 17. Rom. xvi. 17.

Pleasures] *Sensual pleasures.* Persons intent only on the gratification of sense, living like the brutes, having no rational or spiritual object worthy the pursuit of an immortal being.

Living in malice and envy] *Spending our life in wickedness and envy*—not bearing to see the prosperity of others, because we feel ourselves continually wretched.

Hateful] *Abominable; hateful as hell.* The word comes from *Styx*, the infernal river by which the gods were wont to swear; and he who (according to the mythology of the heathens) violated this oath, was expelled from the assembly of the gods, and was deprived of his nectar and ambrosia for a year; hence the river was hateful to them beyond all things, and the verb formed from this, signifies to shiver with horror.

Hating one another.] The words which the apostle uses in this place give a finished picture of the carnal state of man; and they are not true merely of the *Cretans* and *Jews* that then were, but of all mankind in every age and country; they express the wretched state of fallen man.

Verse 4. *But after that the kindness and love of God*] By this we may understand the essential goodness of the divine nature: that which is the spring whence all kindness, mercy, and beneficence proceed.

Love toward man] *Philanthropy* is a character which God gives here to himself; while human nature exists, this must be a character of the divine nature. *God loves man*; he delighted in the idea when formed in his own infinite mind, he formed man according to that idea, and rejoiced in the work of his hands; when man fell, the same love induced him to devise his redemption, and God the Saviour flows from God the Philanthropist.

Verse 5. *Not by works of righteousness*] Those who were foolish, disobedient, and deceived, serving divers lusts and pleasures, could not possibly have works of righteousness to plaud; therefore, if saved at all, they must be saved by mercy.

By the washing of regeneration] Undoubtedly the apostle here means baptism, the rite by which persons were admitted into the Church, and the visible sign of the cleansing, purifying influences of the Holy Spirit, which the apostle immediately subjoins. Baptism is only a sign, and therefore should never be separated from the thing signified; but it is a rite commanded by God himself, and therefore the thing signified should never be expected without it.

By the renewing of the Holy Ghost we are to understand, not only the profession of being bound to live a new life, but the grace that renews the heart, and enables us thus to live; so the renewing influences are here intended. Baptism changes nothing; the grace signified by it cleanses and purifies. They who think baptism to be regeneration, neither know the scriptures nor the power of God; therefore they do greatly err.

Verse 6. *Which he shed on us abundantly*] *Which he poured out on us*, as the water was poured out on them in baptism, to which there is here a manifest allusion; but as this was sometimes only sprinkled on the person, the heavenly gift was poured out, not in drops, but richly, in great abundance.

12 When I shall send Artemas unto thee, or ^a Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and ^b Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn ^c to ^d maintain good works for necessary uses, that they be ^e not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

2 Thess. iii. 6, 14. 2 Tim. iii. 5. 2 John 10.—^a Acts xiii. 46.—^b Acts xx. 4. 2 Tim iv. 12.—^c Acts xviii. 24.—^d Ver. 8.—^e Or, profess honest trades. Eph. iv. 28.—^f Rom. xv. 28. Phil. i. 11. iv. 17. Col. i. 10. 2 Pet. i. 8.

Through Jesus Christ] Baptism is nothing in itself; and there had been no out-pouring of the Holy Spirit had there been no saving and atoning Christ.

Verse 7. *That, being justified by his grace*] Being freed from sin; for the term justification is to be taken here as implying the whole work of the grace of Christ on the heart, in order to its preparation for eternal glory.

Verse 8. *This is a faithful saying*] *This is the true doctrine*; the doctrine that cannot fail.

And these things I will] *And I will, or desire, thee to maintain earnestly what concerns these points.*

They which have believed in God] All Christians; for who can maintain good works but those who have the principle from which good works flow, for without faith it is impossible to please God.

Verse 9. *Avoid foolish questions, genealogies*] In these the Jews particularly delighted; they abounded in the most frivolous questions; and, as they had little piety themselves, they were solicitous to show that they had descended from godly ancestors.

Contentions, and strivings about the law] Of legal contentions, and different and conflicting decisions about the meaning of particular rites and ceremonies, the Talmud is full.

Verse 10. *A man that is an heretic*] Generally defined, one that is obstinately attached to an opinion contrary to the peace and comfort of society, and will neither submit to scripture nor reason. Here it means a person who maintains Judaism in opposition to Christianity, or who insists on the necessity of circumcision, &c., in order to be saved.

After the first and second admonition reject] Labour to convince him of his error; but if he will not receive instruction, if he have shut his heart against conviction, then—*burn him alive*? No: even if demonstrably a heretic in any one sense of that word, and a disturber of the peace of the church, God gives no man any other authority over him but to shun him. Do him no harm in body, soul, character, or substance; hold no communion with him; but leave him to God.

Verse 11. *Is subverted*] *Is turned out of the way* in which he may be saved, and consequently sinneth—enters into that way that leads to destruction.

Being condemned of himself.] He was conscious of his own insincerity; and that he proclaimed his system not from a conscientious love of truth, but from a desire to get his livelihood.

Verse 12. *When I shall send Artemas—or Tychicus*] These were either deacons or presbyters, which the apostle intended to send to Crete, to supply the place of Titus.

Be diligent to come unto me to Nicopolis] Nicopolis was a city of Epirus, on the gulf of Ambracia, near to Actium, which Augustus built in commemoration of his victory over Mark Antony.

For I have determined there to winter.] Hence the apostle was at liberty, seeing his spending the winter at this or at any other practicable place depended on his own determination.

Verse 13. *Bring Zenas the lawyer*] This person is only

mentioned in this place; whether he was a *Jewish, Roman, or Greek* lawyer, we cannot tell.

And Apollos] Of this person we have some valuable particulars in Acts xviii. 24; 1 Cor. i. 12, iii. 5, 6, and iv. 6.

On their journey diligently] Afford them the *means* to defray their expenses.

Verse 14. *And let ours also learn to maintain good works*] There is something very remarkable in this expression. The words which we translate *to maintain good works*, occur

also in ver. 8; and some think they mean, *to provide for our own, and the necessities of others, by working at some honest occupation*: and that this was necessary to be taught to the Cretans, *let ours also learn, &c.*, who were naturally and practically *idle gluttons*.

For necessary uses] That they may be able at all times to help the church of God, and those that are in want.

That they be not unfruitful.] As they must be if they indulge themselves in their *idle, slothful* disposition.

P R E F A C E

TO THE

EPISTLE OF PAUL THE APOSTLE

TO

P H I L E M O N.

P*HILEMON* was undoubtedly, at the time in which this epistle was sent, an inhabitant of Colosse, and was probably a Colossian by birth, though some suppose that he was of Ephesus. It is evident, from ver. 19 of this epistle, that he was converted to the Christian faith by St. Paul: but as some suppose that the apostle had not visited Colosse previously to the writing of this epistle, they think it probable that he might have met with him at Ephesus, or in some other part of Asia Minor, where he formed an acquaintance with him, and became the means of his conversion.

That Philemon was a person of some consideration in his own city, and in the church in that place, is very evident from this epistle. He had a church in his house, ver. 2, and was so opulent as to be extensive in works of charity, and in entertaining those Christians who from different quarters had occasion to visit Colosse. See ver. 5-7.

Whether he had any *office* in the church is not clear; some think he was a bishop, others an *elder* or *deacon*; but of this there is no evidence. He was probably no more than a *private member*, whose house, hand, and property were consecrated to God, his church, and the poor.

The *occasion* of writing this letter was the following: *Onesimus*, a slave, had, on some pretence or other, run away from his master Philemon, and had come to Rome, where St. Paul was at that time in prison, though not in close confinement, for he dwelt in his own hired house, in which he assiduously preached the gospel, being guarded only by one soldier.

It appears that Onesimus sought out Paul, whose public preaching, both to Jews and Gentiles, had rendered him famous in the city; and it is very likely that he was led to visit the apostle from having formerly seen him at his master's house in Colosse, and the word of life, preached by the apostle, became the means of his conversion. Being thus brought back to God, he became affectionately attached to his spiritual father, and served him zealously as his son in the gospel. Onesimus being thus brought to the acknowledgment of the truth which is according to godliness, gave the apostle a full account of his elopement from his master, and no doubt intimated his wish to return and repair the breach which he had made. Though he was now both *dear* and *necessary* to St. Paul, yet, as justice required that reparation should be made, he resolved to send him back; and to remove all

PREFACE TO THE EPISTLE OF PAUL TO PHILEMON.

suspicion from the mind of Philemon, and to reconcile him to his once unfaithful servant, he wrote the following letter.

It will not be forgotten that Onesimus, the bearer of this epistle, was one of the bearers of that sent to the Colossians, Col. iv. 9; that when the apostle wrote that he was in *bonds*, Col. iv. 3, 18, which was his case also when he wrote this (see ver. 1, 10, 13, 23); from which, and various other circumstances, we may conclude that they were written about the same time, viz., the ninth year of Nero, A.D. 62.

THE EPISTLE OF PAUL THE APOSTLE

TO

PHILEMON

CHAPTER I

Paul's salutation to Philemon, and the church at his house, 1-3. He extols his faith, love, and Christian charity, 4-7. Entreats forgiveness for his servant Onesimus, 8-14. Urges motives to induce Philemon to forgive him, 15, 17. Promises to repair any wrong he had done to his master, 18, 19. Expresses his confidence that Philemon will comply with his request, 20, 21. Directs Philemon to prepare him a lodging, 22. Salutations and apostolical benedictions, 23-25.

PAUL, ^aa prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon *our* dearly beloved, ^band fellow-labourer, 2 And to *our* beloved Apphia, and ^cArchippus ^dour fellow-soldier, and to ^ethe church in thy house:

3 'Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4 'I thank my God, making mention of thee always in my prayers,

^aEph. iii. 1. iv. 1. 2 Tim. i. 8. Ver. 9.—^bPhil. ii. 25.—^cCol. iv. 17.—^dPhil. ii. 25.—^eRom. xvi. 5. 1 Cor. xvi. 19.—^fEph. i. 2.—^gEph. i. 16. 1 Thess. i. 2. 2 Thess. i. 3.—^hEph. i. 15. Col. i. 4.

Verse 1. *Paul, a prisoner of Jesus Christ*] Some think that the term *prisoner* does not sufficiently point out the apostle's state, and that the original word should be translated *bound with a chain*: this is certainly its meaning; and it shows us in some measure his circumstances—one arm was bound with a chain to the arm of the soldier to whose custody he had been delivered.

To the church in thy house] The congregation of Christians frequently assembling in Philemon's house; for at this time the Christians had neither temples, churches, nor chapels.

It is very probable that Apphia was the wife of Philemon, and Archippus their son the pastor of the church at Philemon's house.

Verse 4. *I thank my God*] For all the good he has bestowed upon you, *making mention of thee always in my prayers*, that thou mayest hold fast all that thou hast got, and get all that thou dost farther need.

Verse 5. *Hearing of thy love and faith*] His faith in Christ Jesus, his love to the saints. Several excellent MSS. and some Versions put *faith* before *love*, which makes a more natural reading.

Verse 6. *That the communication of thy faith*] The words may be understood as referring to the *work of love* towards the saints—the poor Christians, which his faith in Christ enabled him to perform, *faith* being taken here for its effects; and indeed the word itself is not unfrequently used to denote *liberality, almsgiving*.

5 ^bHearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual ¹by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints ¹are refreshed by thee, brother.

8 Wherefore, ^kthough I might be much bold in Christ to enjoin thee that which is convenient,

—¹Phil. i. 9, 11.—²Cor. vii. 13. 2 Tim. i. 16. Ver. 20.—³1 Thess. ii. 6.

May become effectual] "That the many good offices which thou dost to the saints *may become effectual* in bringing others to the acknowledgment of every good disposition which is in you towards Christ Jesus, or towards his members."

Verse 8. *Wherefore, though I might be much bold*] There is something very melting and persuasive in this and every part of the epistle. Yet, in my opinion, the character of St. Paul prevails in it throughout. The warm, affectionate, authoritative teacher, is interceding with an absent friend for a beloved convert. He urges his suit with an earnestness befitting, perhaps, not so much the occasion, as the ardour and sensibility of his own mind. Here also, as everywhere, he shows himself conscious of the weight and dignity of his mission; nor does he suffer Philemon for a moment to forget it. He is careful also to recal, though obliquely, to Philemon's memory, the sacred obligation under which he had laid him, by bringing him to the knowledge of Christ. Without laying aside, therefore, the apostolic character, our author softens the imperative style of his address, by mixing with it every sentiment and consideration that could move the heart of his correspondent. Aged, and in prison, he is content to supplicate and entreat.

Verse 9. *Paul the aged*] If we allow St. Paul to have been about 25 years of age at the utmost, in the year 81, when he was assisting at the martyrdom of Stephen, Acts vii. 58; as this epistle was written about A. D. 62, he could not have been at this time more than about 56 years old. This could not constitute him an *aged* man in our sense of

9 Yet for love's sake I rather beseech thee, being such an one as Paul the aged, ^a and now also a prisoner of Jesus Christ.

10 I beseech thee for my son ^b Onesimus, ^c whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels;

13 Whom I would have retained with me, ^d that in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy mind would I do nothing; ^e that thy benefit should not be as it were of necessity, but willingly.

15 ^f For perhaps he therefore departed for a season, that thou shouldst receive him for ever;

16 Not now as a servant, but above a servant, ^g a brother beloved, specially to me, but how much more unto thee, ^h both in the flesh and in the Lord?

17 If thou count me therefore ⁱ a partner, receive him as myself.

^a Ver. 1.—^b Col. iv. 9.—^c 1 Cor. iv. 15. Gal. iv. 19.—^d 1 Cor. xvi. 17. Phil. ii. 30.—^e 2 Cor. ix. 7.—(So Gen. xlv. 5, 8.—^f Matt. xxiii. 8. 1 Tim. vi. 2.—^g Col. iii. 22.—^h 2 Cor. viii. 23.—ⁱ Ver. 7.—

the term; yet, when the whole length of his life is taken in, being martyred about four years after this, he may not improperly be considered an *aged* or *elderly* man, though it is generally allowed that his martyrdom took place in the 66th year of our Lord.

But the word signifies not only an *old man*, but also an *ambassador*; because *old* or *elderly* men were chosen to fulfil such an office because of their experience and solidity.

Verse 10. *I beseech thee for my son Onesimus*] It is evident from this that Onesimus was converted by St. Paul while he was prisoner at Rome, and perhaps not long before he wrote this epistle.

Verse 11. *Was to thee unprofitable*] Alluding to the meaning of Onesimus's name; though the apostle uses a different Greek word to express the same idea.

Verse 12. *Whom I have sent again*] The Christian religion never cancels any civil relations; a *slave*, on being converted, and becoming a free man of Christ, has no right to claim, on that ground, emancipation from the service of his master. *Justice*, therefore, required St. Paul to send back Onesimus to his master, and *conscience* obliged Onesimus to agree in the propriety of the measure; but *love* to the *servant* induced the apostle to write this conciliating letter to the master.

Verse 13. *That in thy stead he might have ministered unto me*] As Philemon was one of Paul's converts, he became thereby his spiritual father, and had a right to his services when in need. This was a strong argument, not only to induce Philemon to forgive his servant, but to send him back to the apostle, that he might minister to him in his master's stead.

Verse 14. *That thy benefit should not be as it were of necessity*] This is a very delicate touch.

Verse 15. *He—departed for a season*] This is another most delicate stroke. He departed thy *slave*, thy *unfaithful slave*; he departed for a *short time*; he now returns, not an *unfaithful slave*, in whom thou couldst repose no confidence, but as a *brother*, a *beloved brother in the Lord*, to be in the same heavenly family with thee for ever.

Verse 16. *Not now as a servant*] Do not receive him merely as thy *slave*, nor treat him according to that condition; but as a *brother*—as a genuine Christian, and particularly dear to me.

Both in the flesh and in the Lord] There is no reason to believe that Onesimus was of the *kindred* of Philemon; and we must take the term *flesh*, here, as referring to the *right* which Philemon had in him. He was a part of his property and of his family; as a *slave*, this was his condition; but he now stood in a twofold relation to Philemon: 1. According to the *flesh*, as above explained, he was one of his family. 2. In the *Lord*; he was now also a member of the *heavenly family*, and of the *church* at Philemon's house.

18 If he hath wronged thee, or oweth thee ought, put that on mine account;

19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: ⁱ refresh my bowels in the Lord.

21 ^j Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for ^k I trust that ^l through your prayers I shall be given unto you.

23 There salute thee ^m Epaphras, my fellow-prisoner in Christ Jesus;

24 ⁿ Marcus, ^o Aristarchus, ^p Demas, ^q Lucas, my fellow-labourers.

25 ^r The grace of our Lord Jesus Christ be with your spirit. Amen.

Written from Rome to Philemon, by Onesimus a servant.

^a 2 Cor. vii. 16.—^b Phil. i. 25. ii. 24.—^c 2 Cor. i. 11.—^d Col. i. 7. iv. 12.—^e Acts xii. 12, 25.—^f Acts xix. 29. xxvii. 2. Col. iv. 10.—^g Col. iv. 14.—^h 2 Tim. iv. 11.—ⁱ 2 Tim. iv. 22.

Philemon's interest in him was now doubled in consequence of his conversion to Christianity.

Verse 17. *If thou count me therefore a partner*] If thou dost consider me as a *friend*; if I have still the place of a friend in thy affection, *receive him as myself*; for, as I feel him as my own soul, in receiving him thou receivest me.

Verse 18. *If he hath wronged thee, or oweth thee ought*] He only puts a possible case: If he have wronged thee, or owe thee ought, place all to my account; I will discharge all he owes thee.

Verse 19. *I Paul have written it with mine own hand*] It is likely that the whole of the letter was written by St. Paul himself, which was not his usual custom. See on 2 Thess. iii. 17.

Albeit I do not say to thee how thou owest unto me] I ask thee to do this thing to *oblige* me, though I will not say how much thou owest unto me; *even thine own self*, as having been the means of thy conversion.

Verse 20. *Yea, brother*] It is even so, that thou art thus indebted to me. *Let me have joy of thee*, in forgiving Onesimus, and receiving him into thy favour.

Refresh my bowels] Gratify the earnest longing of my soul in this. I ask neither thy money nor goods; I ask what will enrich, not impoverish thee to give.

Verse 22. *But withal prepare me also a lodging*] Does not the apostle mention this as conferring an obligation on Philemon? I will begin to repay thee by taking up my abode at thy house as soon as I shall be enlarged from prison. But some think he wished Philemon to *hire* him a house, that he might have a *lodging of his own* when he returned to Colosse.

For I trust that through your prayers] It is very likely that this epistle was written a short time before the liberation of the apostle from his first imprisonment at Rome.

Verse 23. *Epaphras, my fellow-prisoner*] Epaphras was a Colossian, as we learn from Col. iv. 12: *Epaphras, who is one of you*. Some time or other he had suffered imprisonment for the truth of the gospel; and on that account St. Paul might, in a general way, call him his *fellow-prisoner*.

Verse 24. *Marcus, Aristarchus, &c.*] These were all acquaintances of Philemon, and probably Colossians; and may be all considered as joining here with St. Paul in his request for Onesimus.

Demas] Is supposed to be the same who continued in his attachment to Paul till his last imprisonment at Rome; after which he left him for what is supposed to have been the *love of the world*, 2 Tim. iv. 10.

Lucas] Is supposed to be Luke the evangelist, and author of the Acts of the Apostles.

Verse 25. *The grace of our Lord Jesus Christ be with your spirit*] By using the *plural* *your*, the apostle in effect directs or addresses the epistle, not only to Philemon, but to all the church at his house.

P R E F A C E

TO THE

EPISTLE OF PAUL THE APOSTLE

TO THE

H E B R E W S.

THE Epistle to the Hebrews is by far the most important and useful of all the apostolic writings; all the doctrines of the gospel are in it embodied, illustrated, and enforced in a manner the most lucid, by references and examples the most striking and illustrious, and by arguments the most cogent and convincing. It is an *epitome* of the dispensations of God to man, from the foundation of the world to the advent of Christ. It is not only the sum of the GOSPEL, but the sum and completion of the Law, on which it is also a most beautiful and luminous comment. *Without* this, the Law of Moses had never been fully understood, nor God's design in giving it. *With* this, all is clear and plain, and the ways of God with man rendered consistent and harmonious. The apostle appears to have taken a portion of one of his own epistles for his text—CHRIST is the END of the LAW for RIGHTEOUSNESS to them that BELIEVE; and has most amply and impressively demonstrated his proposition. All the rites, ceremonies, and sacrifices of the Mosaic institution are shown to have had Christ for their object and end, and to have had neither intention nor meaning but in reference to him; yea, as a system to be without substance, as a law to be without reason, and its enactments to be both impossible and absurd, if taken out of this reference and connexion. Never were premises more clearly stated; never was an argument handled in a more masterly manner; and never was a conclusion more legitimately and satisfactorily brought forth. The matter is everywhere the most interesting; the manner is throughout the most engaging; and the language is most beautifully adapted to the whole, everywhere appropriate, always nervous and energetic, dignified as is the subject, pure and elegant as that of the most accomplished Grecian orators, and harmonious and diversified as the music of the spheres.

So many are the *beauties*, so great the *excellency*, so instructive the *matter*, so pleasing the *manner*, and so exceedingly interesting the *whole*, that the work may be read a hundred times over without perceiving anything of *sameness*, and with new and increased information at each reading. This latter is an excellency which belongs to the whole revelation of God; but to no part of it in such a peculiar and supereminent manner as to the Epistle to the Hebrews.

To explain and illustrate this epistle, multitudes have toiled hard; and exhibited much industry, much learning, and much piety. I also will show my opinion; and ten thousand may succeed me,

PREFACE TO THE EPISTLE TO THE HEBREWS.

and still bring out something that is *new*. That it was written to *Jews*, naturally such, the whole structure of the epistle proves. Had it been to the *Gentiles*, not one in ten thousand of them could have comprehended the argument, because unacquainted with the Jewish system; the knowledge of which the writer of this epistle everywhere supposes. He who is well acquainted with the Mosaic law sits down to the study of this epistle with double advantages; and he who knows the *Traditions of the Elders*, and the *Mishnaic illustrations* of the written and pretended *oral law* of the Jews, is still more likely to enter into and comprehend the apostle's meaning. No man has adopted a more likely way of explaining its phraseology than *Schoettgen*, who has traced its peculiar diction to Jewish sources; and, according to him, the proposition of the whole epistle is this:

JESUS OF NAZARETH IS THE TRUE GOD.

And, in order to convince the Jews of the truth of this proposition, the apostle uses but *three arguments*: 1. Christ is superior to the *angels*. 2. He is superior to *Moses*. 3. He is superior to *Aaron*.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

HEBREWS.

CHAPTER I.

Different discoveries made of the divine will to the ancient Israelites by the prophets, 1. The discovery now perfected by the revelation of Jesus Christ, of whose excellences and glories a large description is given, 2-13. Angels are ministering spirits to the heirs of salvation, 14.

GOD who at sundry times and ^a in divers manners spake in time past unto the fathers by the prophets,

2 Hath ^b in these last days ^c spoken unto us by *his* Son, ^d whom he hath appointed heir of all things, ^e by whom also he made the worlds;

3 ^f Who being the brightness of *his* glory, and the express image of his person, and ^g upholding all things by the word of his power, ^h when he had by

himself purged our sins, ⁱ sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as ^j he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, ^k Thou art my Son, this day have I begotten thee? And again, ^l I will be to him a Father, and he shall be to me a Son?

^a Numb. xii. 6, 8.—^b Deut. iv. 30. Gal. iv. 4. Eph. i. 10.—^c John i. 17. xv. 15. Ch. ii. 3.—^d Ps. ii. 8. Matt. xxi. 38. xxviii. 18. John iii. 35. Rom. viii. 17.—^e John i. 3. 1 Cor. viii. 6. Col. i. 16.—^f Wisd. vii. 26. John i. 14. xiv. 9. 2 Cor. iv. 4. Col. i. 15.—

^g John i. 4. Col. i. 17. Rev. iv. 11.—^h Ch. vii. 27. ix. 12, 14, 16.—ⁱ Ps. cx. 1. Eph. i. 20. Ch. viii. 1. x. 12. xii. 2. 1 Pet. iii. 22.—^j Eph. i. 21. Phil. ii. 9, 10.—^k Ps. ii. 7. Acts xiii. 33. Ch. v. 5.—^l 2 Sam. vii. 14. 1 Chron. xxii. 10. xxviii. 6. Ps. lxxxix. 26, 27.

Verse 1. *God, who at sundry times and in divers manners*] The infinite God is at once produced to view, not in any of those attributes which are essential to the divine nature, but in the manifestations of his love to the world, by giving a revelation of his will relative to the salvation of mankind, and thus preparing the way, through a long train of years, for the introduction of that most glorious Being, his own Son. *Sundry times*] Giving portions of revelation at different times.

Divers manners] The words are intended to point out the imperfect state of divine revelation under the Old Testament; it was not complete, nor can it without the New be considered a sufficiently ample discovery of the divine will. Under the Old Testament, revelations were made at various times, by various persons, in various laws and forms of teaching, with various degrees of clearness, under various shadows, types, and figures, and with various modes of revelation, such as by angels, visions, dreams, mental impressions, &c. But under the New Testament all is done simply by one person, i.e., Jesus, who has fulfilled the prophets, and completed prophecy; who is the way, the truth, and the life; and the founder, mediator, and governor of his own kingdom. [The words which we translate at sundry times and in divers manners, refer to the giving of revelations in distinct portions, and by manifold methods.]

Verse 2. *Last days*] The gospel dispensation, called the last days and the last time, because not to be followed by any other dispensation; or the conclusion of the Jewish church and state, now at their termination.

By his Son] It is very remarkable that the pronoun *his* is not found in the text; nor is it found in any MS. or Version. We should not therefore supply the pronoun as our translators have done; but simply read BY A SON, or IN

A SON, whom he hath appointed heir of all things. God has many sons and daughters, and he has many heirs; but he has no Son who is heir of all things, none by whom he made the worlds, none in whom he speaks, and by whom he has delivered a complete revelation to mankind, but Jesus the Christ. [The absence of the article or pronoun does not warrant the proposed rendering. The word Son is used absolutely.]

Verse 3. *The brightness of his glory*] The resplendent out-beaming of the essential glory of God. The Greek word (*augasma*) is that which has splendour in itself; the word used in the text is *apaugasma*, the splendour emitted from it; but the inherent splendour and the exhibited are radically and essentially the same.

The express image of his person] The character or impression of his hypostasis or substance. It is supposed that these words expound the former; image expounding brightness, and person or substance, glory. The hypostasis of God is that which is essential to him as God; and the character or image is that by which all the likeness of the original becomes manifest, and is a perfect fac-simile of the whole. It is a metaphor taken from sealing; the die or seal leaving the full impression of its every part on the wax to which it is applied.

From these words it is evident, 1. That the apostle states Jesus Christ to be of the same essence with the Father, as the proceeding splendour must be the same with the inherent splendour.

2. That Christ, though proceeding from the Father, is of the same essence; for if one splendour produce another splendour, the produced splendour must be of the same essence with that which produces it.

3. That although Christ is thus of the same essence with

6 * And again, when he bringeth in ^b the first-begotten into the world, he saith, ^c And let all the angels of God worship him.

7 And ^d of the angels he saith, * Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son he saith, ^e Thy throne, O God, is for ever and ever: a sceptre of ^f righteousness is the sceptre of thy kingdom.

* Or, *When he bringeth again.*—^b Rom. viii. 29. Col. i. 18. Rev. i. 5.—^c Deut. xxxiii. 43. LXX. Ps. xcvi. 7. 1 Pet. iii. 22.—^d Gr. *unto*.—^e Ps. civ. 4.—^f Ps. xlv. 6, 7.—^g Gr. *rightness or straightness.*—^h Ps.

the Father, yet he is a *distinct person* from the Father; as the splendour of the sun, though of the same essence, is distinct from the sun itself, though each is essential to the other; as the *inherent splendour* cannot subsist without its *proceeding splendour*, nor the *proceeding splendour* subsist without the *inherent splendour* from which it proceeds.

4. That Christ is *eternal* with the Father, as the *proceeding splendour* must necessarily be co-existent with the *inherent splendour*. If the one, therefore, be *uncreated*, the other is *uncreated*; if the one be *eternal*, the other is *eternal*. [On this verse, see note at the end of this epistle.]

Upholding all things by the word of his power] He spake, and all things were created; He speaks, and all things are sustained.

Purged our sins] There may be here some reference to the great transactions in the wilderness.

1. Moses, while in communion with God on the mount, was so impressed with the divine glories that his face shone, so that the Israelites could not behold it. But Jesus is infinitely greater than Moses, for he is the splendour of God's glory; and,

2. Moses found the government of the Israelites such a burden that he altogether sank under it. But Christ not only carried all the Israelites, and all mankind; but he *upholds ALL THINGS by the word of his power*.

3. The Israelites murmured against Moses and against God, and provoked the heavy displeasure of the Most High; and would have been consumed had not Aaron made an atonement for them, by offering *victims and incense*. But Jesus not only makes an atonement for Israel, but for the whole world; not with the blood of bulls and goats, but with his own blood: hence it is said that he *purged our sins by himself*, his own body and life being the victim.

The right hand of the Majesty on high] As it were associated with the Supreme Majesty, in glory everlasting, and in the government of all things in time and in eternity; for the *right hand* is the place of the greatest eminence, 1 Kings ii. 19.

Verse 4. *So much better than the angels*] Another argument in favour of the divinity of our Lord. The Jews had the highest opinion of the transcendent excellence of angels; they considered them next to God, and none entitled to their adoration but God; and on their own ground the apostle proves Jesus Christ to be God, because God commanded all the angels of heaven to worship him. He, therefore, who is greater than the angels, and is the object of their adoration, is God. But Jesus Christ is greater than the angels, and the object of their adoration; therefore Jesus Christ must be God.

By inheritance obtained] The verb signifies generally to participate, possess, obtain, or acquire. It is not by inheritance that Christ possesses a more excellent name than angels, but as God: he has it *naturally and essentially*; and, as God manifested in the flesh, he has it in consequence of his humiliation, sufferings, and meritorious death.

Verse 5. *Thou art my Son, this day have I begotten thee*] These words are quoted from Ps. ii. 7, and they are cited by St. Paul, Acts xiii. 33, as referring to the resurrection of Christ. This application of them is confirmed by the same apostle, Rom. i. 4, as by his resurrection from the dead Christ was declared—manifestly proved, to be the Son of God with power.

The words, *This day have I begotten thee*, must refer either to his incarnation, when he was miraculously conceived in the womb of the Virgin by the power of the Holy Spirit; or to his resurrection from the dead, when God, by this sovereign display of his almighty energy, declared him to be his Son, vindicated his innocence, and also the purity and innocence of the blessed Virgin, who was the mother of this

9 * Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, ¹ hath anointed thee with the oil of gladness above thy fellows.

10 And, ¹ Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 * They shall perish; but thou remainest: and they all shall wax old as doth a garment;

xlv. 7.—¹ Isa. lxi. 1. Acts iv. 27. x. 38.—¹ Ps. cii. 25, &c.—¹ Isa. xxxiv. 4. li. 6. Matt. xxiv. 35. 2 Pet. iii. 7, 10. Rev. xxi. 1.

Son, and who declared him to be produced in her womb by the power of God. [These words have been viewed by eminent expositors as setting forth the doctrine of the *eternal generation of the Son of God*, a doctrine which Dr. Clarke repudiated. It is difficult to attach to them any other meaning here. The following verse treats of the incarnation, and clearly stands in contrast with the fifth verse, as to time—the fifth verse representing the relation of the Son to the Father before all worlds.]

He shall be to me a Son?] This place, which is quoted 2 Sam. vii. 14, shows us that the seed which God promised to David, and who was to sit upon his throne, and whose throne should be established for ever, was not Solomon, but Jesus Christ; and indeed he quotes the words so as to intimate that they were so understood by the Jews.

Verse 6. *And again, when he bringeth in the first-begotten*] But when he bringeth again, or the second time, the first-born into the habitable world. This most manifestly refers to his resurrection, which might be properly considered a *second incarnation*; for as the human soul, as well as the fulness of the Godhead bodily, dwelt in the man Christ Jesus on and during his incarnation, so when he expired upon the cross, both the Godhead and the human spirit left his dead body; and as on his resurrection these were reunited to his revivified manhood, therefore, with the strictest propriety, does the apostle say that the resurrection was a *second bringing of him into the world*. [Delitzsch suggests the following rendering: "And when he shall have again brought in the first-begotten into the world, &c. &c.," referring the passage to the second advent of Christ.]

Let all the angels of God worship him.] To worship any creature is idolatry, and God resents idolatry more than any other evil. Jesus Christ can be no creature, else the angels who worship him must be guilty of idolatry, and God, the author of that idolatry, who commanded those angels to worship Christ.

There has been some difficulty in ascertaining the place from which the apostle quotes these words. Our marginal references send us, with great propriety, to the *Septuagint* Version of Deut. xxxiii. 43, where the passage is found *verbatim et literatim*; but there is nothing answering to the words in the present Hebrew text. The apostle undoubtedly quoted the *Septuagint*, which had then been for more than 800 years a Version of the highest repute among the Jews; and it is very probable that the copy from which the Seventy translated had the corresponding words.

Verse 7. *Who maketh his angels spirits*] They are so far from being superior to Christ, that they are not called God's sons in any peculiar sense, but his *servants, as tempests and lightnings* are. In many respects they may have been made inferior even to man as he came out of the hands of his Maker, for he was made in the *image and likeness of God*; but of the angels, even the highest order of them, this is never spoken.

Verse 8. *Thy throne, O God, is for ever and ever*] If this be said of the Son of God, i.e., Jesus Christ, then Jesus Christ must be God; and indeed the design of the apostle is to prove this. The words here quoted are taken from Ps. xlv. 6, 7, which the ancient Chaldean paraphrast, and the most intelligent rabbins, refer to the Messiah.

A sceptre of righteousness] The sceptre, which was a sort of staff or instrument of various forms, was the ensign of government, and is here used for governing itself.

Verse 9. *Thou hast loved righteousness*] This is the characteristic of a just governor: he abhors and suppresses iniquity; he countenances and supports righteousness and truth.

Therefore God, even thy God] The original may be thus translated: *Therefore, O God, thy God hath anointed thee.*

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time,

* Ps. cx. 1. Matt. xxii. 44. Mark xii. 86. Luke xx. 42. Ch. x. 12. Ver. 3.—Gen. xix. 16. xxxiii. 1, 2, 24. Ps. xxxiv. 7. xci. 11. ciii. 20, 21. Dan. iii. 28. vii. 10, x. 11. Matt. xviii. 10. Luke i. 19.

The form of speech is nearly the same with that in the preceding verse; but the sense is sufficiently clear if we read, *Therefore God, thy God hath anointed thee, &c.*

With the oil of gladness] Anciently, kings, priests, and prophets were consecrated to their several offices by anointing, and this signified the gifts and influences of the Divine Spirit. Christ signifies *The Anointed One*, the same as the Hebrew Messias; and he is here said to be *anointed with the oil of gladness above his fellows*. None was ever constituted prophet, priest, and king, but himself; some were kings only, prophets only, and priests only; others were kings and priests, or priests and prophets, or kings and prophets; but none had over the *three offices* in his own person but Jesus Christ, and none but himself can be a King over the universe, a Prophet to all intelligent beings, and a Priest to the whole human race.

Verse 10. *And, Thou, Lord*] This is an address to the Son as the Creator, see ver. 2; for this is implied in *laying the foundation* of the earth.

Verse 11. *They shall perish*] Permanently fixed as they seem to be, a time shall come when they shall be dissolved.

Shall wear old as doth a garment] It is remarkable that our word *world* is a contraction of *wear old*; a term by which our ancestors expressed the sentiment contained in this verse. It was formerly written *weorold* and *werold*. [This is very doubtful.]

* Sit on my right hand, until I make thine enemies thy footstool?

14 ^b Are they not all ministering spirits, sent forth to minister for them who shall be ^c heirs of salvation?

ii. 9, 13. Acts xii. 7, &c. xxvii, 23.—Rom. viii. 17. Tit. iii. 7. James ii. 5. 1 Pet. iii. 7.

Thou remainest] Some good MSS. read the verb in the future—*thou shalt remain*. The difference between these two readings is of little importance.

Verse 12. *And they shall be changed*] Not destroyed ultimately, or annihilated.

But thou art the same] These words can be said of no being but God; all others are *changeable* or *perishable*, because temporal; only that which is *eternal* can continue essentially, and, speaking after the manner of men, *formally* the same.

Thy years shall not fail.] There is in the divine duration no circle to be run, no space to be measured, no time to be reckoned. All is eternity—infinite—and onward.

Verse 14. *Are they not all ministering spirits*] That is, *They are all ministering spirits*; for the Hebrews often express the strongest affirmative by an interrogation.

All the angels, even those of the highest order, are employed by their Creator to serve those who believe in Christ Jesus. What these services are, and how performed, it would be impossible to state. Much has been written on the subject, partly founded on scripture, and partly on conjecture. They are, no doubt, constantly employed in *averting evil* and *procuring good*. If God help *man by man*, we need not wonder that he helps *man by angels*. We know that he needs none of those helps, for he can do all things himself; yet it seems agreeable to his infinite wisdom and goodness to use them.

CHAPTER II.

The use we should make of the preceding doctrine, and the danger of neglecting this great salvation, 1-4. The future world is not put in subjection to the angels, but all is under the authority of Christ, 5-8. Jesus has tasted death for every man, 9. Nor could he accomplish man's redemption without being incarnated and without dying; by which he destroys the devil, and delivers all that believe on him from the fear of death and spiritual bondage, 10-15. Christ took not upon him the nature of angels, but the nature of Abraham, that he might die, and make reconciliation for the sins of the people, 16-18.

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should ^a let them slip.

* Gr. run out as leaking vessels.—^b Dent. xxxiii. 2. Ps. lxxviii. 17. Acts vii. 53. Gal. iii. 19.

Verse 1. *Lest at any time we should let them slip.*] “Lest at any time we should leak out.” This is a metaphor taken from unsteanch vessels; the staves not being close together, the fluid put into them leaks through the chinks and crevices.

Verse 2. *If the word spoken by angels*] The law (according to some) which was delivered by the mediation of angels, God frequently employing these to communicate his will to men. But the apostle probably means those particular messages which God sent by angels, as in the case of Lot, Gen. xix., and such like.

Was stedfast] Was so confirmed by the divine authority and so strict, that it would not tolerate any offence, but inflicted punishment on every act of transgression, every case in which the bounds laid down by the law were passed over;

2 For if the word ^b spoken by angels was stedfast, and ^c every transgression and disobedience received a just recompence of reward;

3 ^d How shall we escape, if we neglect so great

* Num. xv. 30, 31. Dent. iv. 3. xvii. 2, 5, 12. xxvii. 26.—^d Ch. x. 28, 29. xii. 25.

and every act of disobedience in respect to the duties enjoined.

Received a just recompence] That kind and degree of punishment which the law prescribed for those who broke it.

Verse 3. *How shall we escape*] The salvation mentioned here is the whole system of Christianity, with all the privileges it confers; properly called a *salvation*, because by bringing such an abundance of heavenly light into the world it *saves* or *delivers* men from the kingdom of darkness, ignorance, error, superstition, and idolatry; and provides all the requisite means to free them from the power, guilt, and contamination of sin. This salvation is great when compared with that granted to the Jews: 1. The Jewish dispensation was provided for the Jews alone; the Christian dispensation

salvation; * which at the first began to be spoken by the Lord, and was ^b confirmed unto us by them that heard him;

4 * God also bearing them witness, ^c both with signs and wonders, and with divers miracles, and ^d gifts of the Holy Ghost, ^e according to his own will?

5 For unto the angels hath he not put in subjection ^b the world to come, whereof we speak.

6 But one in a certain place testified, saying, ^f What is man, that thou art mindful of him? or the son of man, that thou visitest him?

* Matt. iv. 17. Mark i. 14. Ch. i. 2.—^b Luke i. 2.—^c Mark xvi. 20. Acts xiv. 3. xix. 11. Rom. x. 13, 19. 1 Cor. ii. 4.—^d Acts ii. 22, 43.—^e Or, distributions.—^f 1 Cor. xii. 4, 7, 11.—^g Eph. i. 5, 9.—^h Ch. vi. 5. 2 Pet. iii. 13.—ⁱ Job iii. 17. Ps. viii. 4, &c. cxlvi. 3.—^j Or, a little while inferior to.—^k Matt. xxviii. 18. 1 Cor. xv. 27.

for all mankind. 2. The Jewish dispensation was full of significant types and ceremonies; the Christian dispensation is the substance of all those types. 3. The Jewish dispensation referred chiefly to the *body* and *outward* state of man—washings and external cleansings of the flesh; the Christian, to the inward state—purifying the heart and soul, and purging the conscience from dead works. 4. The Jewish dispensation promised *temporal happiness*; the Christian *spiritual*. 5. The Jewish dispensation belonged chiefly to *time*; the Christian, to *eternity*. 6. The Jewish dispensation had its glory; but that was nothing when compared to the exceeding glory of the gospel. 7. Moses administered the former; Jesus Christ, the Creator, Governor, and Saviour of the world, the latter. 8. This is a great salvation, infinitely beyond the Jewish; but how great no tongue or pen can describe.

Those who neglect it are not only they who oppose or persecute it, but they who pay no regard to it; who do not meddle with it, do not concern themselves about it, do not lay it to heart, and consequently do not get their hearts changed by it.

Which at the first began to be spoken] Though John the Baptist went before our Lord to prepare his way, yet he could not be properly said to preach the gospel; and even Christ's preaching was only a *beginning* of the great proclamation: it was his own Spirit in the apostles and evangelists, the men who heard him preach, that opened the whole mystery of the kingdom of heaven.

Verse 4. God also bearing them witness] He did not leave the confirmation of these great truths to the testimony of men; he bore his own testimony to them by signs, wonders, various miracles, and distributions of the Holy Ghost.

Verse 5. The world to come] That the phrase the world to come, meant the days of the Messiah among the Jews, is most evident, and has been often pointed out in the course of these notes; and that the administration of this kingdom has not been intrusted to angels, who were frequently employed under the law, is also evident, for the government is on the shoulder of Jesus Christ; he alone has the keys of death and hell; he alone shuts, and no man opens; opens, and no man shuts; he alone has the residue of the Spirit; he alone is the Governor of the universe, the Spirit, Soul, Heart, and Head of the Church: all is in his authority, and under subjection to him.

But some think that the world to come means future glory, and suppose the words are spoken in reference to the Angel of God's presence, Exod. xxiii. 20, who introduced the Israelites into the promised land, which land is here put in opposition to the heavenly inheritance.

Verse 6. But one in a certain place] This one is David; and the certain place, Ps. viii. 4, 5, 6. But why does the apostle use this indeterminate mode of quotation? Because it was common thus to express the testimony of any of the inspired writers. The mode of quotation implies, not ignorance, but reverence.

What is man] This quotation is verbatim from the Septuagint. The variation of the terms in the original is very emphatic. Adam is the name given to man at his creation, and expresses his origin and generic distinction from all other animals. Enos, which signifies sick, weak, wretched, was never given to him till after his fall. The son of Adam means here, any one or all of the fallen posterity of the first man. That God should remember in the way of mercy these

7 Thou madest him ^a a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 ^b Thou hast put all things in subjection under his feet. For in that ^c he put all in subjection under him, he left nothing that is not put under him. But now ^d we see not yet all things put under him:

9 But we see Jesus, ^e who was made a little lower than the angels, ^f for the suffering of death, ^g crowned with glory and honour; that he by the grace of God should taste death ^h for every man.

10 ⁱ For it became him, ^j for whom are all things,

Eph. i. 22. Ch. i. 13.—¹ 1 Cor. xv. 25.—² Phil. ii. 7, 8, 9.—³ Or, by.—⁴ Acts ii. 33.—⁵ John iii. 16. xii. 32. Rom. v. 13. vii. 32. 2 Cor. v. 15. 1 Tim. ii. 6. 1 John ii. 2. Rev. v. 9.—⁶ Luke xxiv. 46.—⁷ Rom. xi. 36.

wretched beings, is great condescension; that he should visit them, manifest himself to them, yea, even dwell among them, and at last assume their nature, and give up his life to ransom them from the bitter pains of eternal death, is mercy and love indescribable and eternal.

Verse 7. Thou madest him a little lower than the angels] If this be spoken of man as he came out of the hands of his Maker, it places him at the head of all God's works; for literally translated the original is: *Thou hast made him less than God*. And this is proved by his being made in the image and likeness of God, which is spoken of no other creature either in heaven or earth; and it is very likely that in his original creation he stood at the head of all the works of God, and the next to his Maker. If we take the words as referring to Jesus Christ, then they must be understood as pointing out the time of his humiliation, as in ver. 9; and the little lower, in both verses, must mean for a short time, or a little while, as is very properly inserted among our marginal readings.

Thou crownedst him with glory and honour] This was strictly true of Adam in his state of innocence, for he was set over all things in this lower world. So far all this perfectly applies to Adam; but it is evident the apostle takes all in a much higher sense, that of universal dominion; and hence he says, *he left nothing that is not put under him*. These verses, collated with Philip. ii. 9-11, mutually illustrate each other. And the crowning Christ with glory and honour must refer to his exaltation after his resurrection, in which, as the victorious Messiah, he had all power given to him in heaven and earth. And although we do not yet see all things put under him, for evil men and evil spirits are only under the subjection of control, yet we look forward to that time when the whole world shall be bowed to his sway, and when the stone cut out of the mountain without hands shall become great, and fill the whole earth.

Verse 9. Should taste death for every man.] It was a custom in ancient times to take off criminals by making them drink a cup of poison. The reference in the text seems to point out the whole human race as being accused, tried, found guilty, and condemned, each having his own poisoned cup to drink; and Jesus, the wonderful Jesus, takes the cup out of the hand of each, and cheerfully and with alacrity drinks off the dregs! Thus having drunk every man's poisoned cup, he tasted that death which they must have endured, had not their cup been drunk by another. Is not this the cup to which he refers? Matt. xxvi. 39: *O my Father, if it be possible, let this cup pass from me!*

Several critics contend that the verse should be read thus: "But we see Jesus, who for a little while was made less than angels, that by the grace of God he might taste death for every man, for the suffering of death crowned with glory and honour." Howsoever it be taken, the sense is nearly the same.

Verse 10. For it became him] It was suitable to the divine wisdom, the requisitions of justice, and the economy of grace, to offer Jesus as a sacrifice, in order to bring many sons and daughters to glory.

For whom—and by whom] God is the cause of all things, and he is the object or end of them.

Perfect through sufferings.] Without suffering he could not have died, and without dying he could not have made an atonement for sin. The sacrifice must be consummated

and by whom *are* all things, in bringing many sons unto glory, to make ^a the captain of their salvation ^b perfect through sufferings.

11 For ^a both he that sanctifieth and they who are sanctified ^a are all of one: for which cause ^a he is not ashamed to call them brethren,

12 Saying, ^a I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee.

13 And again, ^a I will put my trust in him. And again, ^b Behold, I and the children ^c which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he ^d also himself likewise took

^a Act. iii. 15. v. 31. Ch. xii. 2.—^b Luke xiii. 32. Ch. v. 9.—^c Ch. x. 10. 14.—^d Act. xvi. 2.—^e Matt. xxviii. 10. John xx. 17. Rom. viii. 21.—^f Ps. xli. 22. 25.—^g Is. xlviii. 2. Isa. xlii. 2.—^h Isa. xlii. 18.—ⁱ John xx. 29. xvii. 6, 9, 11, 12.—^j John i. 14. Rom. viii. 3.

in order that he might be qualified to be the Captain or Author of the salvation of men, and lead all those who become children of God, through faith in him, into eternal glory.

Verse 11. *For both he that sanctifieth*] The word does not merely signify one who sanctifies or makes holy, but one who makes atonement or reconciliation to God; and answers to the Hebrew *caphar*, to expiate. See Exod. xxix. 33-36. He that sanctifies is he that makes atonement; and they who are sanctified are they who receive that atonement, and, being reconciled unto God, become his children by adoption, through grace.

In this sense our Lord uses the word, John xvii. 19.

Are all of one] What this *one* means has given rise to various conjectures; *father, family, blood, seed, race, nature*, have all been substituted; *nature* seems to be that intended, see verse 14; and the conclusion of this verse confirms it. Both the *Sanctifier* and the *sanctified*—both Christ and his followers are all of the same nature; for as the children were partakers of flesh and blood, i.e., of *human nature*, he partook of the same, and thus he was qualified to become a sacrifice for man. [The best critics refer the *one* to God.]

Verse 12. *I will declare thy name*] See Psalm xxii. 22. The apostle certainly quotes this psalm as referring to Jesus Christ, and these words as spoken by Christ unto the Father in reference to his incarnation. See the fulfilment of this, John i. 18; Luke x. 21, 22.

Verse 13. *Behold I and the children which God hath given me*] This is taken from Isa. viii. 18. The apostle does not intend to say that the portions which he has quoted have any particular reference, taken by themselves, to the subject in question; they are only *catch-words* of whole paragraphs, which, taken together, are full to the point; because they are prophecies of the Messiah, and are fulfilled in him.

Verse 14. *The children are partakers of flesh and blood*] Since those children of God, who have fallen and are to be redeemed, are *human beings*; in order to be qualified to redeem them by suffering and dying in their stead, *He himself likewise took part of the same*—he became *incarnate*; and thus he who was *God with God*, became *man with men*. By the children here we are to understand not only the disciples and all genuine Christians, as in ver. 13, but also the whole human race; all Jews and all Gentiles; so John xi. 51, 52. As the apostle was writing to the Hebrews only, he in general uses a Jewish phraseology, pointing out to them their own privileges; and rarely introduces the *Gentiles*, or what the Messiah has done for the other nations of the earth.

That through death] That by the merit of his own death, making atonement for sin, and procuring the mighty energy of the Holy Spirit, he might *counterwork* or *render useless* and *ineffectual* all the operations of him who had the power or influence, to bring death into the world; so that *death*, which was intended by him who was a murderer from the beginning, to be the final ruin of mankind, becomes the in-

part of the same; ^a that through death i.e. might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all ^b their lifetime subject to bondage.

16 For verily ^c he took not on him the nature of angels; but he took on him the seed of Abraham.

17 Wherefore in all things it behoved him ^d to be made like unto his brethren, that he might be ^e a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people.

18 ^f For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

Phil. ii. 7.—¹ Cor. xv. 54, 55. Col. ii. 15. 2 Tim. i. 10.—² Luke i. 74. Rom. viii. 15. 2 Tim. i. 7.—³ Gr. *he taketh not hold of angels, but of the seed of Abraham he taketh hold.*—⁴ Psal. ii. 7.—⁵ Ch. iv. 15. v. 1, 2.—⁶ Ch. iv. 15, 16. v. 2. vii. 25.

strument of their exaltation and endless glory; and thus the death brought in by Satan is *counterworked* and rendered *ineffectual* by the death of Christ.

Him that had the power of death] This is spoken in conformity to an opinion prevalent among the Jews, that there was a certain fallen angel who was called the *angel of death*, i.e., one who had the power of separating the soul from the body, when God decreed that the person should die. There were two of these, according to some of the Jewish writers; one was the angel of death to the *Gentiles*, the other to the Jews.

Verse 15. *And deliver them who through fear of death*] It is very likely that the apostle has the Gentiles here principally in view. As they had no revelation, and no certainty of immortality, they were continually in bondage to the fear of death. But it is also true that all men naturally fear death; even those that have the fullest persuasion and certainty of a future state dread it: genuine Christians, who know that, if the earthly house of their tabernacle were dissolved, they have a house not made with hands, eternal in the heavens, only they fear it not. In the assurance they have of God's love, the fear of death is removed; and by the purification of their hearts through faith, the sting of death is extracted.

Verse 16. *For verily he took not on him the nature of angels*] Moreover, he doth not at all take hold of angels; but of the seed of Abraham he taketh hold. This reading is greatly to be preferred to that in the text. Jesus Christ, intending not to redeem the angels, but to redeem man, did not assume the angelic nature, but was made man, coming directly by the seed or posterity of Abraham, with whom the original covenant was made, that in his seed all the nations of the earth should be blessed; and it is on this account that the apostle mentioned the seed of Abraham, and not the seed of Adam. The word itself signifies, not only to take hold of, but to help, succour, save from sinking, &c. The rebel angels, who sinned and fell from God, were permitted to fall down, *alle downe*, as one of our old writers expresses it, till they fell into perdition; man sinned and fell, and was falling down, *alle downe*, but Jesus laid hold on him and prevented him from falling into endless perdition. Thus he seized on the falling human creature, and prevented him from falling into the bottomless pit; but he did not seize on the falling angels, and they fell down into outer darkness.

That he might be a merciful and faithful high-priest] That he might be merciful—that he might be affected with a feeling of our infirmities, that, partaking of our nature with all its innocent infirmities and afflictions, he might know how to compassionate poor, afflicted, suffering man. And that he might be a faithful high-priest in those things which relate to God, whose justice requires the punishment of the transgressors, or a suitable expiation to be made for the sins of the people.

Verse 18. *For in that he himself hath suffered*] A state of suffering disposes persons to be compassionate, and those who endure most afflictions are they who feel most for others.

CHAPTER III.

Jesus is the High-priest of our profession, 1. And is counted worthy of more honour than Moses, as the Son is more worthy than the servant, 2-6. We should not harden our hearts against the voice of God, as the Israelites did, and were excluded from the earthly rest in Canaan, 7-11. We should be on our guard against unbelief, 12. And exhort each other, lest we be hardened through the deceitfulness of sin; and we should hold fast the beginning of our confidence to the end, and not provoke God as the Israelites did, and who were destroyed in the wilderness, 13-17. They were promised the earthly rest, but did not enter because of unbelief, 18, 19.

WHEREFORE, holy brethren, patiently calling, consider ^b the Apostle and High-priest of our profession, Christ Jesus;

2 Who was faithful to him that ^c appointed him, as also ^d Moses was faithful in all his house.

3 For this man was counted worthy of more glory than Moses, inasmuch as ^e he who hath builded the house hath more honour than the house.

4 For every house is builded by some man; but ^f he that built all things is God.

^a Rom. i. 7. 1 Cor. i. 2. Eph. iv. 1. Phil. iii. 14. 2 Thess. i. 11. 2 Tim. i. 9. 2 Pet. i. 10.—^b Rom. xv. 8. (Ch. ii. 17. iv. 14. v. 5. vi. 20. viii. 1. ix. 11. x. 21.—^c Gr. made. 1 Sam. xii. 6.—^d Numb. xii. 7. Ver. 5.—^e Zech. vi. 12. Matt. xvi. 18.—^f Eph. ii. 10. iii. 9. Ch. i. 3.—^g Ver. 2.—^h Exod. xiv. 31. Num. xii. 7. Deut. xii. 24.

Verse 1. *Holy brethren*] The not discerning between actual positive holiness, and the call to it, as the consecration of the persons, has led many commentators and preachers into destructive mistakes. Antinomianism has had its origin here: and as it was found that many persons were called *saints* who, in many respects, were miserable sinners, hence it has been inferred that they were called *saints* in reference to a holiness which they had in another; and hence the Antinomian imputation of Christ's righteousness to unholy believers, whose hearts were abominable before God, and whose lives were a scandal to the gospel. Let, therefore, a due distinction be made between persons by their *profession* *holy*, i. e., *consecrated to God*; and persons who are *faithful* to that profession, and are both *inwardly* and *outwardly* *holy*. They are not all Israel who are of Israel: a man, by a literal circumcision, may be a Jew outwardly; but the circumcision of the heart by the Spirit makes a man a Jew inwardly. A man may be a Christian in profession, and not such in heart; and those who pretend that, although they are *unholy in themselves*, they are reputed *holy in Christ*, because his righteousness is imputed to them, most awfully deceive their own souls.

Heavenly calling] The Israelites had an earthly calling; they were called out of Egypt to go into the promised land: Christians have a heavenly calling; they are invited to leave the bondage of sin, and go to the kingdom of God.

Apostle and High priest of our profession] Among the Jews the *high-priest* was considered to be also the *apostle of God*; and it is in conformity to this notion that the apostle speaks. And he exhorts the Hebrews to consider Jesus Christ to be both their *High-priest* and *Apostle*; and to expect these offices to be henceforth fulfilled by him, and by him alone. This was the fullest intimation that the Mosaic economy was at an end, and the priesthood changed. By our *profession* or *that confession of ours*, the apostle undoubtedly means the *Christian Religion*.

Verse 2. *Who was faithful to him*] House not only means the place where a family dwells, but also the family itself. The whole congregation of Israel was the house or family of God, and God is represented as dwelling among them; and Moses was his steward, and was faithful in the discharge of his office; strictly enforcing the divine rights: zealously maintaining God's honour; carefully delivering the mind and will of God to the people; proclaiming his promises, and denouncing his judgments, with the most inflexible integrity, though often at the risk of his life. Jesus Christ has his house—the whole great family of mankind, for all of whom he offered his sacrificial blood to God; and the *Christian Church*, which is especially his own

5 ^g And Moses verily was faithful in all his house, as ^h a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a Son over his own house; ⁱ whose house are we, ^j if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore (as ^k the Holy Ghost saith, ^l "To-day, if ye will hear his voice,

8 Harden not your hearts, as in the provocation, ^m in the day of temptation in the wilderness;

Josh. i. 2. viii. 31.—1 Deut. xviii. 15, 18, 19.—1 Ch. i. 2.—^k 1 Cor. iii. 16. vi. 19. 2 Cor. vi. 16. Eph. ii. 21, 22. 1 Tim. iii. 15. 1 Pet. ii. 5.—1 Ver. 14. Matt. x. 22. xx. v. 13. Rom. v. 2. Col. i. 23. (Ch. vi. 11. x. 35.—^l 2 Sam. xxiii. 2. Acts i. 16.—^m Ver. 15. Ps. xc. 7.—ⁿ Deut. vi. 16. xxxiii. 5.

household, is composed of his own children and servants, among and in whom he lives and constantly resides. He has been faithful to the trust reposed in him as the Apostle of God; he has faithfully proclaimed the will of the Most High; vindicated the divine honour against the corrupters of God's worship; testified against them at the continual hazard of his life; and, at last, not only died as a victim to cancel sin, but also as a martyr to his faithfulness.

Verse 3. *For this man was counted*] As Jesus Christ, in the character of *Apostle* and *High-priest* is here intended, the word *apostle*, or this *person* or *personage*, should have been supplied, if any, instead of *man*.

More glory than Moses] That he is higher than the angels has been already proved; that he is higher than Moses he is now proving.

He who hath builded the house] The church, here called a house or family, is built by Christ; he is the Head, Governor, Soul, and Life of it; he must therefore be greater than Moses, who was only a member and officer in that church, who never put a stone in this spiritual building, but was even himself put in it by the great Architect.

Verse 4. *For every house is builded by some man*] The word *house* here, is still taken in a metaphorical sense as above, it signifies family or church. Now the general meaning of the words, taken in this sense, is: "Every family has an author, and a head or governor. Man may found families, civil and religious communities, and be the head of these; but God alone is the Head, Author, and Governor of all the families of the earth; he is the Governor of the universe. But the apostle has a more restricted meaning in the words *all these things*; and as he has been treating of the Jewish and Christian Churches, so he appears to have them in view here. Who could found the Jewish and Christian Church but God? Who could support, govern, influence, and defend them, but himself? Communities or societies, whether religious or civil, may be founded by man; but God alone can build his own Church. Now, as *all these things* could be builded only by God, so he must be God who has built all these things. But as Jesus is the Founder of the Church, and the Head of it, the word God seems here to be applied to him.

Verse 5. *As a servant*] The fidelity of Moses was the fidelity of a servant; he was not the framer of that church or house; he was employed, under God, to arrange and order it: he was steward to the Builder and Owner.

For a testimony of those things] The faithfulness of Moses consisted in his scrupulous attention to every ordinance of God; his framing everything according to the pattern showed him by the Lord; and his referring all to

9 When your fathers tempted me, proved me, and saw my works * forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in *their heart*; and they have not known my ways.

11 So I swear in my wrath, ^b They shall not enter into my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, * if we

* Deut. xi. 2, 5. xxix. 5.—Gr. *If they shall enter.*—^c Ver. 6.—^d Ver. 7. Ps. cxv. 7, 8.—Num. xiv. 2, 4, 11, 24, 30. Deut. i. 34,

that Christ of whom he spoke as the Prophet, who should come after him, and should be raised up from among themselves; whom they should attentively hear and obey, on pain of being cut off from being the people of the Lord.

Verse 6. *But Christ as a Son over his own house*]. Moses was faithful as a servant in the house; Jesus was faithful as the first-born Son over the house of which he is the Heir and Governor. Here, then, is the conclusion of the argument in reference to Christ's superiority over Moses. Moses did not found the house or family, Christ did; Moses was but in the house, or one of the family, Christ was over the house as its Ruler; Moses was but servant in the house, Christ was the Son and Heir; Moses was in the house of another, Christ in his own house.

Whose house are we]. We Christians are his church and family; he is our Father, Governor, and Head.

If we hold fast the confidence]. The word which is here translated confidence, and which signifies freedom of speech, liberty of access, &c., seems to be used here to distinguish an important Christian privilege. Under the Old Testament no man was permitted to approach to God; even the very mountain on which God published his laws must not be touched by man or beast; and only the high-priest was permitted to enter the holy of holies, and that only once a year, on the great day of atonement; and even then he must have the blood of the victim to propitiate the divine justice. Under the Christian dispensation the way to the holiest is now laid open; and we have liberty of access, even to the holiest, by the blood of Jesus.

Verse 7. *Wherefore (as the Holy Ghost saith, To-day)*]. These words are quoted from Ps. xc. 7; and as they were written by David, and attributed here to the Holy Ghost, it proves that David wrote by the inspiration of God's Holy Spirit. They strongly imply, as indeed does the whole epistle, the possibility of falling from the grace of God, and perishing everlastingly; and without this supposition, these words, and all such like, which make more than two-thirds of the whole of divine revelation, would have neither sense nor meaning. What contemptible quibbling have men used to maintain a false and dangerous tenet against the whole tenor of the word of God! Angels fell—Adam fell—Solomon fell—and multitudes of believers have fallen, and, for aught we know, rose no more; and yet we are told that we cannot finally lose the benefits of our conversion!

Verse 8. *Harden not your hearts*]. Which ye will infallibly do, if ye will not hear his voice.

Provocation]. *Swear unto them.* The Israelites provoked God to wrath in the wilderness, from the day they came out of the land of Egypt until their arrival in Canaan, as Moses told them, Deut. ix. 7: but their greatest provocation, the provocation in which they showed the greatest degree of evil disposition, undoubtedly was their refusing to go into Canaan from Kadesh. This was very properly termed the bitter provocation and the day of temptation, by way of eminence; and justly brought on them the oath of God, excluding them from his rest in Canaan. [The reference is more probably to Meribah and Massah.]

Verse 9. *When your fathers tempted me*]. It would be better to translate *where* than *when*, as the Vulgate has done.

Verse 10. *They do always err in their heart*]. They are radically evil; and they are evil continually. They have every proof of my power and goodness, and lay nothing to

hold the beginning of our confidence steadfast unto the end;

15 While it is said, ^d To-day, if ye will hear his voice, harden not your hearts, as in the provocation.

16 * For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? was it not with them that had sinned, ' whose carcases fell in the wilderness?

18 And * to whom swear he that they should not enter into his rest, but to them that believed not?

19 ^b So we see that they could not enter in because of unbelief.

36, 38.—^c Num. xiv. 22, 29, &c. xxvi. 65. Ps. cvi. 26. 1 Cor. x. 5. Jude 5.—^d Num. xiv. 30. Deut. i. 34, 35.—^e Ch. iv. 6.

heart. They might have been saved, but they would not. God was grieved on this account. Now, can we suppose that it would have grieved him if, by a decree of his own, he had rendered their salvation impossible?

Verse 11. *So I swear in my wrath*]. God's grief at their continued disobedience became wrath at their final impenitence, and therefore he excluded them from the promised rest.

Verse 12. *Take heed, brethren, lest there be in any of you*]. The apostle shows here five degrees of apostasy: 1. Consenting to sin, being deceived by its solicitations. 2. Hardness of heart, through giving way to sin. 3. Unbelief in consequence of this hardness, which leads them to call even the truth of the gospel in question. 4. This unbelief causing them to speak evil of the gospel, and the provision God has made for the salvation of their souls. 5. Apostasy itself, or falling off from the living God; and thus extinguishing all the light that was in them, and finally grieving the Spirit of God, so that he takes his flight, and leaves them to a seared conscience and reprobate mind. He who begins to give the least way to sin is in danger of final apostasy; the best remedy against this is to get the evil heart removed, as one murderer in the house is more to be dreaded than ten without.

Verse 13. *But exhort one another daily*]. This supposes a state of close church fellowship, without which they could not have had access to each other.

While it is called To-day]. Use time while you have it, for byc and bye there will be no more present time; all will be future; all will be eternity. Daily signifies time continued. To-day, all present time.

Verse 14. *For we are made partakers of Christ*]. Our participation of glory depends on our continuing steadfast in the faith, to the end of our Christian race.

The word which we here translate confidence, signifies properly a basis or foundation; that on which something else is builded, and by which it is supported. Their faith in Christ Jesus was this hypostasis or foundation; on that all their peace, comfort, and salvation were builded. If all these were not held fast to the end, Christ, in his saving influences, could not be held fast; and, no Christ, no heaven.

Verse 16. *For some, when they had heard, did provoke*]. The whole clause may be read interrogatively; But who were those hearers that did bitterly provoke, but all those who came out of Egypt by Moses? This mode of reading is followed by some editions and fathers, and by several learned moderns. It is more likely that this is the true reading, as all that follows to the end of the 18th verse is a series of interrogations.

Should it be said that all did not provoke, for Joshua and Caleb are expressly excepted; I answer, that the term all may be with great propriety used, when out of many hundreds of thousands only two persons were found who continued faithful.

Verse 17. *Whose carcases fell*]. Whose members fell; an allusion to the scattered, bleached bones of this people that were a long time apparent in the wilderness, continuing there as a proof of their crimes, and of the judgments of God.

Verse 18. *To whom swear he*]. God never acts by any kind of caprice; whenever he pours out his judgments, there are the most positive reasons to vindicate his conduct.

Verse 19. *So we see that they could not enter in*]. It was no decree of God that prevented them, it was no want of

necessary strength to enable them, it was through no deficiency of *divine counsel* to instruct them; all these they had in abundance: but they chose to sin, and would not believe. *Unbelief produced disobedience, and disobedience*

produced *hardness of heart* and blindness of mind; and all these drew down the judgments of God, and wrath came upon them to the uttermost.

CHAPTER IV.

As the Christian rest is to be obtained by faith, we should beware of unbelief, lest we lose it, as the Hebrews did theirs, 1. The reason why they were not brought into the rest promised to them, 2. The rest promised to the Hebrews was a type of that promised to Christians, 3-10. Into this rest we should earnestly labour to enter, 11. A description of the word of God, 12, 13. Jesus is our sympathetic High-priest, 15. Through him we have confidence to come to God, 16.

LET us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them; but ^b the word preached did not profit them, ^c not being mixed with faith in them that heard it.

3 ^a For we which have believed do enter into rest,

^a Ch. xii. 15.—^b Gr. the word of hearing.—^c Or, because they were not united by faith to.

Verse 1. *Let us therefore fear*] Seeing the Israelites lost the rest of Canaan, through obstinacy and unbelief, let us be afraid lest we come short of the heavenly rest, through the same cause.

Should seem to come short of it.] *Lest any of us should actually come short of it, i.e., miss it.* See the note on the verb to seem, Luke viii. 18.

Come short] The verb is applied here metaphorically: it is an allusion, of which there are many in this epistle, to the races in the Grecian Games: he that came short was he who was any distance, no matter how small, behind the winner.

Verse 2. *For unto us was the gospel preached*] *For we also have received good tidings as well as they.* They had a gracious promise of entering into an earthly rest; we have a gracious promise of entering into a heavenly rest. God gave them every requisite advantage; he has done the same to us. They might have persevered; so may we: they disobeyed, disobeyed, and fell; and so may we.

But the word preached did not profit them] *But the word of hearing did not profit them.* The word and promise to which the apostle most probably refers is that in Deut. i. 20, 21.

Not being mixed with faith in them that heard] The word rendered *mixed* is peculiarly expressive; it is a metaphor taken from the nutrition of the human body by mixing the aliment taken into the stomach with the saliva and gastric juice, in consequence of which it is concocted, digested, reduced into chyle, which, absorbed by the lacteal vessels, and thrown into the blood, becomes the means of increasing and supporting the body, all the solids and fluids being thus generated; so that on this process, properly performed, depend (under God) strength, health, and life itself. Should the most nutritive aliment be received into the stomach, if not mixed with the above juices, it would be rather the means of death than of life; or, in the words of the apostle, it would not profit, because not thus mixed.

Verse 3. *For we which have believed do enter into rest*] The great spiritual blessings, the forerunners of eternal glory, which were all typified by that earthly rest or felicity promised to the ancient Israelites, we Christians do, by believing in Christ Jesus, actually possess. We have peace of conscience, and joy in the Holy Ghost; are saved from the guilt and power of sin; and thus enjoy an inward rest.

as he said, ^c As I have sworn in my wrath, If they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh day on this wise, ^c And God did rest the seventh day from all his works.

5 And in this place again, If they shall enter into my rest.

^a Ch. iii. 14.—^b Ps. xcv. 11. Ch. iii. 11.—^c Gen. ii. 2. Exod. xx. 11. xxxi. 17.

But this is a rest differing from the seventh day's rest, or sabbath, which was the original type of Canaan, the blessings of the gospel, and eternal glory; seeing God said, concerning the unbelieving Israelites in the wilderness, I have sworn in my wrath that they shall not enter into my rest, notwithstanding the works of creation were finished, and the seventh day's rest was instituted from the foundation of the world; consequently the Israelites had entered into that rest before the oath was sworn.

From the foundation of the world.] The foundation of the world means the completion of the work of creation in six days.

Verse 4. *For he spake in a certain place*] This certain place or somewhere, is probably Gen. ii. 2; and refers to the completion of the work of creation, and the setting apart the seventh day as a day of rest for man, and a type of everlasting felicity.

Verse 5. *And in this place again*] In the ninety-fifth psalm, already quoted, ver. 3. This was a second rest which the Lord promised to the believing, obedient seed of Abraham; and as it was spoken of in the days of David, when the Jews actually possessed this long promised Canaan, therefore it is evident that that was not the rest which God intended, as the next verse shows.

Verse 6. *It remaineth that some must enter therein*] Why our translators put in the word *must* here I cannot even conjecture. The words, literally translated, are as follows: *Seeing then it remaineth for some to enter into it; and they to whom the promise was given, i.e., the Israelites, to whom was given the promise of entering into the rest of Canaan, did not enter in because of their unbelief; therefore, some other rest must be intended.*

Verse 7. *He limiteth a certain day*] The day or time of rest relative to the ancient Jews being over and past, and a long time having elapsed between God's displeasure shown to the disobedient Jews in the wilderness and the days of David, and the true rest not having been enjoyed, God in his mercy has instituted another day—has given another dispensation of mercy and goodness by Christ Jesus; and now it may be said, as formerly, *To-day if ye will hear his voice, harden not your hearts.*

Verse 8. *For if Jesus had given them rest*] This word should have been written *Joshua*, and not *Jesus*.

6 Seeing therefore it remaineth that some must enter therein, *and they to whom ^bit was first preached entered not in because of unbelief:

7 (Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, *To-day, if ye will hear his voice, harden not your hearts.

8 For if ^aJesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a * rest to the people of God.

10 For he that is entered into his rest, he also

^aCh. iii. 19.—^bOr, the gospel was first preached.—^cPs. cxv. 7. Ch. iii. 7.—^dThat is, Joshua.—^eOr, keeping of a sabbath.—^fCh. iii. 12, 18, 19.—^gOr, disobedience.—^hIsa. xlix. 2. Jer. xxiii. 29. 2 Cor.

The apostle shows that, although Joshua did bring the children of Israel into the promised land, yet this could not be the intended rest, because long after this time the Holy Spirit, by David, speaks of this rest; the apostle, therefore, concludes,

Verse 9. *There remaineth therefore a rest to the people of God.* It was not, 1. The rest of the sabbath; it was not, 2. The rest in the promised land, for the psalmist wrote long after the days of Joshua; therefore there is another rest, a state of blessedness for the people of God; and this is the gospel, the blessings ^{it} procures and communicates, and the eternal glory which it prepares for, and has promised to genuine believers.

There are two words in this chapter which we indifferently translate *rest*, the first signifying a cessation from labour, so that the weary body is rested and refreshed; the second meaning, not only a rest from labour, but a religious rest; *sabbatismus*, a rest of a sacred kind, of which both soul and body partake. This is true, whether we understand the rest as referring to gospel blessings, or to eternal felicity, or to both.

Verse 10. *For he that is entered into his rest* The man who has believed in Christ Jesus has entered into his rest; the state of happiness which he has provided, and which is the forerunner of eternal glory.

Hath ceased from his own works No longer depends on the observance of Mosaic rites and ceremonies for his justification and final happiness. He rests from all these works of the law as fully as God has rested from his works of creation.

Those who restrain the word *rest* to the signification of eternal glory say, that *ceasing from our own works* relates to the sufferings, tribulations, afflictions, &c. of this life; as in Rev. xiv. 13. I understand it as including both.

Verse 11. *Let us labour therefore* The word implies every exertion of body and mind which can be made in reference to the subject.

Lest any man fall Lest he fall off from the grace of God, from the gospel and its blessings, and perish everlastingly.

Verse 12. *For the word of God is quick, and powerful* Commentators are greatly divided concerning the meaning of the phrase, the word of God: some supposing the whole of divine revelation to be intended; others, the doctrine of the gospel faithfully preached; others, the mind of God or the divine intellect; and others, the Lord Jesus Christ, who is thus denominated in John i. 1, &c., and Rev. xix. 13; the only places in which he is thus incontestably characterized in the New Testament. That Jesus Christ, the eternal, uncreated word, is not meant here, is more than probable from this consideration, that St. Paul, in no part of his thirteen acknowledged epistles, ever thus denominates our blessed Lord; nor is he thus denominated by any other of the New Testament writers except St. John.

It is more natural, says Calmet, to explain the term of the word, order, and will of God, for the Hebrews represent the revelation of God as an active being, living, all-powerful, illumined, executing vengeance, discerning and penetrating all things.

Mr. Wesley's note on this verse is expressed with his usual precision and accuracy:

"For the word of God—preached, ver. 2, and armed with threatenings, ver. 3, is living and powerful—attended with the power of the living God, and conveying either life or death to the hearers; sharper than any two-edged sword—penetrating the heart more than this does the body; piercing

hath ceased from his own works, as God *did* from his.)

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of * unbelief.

12 For the word of God is ^a quick, and powerful, and ^b sharper than any ^c two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is ^d a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things are naked ^e and

x. 4, 5. 1 Pet. i. 23.—^aProv. v. 4.—^bEph. vi. 17. Rev. i. 18. ii. 16.—^c1 Cor. xiv. 24, 25.—^dPs. xxxiii. 13, 14. xc. 8. cxxxix. 11, 12.—^eJob xxvi. 6. xxxiv. 21. Prov. xv. 11.

quite through, and laying open the soul and spirit, joints and marrow—the inmost recesses of the mind, which the apostle beautifully and strongly expresses by this heap of figurative words; and is a discerner, not only of the thoughts, but also of the intentions."

Is a discerner of the thoughts] Is a critic of the propensities and suggestions of the heart. How often has it happened that a man hath seen the whole of his own character, and some of the most private transactions of his life, held up as it were to public view by the preacher; and yet the parties absolutely unknown to each other!

But while this effect of the word or true doctrine of God is acknowledged, let it not be supposed that it, of itself, can produce such effects. It is an instrument the most apt for the accomplishing of its work; but it will do nothing, can do nothing, but as used by the heavenly workman. To this is the reference in the next verse.

Verse 13. *Neither is there any creature that is not manifest* God, from whom this word comes, and by whom it has all its efficacy, is so infinite in his knowledge, and so omnipresent, that the whole creation is constantly exposed to his view; nor is there a creature of the affections, mind, or imagination, that is not constantly under his eye.

But all things are naked and opened The verb signifies to have the neck bent back so as to expose the face to full view, that every feature might be seen; and this was often done with criminals, in order that they might be the better recognized and ascertained.

The term was also used to describe the action of wrestlers who, when they could, got their hand under the chin of their antagonists, and thus, by bending both the head and the neck, could the more easily give them a fall; this stratagem is sometimes seen in ancient monuments.

With whom we have to do. To whom we must give an account. He is our Judge, and is well qualified to be so, as all our hearts and actions are naked and open to him.

Verse 14. *Seeing then that we have a great high-priest* It is contended, and very properly, that the particle, which we translate *seeing*, as if what followed was an immediate inference from what the apostle had been speaking, should be translated *now*; for the apostle, though he had before mentioned Christ as the High-priest of our profession, chap. iii. 1, and as the High-priest who made reconciliation for the sins of the people, chap. ii. 17, does not attempt to prove this in any of the preceding chapters, but now enters upon that point, and discusses it at great length to the end of chap. x.

Verse 15. *For we have not an high-priest* To the objection, "Your high-priest, if entered into the heavens, can have no participation with you, and no sympathy for you, because out of human feelings and infirmities," he answers: *We have not an high-priest who cannot sympathize with our weakness.* Though he be the Son of God, as to his human nature, and equal in his divine nature with God; yet, having partaken of human nature, and having submitted to all its trials and distresses, and being in all points tempted like as we are, without feeling or consenting to sin; he is able to succour them that are tempted.

The words might be translated, in all points according to the likeness, i.e., as far as his human nature could bear affinity to ours; for, though he had a perfect human body and human soul, yet that body was perfectly tempered; it was free from all morbid action, and consequently from all irregular movements. His mind, or human soul, being free from all sin, being every way perfect, could feel no irregular

opened unto the eyes of him with whom we have to do.

14 Seeing then that we have ^a a great high-priest, ^b that is passed into the heavens, Jesus the Son of God, ^c let us hold fast our profession.

15 For ^d we have not an high-priest which cannot be touched with the feeling of our infirmities; but

^a Ch. iii. 1.—^b Ch. vii. 26. ix. 12, 24.—^c Ch. x. 23.—^d Isa. liii. 3. Ch. ii. 18.—^e Luko xxii. 28.

temper, nothing that was inconsistent with infinite purity. In all these respects he was different from us; and cannot, as *man*, sympathize with us in any feelings of this kind: but, as *God*, he has provided support for the *body* under all its trials and infirmities, and for the *soul* he has provided an atonement and purifying sacrifice; so that he cleanses the heart from all unrighteousness, and fills the soul with his holy Spirit, and makes it his own temple and continual habitation. He took our flesh and blood, a human body and a human soul, and lived a human life. Here was the likeness of human flesh, Rom. viii. 5; and by thus assuming human nature, he was completely qualified to make an atonement for the sins of the world.

Verse 16. *Let us therefore come boldly unto the throne of grace*] The allusion to the high-priest, and his office on the day of atonement, is here kept up. The approach mentioned here is to the propitiatory or mercy seat. This was the covering of the ark of the testimony or covenant, at each end of which was a cherub, and between them the *shechinah*, or symbol of Divine Majesty, which appeared to, and conversed with, the high-priest. Here the apostle shows the great superiority of the privileges of the New Testament above those of the Old; for there the high-priest only, and he with fear and trembling, was permitted to approach; and that not without the blood of the victim; and in any thing he transgressed, he might expect to be struck with death. The throne of grace in heaven answers to this propitiatory, but to this ALL may approach who feel their need of salvation; and they may approach with freedom,

^e was in all points tempted like as we are, ^f yet without sin.

16 ^g Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

¹ 2 Cor. v. 21. Ch. vii. 26. 1 Pet. ii. 22. 1 John iii. 5.—² Eph. ii. 13. iii. 12. Ch. x. 19, 21, 22.

confidence, liberty of speech, in opposition to the fear and trembling of the Jewish high-priest.

That we may obtain mercy] *That we may take mercy*—that we may receive the pardon of all our sins; there is mercy for the taking.

And find grace] Mercy refers to the pardon of sin, and being brought into the favour of God. Grace is that by which the soul is supported after it has received this mercy, and by which it is purified from all unrighteousness, and upheld in all trials and difficulties, and enabled to prove faithful unto death.

To help in time of need.] For a seasonable support; that is, support when necessary, and as necessary, and in due proportion to the necessity. The word is properly rendered assistance, help, or support; but it is an assistance in consequence of the earnest cry of the person in distress, for the word signifies to run at the cry. So, even at the throne of grace, or great propitiatory, no help can be expected where there is no cry, and where there is no cry there is no felt necessity; for he that feels he is perishing will cry aloud for help, and to such a cry the compassionate High-priest will run; and the time of need is the time in which God will show mercy; nor will he ever delay it when it is necessary. We are not to cry to-day to be helped to-morrow, or at some indefinite time, or at the hour of death. We are to call for mercy and grace when we need them; and we are to expect to receive them when we call. This is a part of our liberty or boldness; we come up to the throne, and we call aloud for mercy, and God hears and dispenses the blessing we need.

CHAPTER V.

The nature of the high-priesthood of Christ; his pre-eminence, qualifications, and order, 1-10. Imperfect state of the believing Hebrews, and the necessity of spiritual improvement, 11-14.

FOR every high-priest taken from among men is ordained for men ^b in things pertaining to God, ^c that he may offer both gifts and sacrifices for sins:

2 ^d Who ^e can have compassion on the ignorant, and on them that are out of the way; for that ^f he himself also is compassed with infirmity.

^a Ch. iii. 3.—^b Ch. ii. 17.—^c Ch. viii. 3. 4. ix. 9. x. 11. xi. 4.—^d Ch. ii. 18. iv. 15.—^e Or, can reasonably bear with.—(Ch. vii. 28.—^f Lev. iv. 3. ix. 7. xvi. 6. xv. 16, 17. Ch. vii. 27. ix. 7.—² 2 Chron.

Verse 1. *For every high priest taken from among men*] This seems to refer to Lev. xxi. 10, where it is intimated that the high-priest shall be taken from his brethren, i.e., he shall be of the tribe of Levi, and of the family of Aaron.

Is ordained for men] Is appointed to preside over the divine worship in those things which relate to man's salvation.

That he may offer both gifts and sacrifices for sins] The gifts mentioned here by the apostle, included every kind of eucharistical offering. The sacrifices included victims of every sort, or animals whose lives were to be offered in

3 And ^g by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 ^h And no man taketh this honour unto himself, but he that is called of God, as ⁱ was Aaron.

5 ^j So also Christ glorified not himself to be made an high-priest; but he that said unto him, ^k Thou art my Son, to-day have I begotten thee.

xxvi. 18. John iii. 27.—¹ Exod. xxviii. 1. Num. xvi. 5, 40. 1 Chron. xxiii. 13.—² John viii. 54.—³ Ps. ii. 7. Ch. i. 5.

sacrifice, and their blood poured out before God, as an atonement for sins. The high-priest was the mediator between God and the people; and it was his office, when the people had brought these gifts and sacrifices, to offer them to God in their behalf. The people could not legitimately offer their own offerings, they must be all brought to the priest, and he alone could present them to God.

Verse 2. *Who can have compassion on the ignorant*] The word signifies not merely to have compassion, but to act with moderation, and to bear with each in proportion to his ignorance, weakness, and untoward circumstances, all

6 As he saith also in another place, *"Thou art a priest for ever, after the order of Melchisedec."*

7 Who in the days of his flesh, when he had offered up prayers and supplications, *"with strong crying and tears, unto him"* that was able to save him from death, and was heard *"in"* that he feared; 8 *"Though he were a Son, yet learned he obedience by the things which he suffered;*

**Ps. cx. 4. Ch. vii. 17, 21.—b Matt. xxvi. 39, 42, 44. Mark xiv. 36, 39. John xvii. 1.—c Ps. xxii. 1.—d Matt. xxvi. 46, 50. Mark xv. 34, 37. Matt. xxvi. 53. Mark xiv. 36.—Or, for his piety.*

taken into consideration with the offences he has committed: in a word, to *pity, feel for, and excuse*, as far as possible; and, when the provocation is at the highest, to *moderate one's passion* towards the culprit, and be ready to *pardon*: and when punishment must be administered, to do it in the *gentlest manner*.

The reason given why the high-priest should be slow to punish and prone to forgive is, that he himself is also *compassed with weakness*; *weakness lies all around him*, it is his *clothing*; and as he feels his clothing, so should he feel it; and as he feels it, so he should deplore it, and *compassionate others*.

Verse 4. *This honour*] The office, which is one meaning of the word in the best Greek writers. It is here an *honourable office*, because the man is the high-priest of God, and is appointed by God himself to that office.

But he that is called of God, as was Aaron.] Some make this "an argument for the *uninterrupted succession of popes and their bishops* in the church, who alone have the authority to ordain for the sacerdotal office; and whosoever is not thus appointed is, with them, *illegitimate*." It is idle to employ time in proving that there is no such thing as an *uninterrupted succession* of this kind; it does not exist, it never did exist. It is a silly fable, invented by ecclesiastical tyrants, and supported by clerical coxcombs. But were it even true, it has nothing to do with the text. It speaks merely of the appointment of a high-priest, the succession to be preserved in the tribe of Levi, and in the family of Aaron. But even this succession was *interrupted and broken*, and the office itself was to cease on the coming of Christ, after whom there could be no high-priest; nor can Christ have any successor, and therefore he is said to be a *priest for ever*, for he ever liveth the intercessor and sacrifice for mankind.

Verse 5. *Thou art my Son*] See on chap. i. 5; and thus it appears that God can have no high-priest but his Son; and to that office none can now pretend without blasphemy, for the Son of God is still the high-priest in his temple.

Verse 6. *He saith also in another place*] For the mode of quotation here, see the note on chap. ii. 6.

Thou art a priest for ever] If he be a priest for ever, there can be no *succession of priests*; and if he have all power in heaven and in earth, and if he be present wherever two or three are gathered together in his name, he can have no *vicars*; nor can the church need one to act in *his place*, when he, from the necessity of his nature, fills all places, and is every where present. This one consideration nullifies all the pretensions of the Romish Pontiff, and proves the whole to be a tissue of imposture.

After the order of Melchisedec.] Who this person was must still remain a secret. We know nothing more of him than is written in Gen. xiv. 18, &c., where see the notes.

Verse 7. *Who in the days of his flesh*] The time of his incarnation, during which he took all the infirmities of human nature upon him, and was afflicted in his body and human soul just as other men are, irregular and sinful passions excepted.

Offered up prayers and supplications] It is probable that the apostle refers to something in the agony of our Lord, which the evangelists have not distinctly marked.

The Redeemer of the world appears here as simply man; but he is the representative of the whole human race. He must make expiation for sin by *suffering*, and he can suffer only as *man*. *Suffering* was as necessary as *death*; for man, because he has *sinned*, must *suffer*, and because he has *broken the law*, should *die*. Jesus took upon himself the nature of man, subject to all the trials and distresses of human nature. He is now making atonement; and he begins with *sufferings*, as *sufferings* commence with human life;

9 And *"being made perfect, he became the author of eternal salvation unto all them that obey him;*

10 Called of God an high-priest, *"after the order of Melchisedec."*

11 Of whom *"we have many things to say, and hard to be uttered, seeing ye are"* dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be*

—c Matt. xxvi. 37. Mark xiv. 33. Luke xxii. 44. John xii. 27. —d Ch. iii. 6.—e Phil. ii. 8.—f Ch. ii. 10, xi. 40.—Ver. 6. Ch. vi. 20. —g John xvi. 12. 2 Pet. iii. 18.—h Matt. xiii. 15.

and he terminates with death, as that is the *end of human existence* in this world. *Though he was the Son of God*, conceived and born without sin, or any thing that could render him *liable to suffering or death*, and only suffered and died through infinite condescension; yet, to constitute him a complete Saviour, he must submit to whatever the law required; and therefore he is stated to have *learned obedience by the things which he suffered*, ver. 8, that is, *subjection* to all the requisitions of the law; and being *made perfect*, that is, having *finished* the whole by *dying*, he, by these means, became the *author of eternal salvation to all them who obey him*, ver. 9; to them who, according to his own command, repent and believe the gospel, and, under the influence of his Spirit, walk in holiness of life. The fear of death was in Christ a widely different thing from what it is in men; they fear death because of what lies *beyond the grave*; they have *sinned*, and they are afraid to meet their Judge. Jesus could have no fear on these grounds; he was now suffering for man, and he felt as *their expiatory victim*; and God only can tell, and perhaps neither men nor angels can conceive, how great the suffering and agony must be which, in the sight of infinite Justice, was requisite to make this atonement. *Death*, temporal and eternal, was the portion of man; and now Christ is to *destroy death* by agonizing and dying! The tortures and torments necessary to effect this destruction, Jesus Christ alone could feel, Jesus Christ alone could sustain, Jesus Christ alone can comprehend. We are referred to them in this most solemn verse; but the apostle himself only drops *hints*, he does not attempt to explain them: he prayed; he supplicated with strong crying and tears; and he was *heard* in reference to that *which he feared*. His prayers, as our Mediator, were answered; and his sufferings and death were complete and effectual as our *Sacrifice*. This is the glorious sum of what the apostle here states; and it is enough. We may hear it with awful respect; and adore him with silence whose grief had nothing common in it to that of other men, and is not to be estimated according to the measures of human miseries.

To save him from death] Here we may consider the pronoun *him* as implying the *collective body of mankind*; *the children who were partakers of flesh and blood*, chap. ii. 14; *the seed of Abraham*, ver. 16, *who through fear of death were all their life subject to bondage*. So he made *supplication with strong crying and tears to him who was able to save them from death*; for I consider the *them*, of chap. ii. 15, the same or implying the same thing as *him*, in this verse; and, thus understood, all the difficulty vanishes away.

If it should be objected that this interpretation occasions a very unnatural change of *person* in these verses, I may reply that the change made by my construction is not greater than that made between verses 6 and 7; in the first of which the apostle speaks of *Melchisedec*, who at the conclusion of the verse appears to be antecedent to the relative *who* in ver. 7; and yet, from the nature of the subject, we must understand Christ to be meant. And I consider ver. 8, *Though he were a Son, yet learned he obedience by the things which he suffered*, as belonging, not only to Christ considered in his *human nature*, but also to him in his *collective capacity*, i.e., belonging to all the sons and daughters of God, who, by means of suffering and various chastisements, *learn submission, obedience, and righteousness*; and this very subject the apostle treats in considerable detail in chap. xii. 2-11, to which the reader will do well to refer. [This interpretation is entirely untenable. The whole passage is illustrated by the story of Gethsemane.]

Verse 9. *And being made perfect*] And having *finished* all—having *died and risen again*, he became the *cause of eternal salvation unto all them who obey him*. He was con-

*the first principles of the oracles of God; and are become such as have need of ^b milk, and not of strong meat.

13 For every one that useth milk ^c is unskilful

* Ob. vi. 1.—^b 1 Cor. iii. 1, 2, 3.—^c Gr. hath no experience.—^d 1 Cor. xiii. 11. xiv. 20. Eph. iv. 14. 1 Pet. ii. 2.—^e Or, perfect. 1 Cor.

separated both high priest and sacrifice by his offering upon the cross.

Verse 10. *Called of God an high priest*] Being constituted, hailed, and acknowledged to be an high priest.

Verse 11. *Of whom we have many things to say*] The words which we translate of *whom*, are variously applied, 1. To *Melchisedec*; 2. To *Christ*; 3. To the *endless priesthood*. It is more likely that the words are to be understood as meaning *Jesus*, or that *endless priesthood*, of which he was a little before speaking, and which is a subject that carnal Christians cannot easily comprehend.

Hard to be uttered] *Difficult to be interpreted*, because *Melchisedec* was a typical person. Or if it refer to the *priesthood of Christ*, that is still more difficult to be explained, as it implies, not only his being constituted a priest after this typical order, but his paying down the ransom for the sins of the whole world; and his satisfying the divine justice by this sacrifice, but also thereby opening the kingdom of heaven to all believers, and giving the whole world an entrance to the holy of holies by his blood.

Dull of hearing.] Your souls do not keep pace with the doctrines and exhortations delivered to you. As the word signifies a person who walks heavily and makes little speed, it is here elegantly applied to those who are called to the Christian race, have the road laid down plain before them, how to proceed specified, and the blessings to be obtained enumerated, and yet make no exertions to get on, but are always learning, and never able to come to the full knowledge of the truth.

Verse 12. *For when for the time*] They had heard of the gospel many years, and had professed to be Christians for a long time; on those accounts they might reasonably have been expected to be well instructed in divine things, so as to be able to instruct others.

Which be the first principles] *Certain first principles or elements*. The literal translation of the passage is this: *Ye have need that one teach you a second time, certain elements of the doctrines of Christ, or oracles of God*, i.e., the notices which the prophets gave concerning the *priesthood of Jesus Christ*, such as are found in Ps. cx, and in Isa. liii. By the *oracles of God* the writings of the *Old Testament* are undoubtedly meant.

And are become such] The words seem to intimate that they had once been better instructed, and had now forgotten that teaching; and this was occasioned by their being *dull of hearing*; either they had not continued to hear, or they had heard so carelessly that they were not profited by what they heard.

Such as have need of milk] *Milk* is a metaphor by which many authors, both sacred and profane, express the *first principles of religion and science*; and they apply sucking to learning; and every student in his novitiate, or commence-

in the word of righteousness; for he is ^a a babe.

14 But strong meat belongeth to them that are ^e of full age, even those who, by reason ^f of use, have their senses exercised ^g to discern both good and evil.

h. 6. Eph. iv. 13. Phil. iii. 15.—^f Or, of an habit, or perfection.—^g Isa. vii. 15. 1 Cor. ii. 14, 15.

ment of his studies, was likened to an *infant* that derives all its nourishment from the breast of its mother, not being able to digest any other kind of food. On the contrary, those who had well learned all the first principles of religion and science, and knew how to apply them, were considered as *adults* who were capable of receiving *solid food*, i.e., the more difficult and sublime doctrines.

Verse 13. *For every one that useth milk*] It is very likely that the apostle, by using this term, refers to the *doctrines of the law*, which were only the *rudiments* of religion, and were intended to lead us to Christ, that we might be justified by faith.

The word of righteousness] *The doctrine of justification*. I believe this to be the apostle's meaning. He that uses *milk*—rests in the ceremonies and observances of the law, is *unskilful in the doctrine of justification*; for this requires faith in the sacrificial death of the promised Messiah.

Verse 14. *But strong meat*] The high and sublime doctrines of Christianity; the atonement, justification by faith, the gift of the Holy Ghost, the fulness of Christ dwelling in the souls of men, triumph in and over death, the resurrection of the body, the glorification of both body and soul in the realms of blessedness, and an endless union with Christ in the throne of his glory. This is the *strong food* which the genuine Christian understands, receives, digests, and by which he grows.

By reason of use] Who, by constant hearing, believing, praying, and obedience, use all the graces of God's Spirit; and, in the faithful use of them, find every one improved, so that they daily grow in grace, and in the knowledge of Jesus Christ our Lord.

Have their senses exercised] The word signifies the different organs of sense, as the *eyes, ears, tongue and palate, nose, and finger-ends*, and the nervous surface in general, through which we gain the sensations called *seeing, hearing, tasting, smelling, and feeling*.

There is something in the soul that answers to all these senses in the body. And as universal nature presents to the other senses their different and appropriate objects, so religion presents to these interior senses the objects which are suited to them. Hence in scripture we are said, even in spiritual things, to *see, hear, taste, smell, and touch or feel*. These are the means by which the soul is rendered comfortable, and through which it derives its happiness and perfection.

In the *adult Christian* these senses are said to be exercised, a metaphor taken from the *athletes* or *contenders* in the Grecian Games, who were wont to employ all their powers, skill, and agility in mock fights, running, wrestling, &c., that they might be the better prepared for the actual contests when they took place.

CHAPTER VI.

We must proceed from the first principles of the doctrine of Christ unto perfection, and not lay the foundation a second time, 1-3. Those who were once enlightened, and have been made partakers of the Holy Ghost and the various blessings of the gospel, if they apostatize from Christ, and finally reject him as their Saviour, cannot be renewed again to repentance, 4-6. The double similitude of the ground blessed of God, and bearing fruit; and of that ground which is cursed of God, and bears briers and thorns, 7, 8. The apostle's confidence in them, and his exhortation to diligence and perseverance, 9-12. God's promise and oath to Abraham, by which the immutability of his counsel is shown, in order to excite our hope, 13-18. Hope is the anchor of the soul, and enters within the veil, 19, 20.

THEREFORE, ^a leaving ^b the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance ^c from dead works, and of faith toward God,

2 ^d Of the doctrine of baptisms, ^e and of laying on of hands, ^f and of resurrection of the dead, ^g and of eternal judgment.

3 And this will we do, ^h if God permit.

4 For ⁱ it is impossible for those ^j who were once enlightened, and have tasted of ^k the heavenly gift, and ^l were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of ^m the world to come,

^a Phil. iii. 12, 13, 14. Ch. v. 12.—^b Or, the word of the beginning of Christ.—^c Ch. ix. 14.—^d Acts xix. 4, 5.—^e Acts vii. 14, 15, 16, 17, xix. 6.—^f Acts xvii. 31, 32.—^g Acts xxiv. 25. Rom. ii. 16.—^h Acts xviii. 21. 1 Cor. iv. 19.—ⁱ Matt. xii. 31, 32. Ch. x. 26. 2 Pet. ii.

Verse 1. *Therefore*] Because you have been so indolent, slow of heart, and have still so many advantages.

Leaving the principles of the doctrine of Christ] Ceasing to continue in the state of babes, who must be fed with milk—with the lowest doctrines of the gospel, when you should be capable of understanding the highest.

Let us go on unto perfection] Let us never rest till we are adult Christians—till we are saved from all sin, and are filled with the Spirit and power of Christ. The original is very emphatic; *let us be carried on to this perfection*. God is ever ready, by the power of his Spirit, to carry us forward to every degree of life, light, and love, necessary to prepare us for an eternal weight of glory. There can be little difficulty in attaining the end of our faith, the salvation of our souls from all sin, if God carry us forward to it; and this he will do if we submit to be saved in his own way, and on his own terms.

Laying again the foundation of repentance] The phrase *dead works* occurs but once more in the sacred writings, and that is in chap. ix. 14 of this epistle; and in both places it seems to signify such works as deserve death—works of those who were dead in trespasses, and dead in sins; and dead by sentence of the law, because they had by those works broken the law. Repentance may be properly called the foundation of the work of God in the soul of man, because by it we forsake sin, and turn to God to find mercy.

Faith toward God] Is also a foundation, or fundamental principle, without which it is impossible to please God, and without which we cannot be saved. By repentance we feel the need of God's mercy, by faith we find that mercy.

But it is very likely that the apostle refers here to the Levitical law, which, in its painful observances, and awful denunciations of divine wrath against every breach of that law, was well calculated to produce repentance, and make it a grievous and bitter thing to sin against God. And as to faith in God, that was essentially necessary, in order to see the end of the commandment; for without faith in him who was to come, all that repentance was unavailable, and all ritual observances without profit.

Verse 2. *Of the doctrine of baptisms*] I am inclined to think that all the terms in this verse, as well as those in the former, belong to the Levitical law, and are to be explained on that ground.

Baptisms, or immersions of the body in water, sprinklings, and washings, were frequent as religious rites among the Hebrews, and were all emblematical of that purity which a holy God requires in his worshippers, and without which they cannot be happy here, nor glorified in heaven.

Laying on of hands] Was also frequent, especially in sacrifices: the person bringing the victim laid his hands on its head, confessed his sins over it, and then gave it to the priest to be offered to God, that it might make atonement for his transgressions. This also had respect to Jesus Christ, that Lamb of God who takes away the sins of the world.

The doctrine also of the resurrection of the dead, and of eternal judgment, were both Jewish; but were only partially revealed, and then referred to the gospel. Of the resurrection of the dead there is a fine proof in Isa. xxvi. 19. The valley of dry bones, Ezek. xxxvii. 1, &c., is both an illustration and proof of it. And Daniel has taught both the resurrection and the eternal judgment, chap. xii. 2.

6 If they shall fall away, to renew them again unto repentance; ^a seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them ^b by whom it is dressed, ^c receiveth blessing from God:

8 ^d But that which beareth thorns and briers ^e is rejected, and ^f is nigh unto cursing; whose end ^g is to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 ^h For ⁱ God is not unrighteous, to forget ^j your

20, 21. 1 John v. 16.—^a Ch. x. 32.—^b John iv. 10. vi. 32. Eph. ii. 8.—^c Gal. iii. 2, 5. Ch. ii. 4.—^d Ch. ii. 5.—^e Or, for.—^f Ps. lxx. 10.—^g Isa. v. 6.—^h Prov. xiv. 31. Matt. x. 42. xxv. 40. John xiii. 20.—ⁱ Rom. iii. 4. 2 Thess. i. 6, 7.—^j 1 Thess. i. 3.

Now the foundation of all these doctrines was laid in the Old Testament, and they were variously represented under the law, but they were all referred to the gospel for their proof and illustration. The apostle, therefore, wishes them to consider the gospel as holding forth these in their full spirit and power. It preaches, 1. *Repentance* unto life. 2. *Faith* in God through Christ, by whom we receive the atonement. 3. The baptism by water, in the name of the Holy Trinity; and the baptism of the Holy Ghost. 4. The imposition of hands, the true sacrificial system; and, by and through it, the communication of the various gifts of the Holy Spirit, for the instruction of mankind and the edification of the church. 5. The resurrection of the dead, which is both proved and illustrated by the resurrection of Christ. 6. The doctrine of the eternal or future judgment, which is to take place at the bar of Christ himself, God having committed all judgment to his Son, called here eternal or everlasting judgment, because the sentences then pronounced shall be irreversible.

Verse 3. *And this will we do*] God being my helper, I will teach you all the sublime truths of the gospel; and show you how all its excellences were typified by the law, and particularly by its sacrificial system.

Verse 4. *For it is impossible for those who were once enlightened*] 1. I do not consider these words as having any reference to any person professing Christianity. 2. They do not belong, nor are they applicable, to backsliders of any kind. 3. They belong to apostates from Christianity; to such as reject the whole Christian system, and its author, the Lord Jesus. 4. And to those of them only who join with the blaspheming Jews, call Christ an impostor, and vindicate his murderers in having crucified him as a malefactor; and thus they render their salvation impossible, by wilfully and maliciously rejecting the Lord that bought them. No man believing in the Lord Jesus as the great sacrifice for sin, and acknowledging Christianity as a divine revelation, is here intended, though he may have unfortunately backslidden from any degree of the salvation of God.

Once enlightened—Thoroughly instructed in the nature and design of the Christian religion, having received the knowledge of the truth, chap. x. 32; and being convinced of sin, righteousness, and judgment; and led to Jesus the Saviour of sinners.

Tasted of the heavenly gift] Having received the knowledge of salvation by the remission of sins.

Partakers of the Holy Ghost] The Spirit himself witnessing with their spirits that they were the children of God.

Verse 5. *And have tasted the good word of God*] Having had this proof of the excellence of the promise of God in sending the gospel, the gospel being itself the good word of a good God, the reading and preaching of which they find sweet to the taste of their souls.

The powers of the world to come] These words are understood two ways: 1. The powers of the world to come may refer to the stupendous miracles wrought in confirmation of the gospel, the gospel dispensation being the world to come in the Jewish phraseology, as we have often seen.

2. The words have been supposed to apply to those communications and foretastes of eternal blessedness, or of the joys of the world to come, which they who are justified through the blood of the covenant, and walk faithfully with their God, experience; and to this sense the word rendered *have tasted*

work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire^b that every one of you do shew the same diligence^c to the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them who through faith and patience^d inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

^a Rom. xv. 25. ² Cor. viii. 4. ix. 1, 12. ² Tim. i. 18.—^b Ch. iii. 6, 14.—^c Col. ii. 2.—^d Ch. xiii. 86.—^e Gen. xxii. 16, 17. Ps. cv. 9.

is thought more properly to apply. But the original signifies to experience or have full proof of a thing. Thus, to taste death, Matt. xvi. 28, is to die, to come under the power of death, fully to experience its destructive nature as far as the body is concerned. See also Luke ix. 27; John viii. 52. And it is used in the same sense in chap. ii. 9 of this epistle, where Christ is said to taste death for every man.

It seems, therefore, that the first opinion is the best founded.

Verse 6. *If they shall fall away.* And having fallen away.

It appears from this, whatever sentiment may gain or lose by it, that there is a fearful possibility of falling away from the grace of God; and if this scripture did not say so, there are many that do say so. And were there no scripture express on this subject, the nature of the present state of man, which is a state of probation or trial, must necessarily imply it. Let him who most assuredly standeth, take heed lest he fall.

To renew them again unto repentance.] As repentance is the first step that a sinner must take in order to return to God, and as sorrow for sin must be useless in itself unless there be a proper sacrificial offering, these having rejected the only available sacrifice, their repentance for sin, had they any, would be nugatory, and their salvation impossible on this simple account; and this is the very reason which the apostle immediately subjoins:

Seeing they crucify to themselves the Son of God.] They reject him on the ground that he was an impostor, and justly put to death. And thus they are said to crucify him to themselves—to do that in their present apostasy which the Jews did; and they show thereby that, had they been present when he was crucified, they would have joined with his murderers.

And put him to an open shame.] And have made him a public example; or, crucifying unto themselves and making the Son of God a public example. That is, they show openly that they judge Jesus Christ to have been worthy of the death which he suffered, and justly made a public example by being crucified. This shows that it is final apostacy, by the total rejection of the gospel, and blasphemy of the Saviour of men, that the apostle has in view.

Verse 7. *For the earth which drinketh in the rain.* As much as if he had said: In giving up such apostates as utterly incurable, we act as men do in cultivating their fields; for as the ground which drinketh in the rain by which the providence of God waters it, brings forth fruit to compensate the toil of the tiller, and continues to be cultivated, God granting his blessing to the labours of the husbandman; so,

Verse 8. *That which beareth thorns and briers is rejected.* That is: The land which, notwithstanding the most careful cultivation, receiving also in due time the early and latter rain, produces nothing but thorns and briers, or noxious weeds of different kinds, is rejected, is given up as unprofitable; its briers, thorns, and brushwood burnt down; and then left to be pastured on by the beasts of the field.

Is nigh unto cursing.] It is acknowledged, almost on all hands, that this epistle was written before the destruction of Jerusalem by the Romans. This verse, is, in my opinion, a proof of it, and here I suppose the apostle refers to that approaching destruction; and perhaps he has this all along in view, but speaks of it covertly, that he might not give offence.

Verse 9. *But, beloved.* Here he softens what he had before said; having given them the most solemn warning against apostasy, he now encourages them to persevere, commends the good that is in them, and excites them to watchfulness and activity.

Better things of you.] Than that you should resemble that

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

17 Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath;

18 That by two immutable things, in which it

Luke i. 73.—Exod. xxii. 11.—Ch. xi. 9.—Rom. xi. 29.—Gr. interposed himself by an oath.

unfruitful ground that can be improved by no tillage, and is thrown into waste, and is fit only for the beasts of the forest to roam in.

Things that accompany salvation.] Things that are suitable to a state of salvation; you give proofs still that you have not, whatever others have done, departed from the living God.

Verse 10. *God is not unrighteous.* God is only bound to men by his own promise: this promise he is not obliged to make; but, when once made, his righteousness or justice requires him to keep it; therefore, whatever he has promised he will certainly perform. But he has promised to reward every good work and labour of love, and he will surely reward yours; God's promise is God's debt.

Ministered to the saints.] Have contributed to the support and comfort of the poor Christians who were suffering persecution in Judea.

Verse 11. *We desire.* We earnestly wish that each person among you may continue to manifest, exhibit to full view, the same diligence. There might be reason to suspect that some, through fear of man, might not wish the good they did to be seen, lest they also should suffer persecution. This would not comport with the generous, noble spirit of the gospel; the man who is afraid to let his decided attachment to God be known, is not far from backsliding. He who is more afraid of man than he is of God Almighty, can have very little religion.

The same diligence.] They had an active faith and a labouring love, and the apostle wishes them to persevere in both. They were diligent, very diligent, and he desires them to continue so.

To the full assurance of hope.] This full assurance does not imply that the man will absolutely persevere to the end; but that, if he do persevere in this grace, he shall infallibly have an eternal glory. There is no unconditional perseverance in the Scripture, nor can there be such in a state of probation.

Verse 12. *That ye be not slothful.* This shows how the full assurance of hope is to be regulated and maintained. They must be diligent; slothfulness will deprive them both of hope and faith.

Followers of them.] That ye be imitators of them who are inheriting the promises. The promises may be considered as referring to the rest of faith here, and the rest of glory hereafter.

Verse 13. *When God made promise to Abraham.* The promise referred to is that made to Abraham when he had offered his son Isaac on the altar, Gen. xxii. 16-18. Of this promise the apostle only quotes a part, as is generally the case, because he knew that his readers were well acquainted with the scriptures of the Old Testament, and particularly with the Law.

He swore by himself.] He pledged his eternal power and Godhead for the fulfilment of the promise; there was no being superior to himself to whom he could make appeal, or by whom he could be bound, therefore he appeals to and pledges his immutable truth and Godhead.

Verse 14. *Saying, Surely blessing I will bless thee.* I will continue to bless thee.

Multiplying I will multiply thee.] I will continue to increase thy posterity. In the most literal manner God continues to fulfil this promise; genuine Christians are Abraham's seed, and God is increasing their number daily. See the notes on Gen. xxii. 12-18; and xxiii. 1.

Verse 15. *He obtained the promise.* Isaac was supernaturally born; and in his birth God began to fulfil the promise; while he lived, he saw a provision made for the

was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope * set before us:

19 Which *hope* we have as an anchor of the soul,

* Ch. xii. 1.—^b Lev. xvi. 15. Ch. ix. 7.

multiplication of his seed; and, having continued steadfast in the faith, he received the end of all the promises in the enjoyment of an eternal glory.

Verse 16. *Men verily swear by the greater*] One who has greater authority; who can take cognizance of the obligation, and punish the breach of it.

Verse 17 *The heirs of promise*] All the believing posterity of Abraham, and the nations of the earth or Gentiles in general.

The immutability of his counsel] His unchangeable purpose to call the Gentiles to salvation by Jesus Christ; to justify every penitent by faith; to accept faith in Christ for justification in place of personal righteousness; and finally to bring every persevering believer, whether Jew or Gentile, to eternal glory.

Verse 18. *That by two immutable things*] The promise and oath of God: the promise pledged his faithfulness and justice; the oath, all the infinite perfections of his Godhead, for he swore by himself.

We might have a strong consolation] There appears to be an allusion here to the cities of refuge, and to the persons who fled to them for safety.

It is easy to apply this to the case of a truly penitent sinner. Thou hast sinned against God and against thy own life! The avenger of blood is at thy heels! Jesus hath shed his blood for thee, he is thy intercessor before the throne; flee to him! Lay hold on the hope of eternal life which is offered unto thee in the gospel! God invites thee! Jesus spreads his hands to receive thee! God hath sworn that he will not the death of a sinner; that he cannot will thy death: take God's oath, take his promise, credit what he hath spoken and sworn!

both sure and steadfast, ^b and which entereth into that within the veil;

20 ^c Whither the forerunner is for us entered, even Jesus, ^d made an high-priest for ever after the order of Melchisedec.

^c Ch. iv. 14. viii. 1. ix. 24.—^d Ch. iii. 1. v. 6. 10. vii. 17.

Verse 19. *Which hope we have as an anchor*] The apostle here changes the allusion; he represents the state of the followers of God in this lower world as resembling that of a vessel striving to perform her voyage through a troublesome, tempestuous, dangerous sea. At last she gets near the port; but the tempest continues, the water is shallow, broken, and dangerous, and she cannot get in: in order to prevent her being driven to sea again she heaves out her sheet anchor, which she has been able to get within the pier head by means of her boat, though she could not herself get in; then, swinging at the length of her cable, she rides out the storm in confidence, knowing that her anchor is sound, the ground good in which it is fastened, and the cable strong. Though agitated, she is safe; though buffeted by wind and tide, she does not drive; by and by the storm ceases, the tide flows in, her sailors take to the capstan, wear the ship against the anchor, which still keeps its bite or hold, and she gets safely into port. See on ver. 20.

Verse 20. *Whither the forerunner*] The word does not merely signify one that goes or runs before another, but also one who shows the way, he who first does a particular thing; also the first-fruits.

The metaphorical allusion is to the person who carries the anchor within the pier-head, because there is not yet water sufficient to carry the ship in; and to this I have already referred. [This interpretation is rather strained.]

After the order of Melchisedec.] After a long digression, the apostle resumes his explanation of Ps. cx. 4, which he had produced, chap. v. 6-10, in order to prove the permanency of the high-priesthood of Christ.

CHAPTER VII.

Concerning the greatness of Melchisedec, after whose order Christ is an high-priest, 1-4. The Levites had authority to take tithes of the people; yet Abraham, their representative, paid tithes to Melchisedec, 5-10. Perfection cannot come by the Mosaic law, else there could be no need for another priest after the order of Melchisedec, according to the prediction of David in Psalm cx., which priest is sprung from a tribe to which the priesthood, according to the law, did not appertain; but Christ is a priest for ever, not according to the law, but after the power of an endless life, 11-17. The law, therefore, is disannulled, because of its unprofitableness and imperfection; and Christ has an unchangeable priesthood, 18-24. He is therefore able always to save them that come unto him, being in every respect a suitable Saviour; and he has offered up himself for the sins of the people, 25-27. The law makes those priests who have infirmity; but he who is consecrated by the oath is perfect, and endures for ever, 28.

FOR this * Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

* Gen. xiv.

Verse 1. *For this Melchisedec, king of Salem*] See the whole of this history largely explained in the notes on Gen. xiv. 18, &c., and the concluding observations at the end of that chapter.

Verse 2. *Gave a tenth part of all*] It was an ancient custom, among all the nations of the earth, to consecrate a

2 To whom also Abraham gave a tenth part of all; first being, by interpretation, King of righteousness, and after that also, King of Salem, which is, King of peace;

18, &c.

part or tenth of the spoils taken in war to the objects of their worship. Many examples of this kind occur. This however was not according to any provision in law, but merely *ad libitum*, and as a eucharistic offering to those to whom they imagined they owed the victory. But neither Abraham's decimation, nor theirs, had anything to do, either

3 Without father, without mother, *without descent, ^b having neither beginning of days, nor end of life; but, made like unto the Son of God, abideth a priest continually.

4 Now consider how great this man *was*, ^c unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily ^d they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he, whose ^e descent is not counted from them, received tithes of Abraham, ^f and blessed ^g him that had the promises.

7 And without all contradiction the less is blessed of the better.

* Gr. without pedigree.—^b Isa. liii. 8. Ezra ii. 62. Neh. vii. 64. Luke i. 34. iii. 23.—^c Gen. xiv. 18-20.—^d Num. xviii. 21, 26.—^e Or,

with tithes as *prescribed* under the Mosaic dispensation, or as *claimed* under the Christian.

Verse 3. *Without father, without mother*] The object of the apostle, in thus producing the example of Melchisedec, was to answer the objections of the Jews against the legitimacy of the priesthood of Christ, taken from the stock from which he proceeded. The objection is this: If the Messiah is to be a true priest, he must come from a legitimate stock, as all the priests under the law have regularly done; otherwise we cannot acknowledge him to be a priest: but Jesus of Nazareth has not proceeded from such a stock; therefore we cannot acknowledge him for a priest, the antitype of Aaron. To this objection the apostle answers, that it was not necessary for the priest to come from a particular stock, for Melchisedec was a priest of the most high God, and yet was not of the stock either of Abraham or Aaron, but a Canaanite. It is well known that the ancient Hebrews were exceedingly scrupulous in choosing their high-priest; partly by divine command, and partly from the tradition of their ancestors, who always considered this office to be of the highest dignity.

When any person aspired to the sacerdotal function, his genealogical table was carefully inspected; and, if he was unable to prove his descent from Aaron, with other conditions, he was rejected.

He who could not support his pretensions by just genealogical evidences, was said by the Jews to be *without father*. This sort of phraseology was not uncommon when the genealogy of a person was unknown or obscure.

The old Syriac has given the true meaning by translating thus: "*Whose father and mother are not inscribed among the genealogies.*"

Made like unto the Son of God] Melchisedec was without father and mother, having neither beginning of days nor end of life. His genealogy is not recorded; when he was born and when he died, is unknown. His priesthood, therefore, may be considered as perpetual. In these respects he was like to Jesus Christ, who, as to his *Godhead*, had neither father nor mother, beginning of time, nor end of days; and has an everlasting priesthood. The priesthood of Melchisedec is to abide continually on the same ground, that he is said to be without father and mother, i.e., there is no record of the end of his priesthood or life, no more than there is any account of his ancestry.

Verse 4. *Consider how great this man was*] There is something exceedingly mysterious in the person and character of this king of Salem; and to find out the whole is impossible.

The patriarch Abraham] The title is here applied, by way of eminence, to him who was the *head* or *chief* of all the fathers—or patriarch of the patriarchs, and father of the faithful. The Syriac translates it "head of the fathers." The character and conduct of Abraham place him, as a man, deservedly at the *head* of the human race.

Verse 5. *They that are of the sons of Levi*] The priests who are of the posterity of the Levites, and receive the priesthood in virtue of their descent from Aaron, have authority from the law of God to receive tithes from the people.

According to the law] The apostle is proceeding to show that Melchisedec was greater even than Abraham, the head of the fathers, for to him Abraham gave tithes; and as the

8 And here men that die receive tithes; but there he *receiveth them*, ^h of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 ⁱ If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

pedegree.—^f Gen. xiv. 19.—^g Rom. iv. 13. Gal. iii. 16.—^h Ch. v. 6. vi. 20.—ⁱ Gal. ii. 21. Ver. 18, 19. Ch. viii. 7.

Levites were the posterity of Abraham, they are represented here as paying tithes to Melchisedec through *him*. Yet Melchisedec was not of this family, and therefore must be considered as having a more honourable priesthood than even Aaron himself; for he took the *tenth* from Abraham, not for his *maintenance*, for he was a *king*, but in virtue of his *office* as universal high-priest of all that region.

Verse 6. *Blessed him that had the promises*] Abraham received a sacerdotal blessing from Melchisedec, who was the representative of the Messiah, the promised seed, to show that it was through him, as the high priest of the human race, that this blessing was to be derived on all mankind.

Verse 7. *The less is blessed of the better*] That the *superior* blesses the *inferior* is a general proposition; but Abraham was blessed of Melchisedec, therefore Melchisedec was greater than Abraham.

Verse 8. *Here men that die receive tithes*] Under the Jewish dispensation, though the priests were successively removed by *death*, yet they were as duly replaced by others appointed from the same family, and the payment of tithes was never interrupted. But as there is no account of Melchisedec *ceasing to be a priest*, or of his dying, he is represented as still living, the better to point him out as a type of Christ, and to show his priesthood to be more excellent than that which was according to the law, as an *unchanging* priesthood must be more excellent than that which was continually *changing*.

But there he receiveth them] The adverb *here*, in the first clause of this verse, refers to *Mosaic institutions* as then existing; the adverb *there*, in this clause, refers to the place in Genesis (chap. xiv. 20) where it is related that Abraham gave tithes to Melchisedec, who is still considered as being *alive*, or without a *successor*, because there is no account of his *death*, nor of any termination of his priesthood.

Verse 9. *And as I may so say*] *And so to speak a word*. This form of speech, which is very frequent among the purest Greek writers, is generally used to *soften some harsh expression*, or to *limit the meaning* when the proposition might otherwise appear to be too general.

Payed tithes in Abraham] The Levites, who were descendants of Abraham, paid tithes to Melchisedec, through Abraham, their progenitor and representative.

Verse 10. *For he was yet in the loins of his father*] That is: Levi was seminally included in Abraham his forefather.

Verse 11. *If therefore perfection were by the Levitical priesthood*] Applied here to the Levitical priesthood, the word *perfection* signifies the accomplishment of that for which a priesthood is established, viz., giving the Deity an acceptable service, enlightening and instructing the people, pardoning all offences, purging the conscience from guilt, purifying the soul and preparing it for heaven, and regulating the conduct of the people according to the precepts of the moral law. This *perfection* never came, and never could come, by the Levitical law; it was the shadow of good things to come, but was not the substance.

For under it the people received the law] That is, as most interpret this phrase, under the priesthood, the word *priesthood* being understood; because, on the priesthood the whole Mosaic law and the Jewish economy depended: but it is much

14 For *it is* evident that ^a our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest.

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, ^b Thou art a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before, for ^c the weakness and unprofitableness thereof.

19 For ^d the law made nothing perfect, ^e but the bringing in of ^f a better hope *did*; by the which we ^g draw nigh unto God.

^a Isa. xi. 1. Matt. i. 3. Luke iii. 33. Rev. v. 5.—^b Ps. cx. 4. Ch. v. 6. 10. vi. 20.—^c Rom. viii. 3. Gal. iv. 9.—^d Acts xiii. 39. Rom. iii. 20, 21, 28. viii. 3. Gal. ii. 16. Ch. ix. 9.—^e Or, but it was the bringing in. Gal. ii. 24.—^f Ch. vi. 18. viii. 6.—^g Rom. v. 2. Eph.

better to understand on account of it instead of under it; for it is a positive fact that the law was given before any priesthood was established, for Aaron and his sons were not called nor separated to this office till Moses came down the second time from the mount with the tables renewed, after that he had broken them, Exod. xl. 12-14. But it was in reference to the great sacrificial system that the law was given, and on that law the priesthood was established; for, why was a priesthood necessary, but because that law was broken and must be fulfilled.

[That another priest should rise] The law did not contain the original priesthood; this existed typically in Melchisedec, and really in Jesus Christ.

Verse 12. [The priesthood being changed] That is, the order of Aaron being now abrogated, to make way for that which had preceded it, the order of Melchisedec.

[There is made of necessity a change also of the law.] Jesus coming in the place of Aaron, the law of ordinances and ceremonies, which served only to point out the Messiah, must of necessity be changed also.

Verse 13. [For he of whom these things are spoken] That is, Jesus the Messiah, spoken of in Ps. cx. 4, who came, not from the tribe of Levi, but from the tribe of Judah, of which tribe no priest ever ministered at a Jewish altar, nor could minister, according to the law.

Verse 14. [For it is evident] As the apostle speaks here with so much confidence, it follows that our Lord's descent from the tribe of Judah was incontrovertible.

Verse 15. [And it is yet far more evident] And besides, it is more abundantly, strikingly manifest. It is very difficult to translate these words, but the apostle's meaning is plain, viz., that God designed the Levitical priesthood to be changed, because of the oath in Ps. cx., where, addressing the Messiah, he says: *Thou art a Priest for ever after the order or similitude of Melchisedec*, who was not only a priest, but also a king.

Verse 16. [Who is made] Appointed to this high office by God himself, not succeeding one that was disabled or dead, according to that law or ordinance directed to weak and perishing men, who could not continue by reason of death.

This is probably all that the apostle intends by the words *carnal commandment*; for carnal does not always mean *sinful or corrupt, but feeble, frail*, or what may be said of or concerning man in his present dying condition.

[But after the power of an endless life.] Not dying, or ceasing through weakness to be a priest; but properly immortal himself, and having the power to confer life and immortality on others.

Verse 17. [For he testifieth] That is, either the scripture, in the place so often quoted, or God by that scripture.

[Thou art a priest for ever] This is the proof that he was not appointed according to the carnal commandment, but according to the power of an endless life, because he is a priest for ever, i.e., one that never dies, and is never disabled from performing the important functions of his office; for if he be a priest for ever, he ever lives.

Verse 18. [For there is verily a disannulling] There is a total abrogation of the former law relative to the Levitical priesthood.

20 And inasmuch as not without an oath *he was made priest*;

21 [For those priests were made ^b without an oath; but this with an oath, by him that said unto him, ^c The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec;]

22 By so much ^d was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continueth ever, hath ^e an unchangeable priesthood.

25 Wherefore he is able also to save them ^f to the uttermost that come unto God by him, seeing he ever liveth ^g to make intercession for them.

ii. 18. in. 12. Ch. iv. 16. x. 19.—^b Or, without swearing of an oath.—^c Ps. cx. 4.—^d Ch. viii. 6. ix. 15. xii. 24.—^e Or, which passeth not from one to another.—^f Or, evermore.—^g Rom. viii. 34. 1 Tim. ii. 5. Ch. ix. 24. 1 John ii. 1.

[For the weakness] It had no energy; it communicated none; it had no Spirit to minister; it required perfect obedience, but furnished no assistance to those who were under it.

[And unprofitableness] No man was benefited by the mere observance of its precepts: it pardoned no sin, changed no heart, reformed no life; it found men dead in trespasses and sins, and it consigned them to eternal death.

Verse 19. [For the law made nothing perfect] It completed nothing; it was only the outline of a great plan, the shadow of a glorious substance. See on ver. 11.

[But the bringing in of a better hope] The original is very emphatic, the *superintroduction*, or the *after introduction*; and this seems to be put in opposition to the preceding commandment or former Levitical law, of ver. 18. This went before to prepare the way of the Lord; to show the exceeding sinfulness of sin, and the strict justice of God. The better hope, which referred not to earthly but to spiritual good, not to temporal but eternal felicity, founded on the priesthood and atonement of Christ, was afterwards introduced for the purpose of doing what the law could not do, and giving privileges and advantages which the law would not afford.

[By the which we draw nigh unto God.] This is a sacerdotal phrase: the high priest alone could approach to the divine presence in the holy of holies; but not without the blood of the sacrifice, and that only once in the year. But through Christ, as our high-priest, all believers in him have an entrance to the holiest by his blood, and through him perform acceptable service to God.

Verse 21. [Those priests] The Levitical, were made without an oath, to show that the whole system was changeable, and might be abolished.

[But this] The everlasting priesthood of Christ, with an oath, to show that the gospel dispensation should never change, and never be abolished.

[By him] God the Father, that said unto him—the promised Messiah, Ps. cx. 4, *The Lord swar*, to show the immutability of his counsel, and will not repent—can never change his mind nor purpose, *Thou art a priest for ever*—as long as time shall run, and the generations of men be continued on earth.

Verse 22. [By so much] This solemn, unchangeable oath of God, was Jesus made a surety, a mediator, one who brings the two parties together, witnesses the contract, and offers the covenant sacrifice on the occasion.

[A better testament.] A better covenant; called, in the title to the sacred books which contain the whole Christian code, THE NEW COVENANT, thus contradistinguished from the Mosaic, which was the old covenant; and this is called the new and better covenant, because God has in it promised other blessings to other people, on other conditions than the old covenant did.

Verse 23. [And they truly were many priests] Under the Mosaic law it was necessary there should be a succession of priests, because, being mortal, they were not suffered to continue always by reason of death.

Verse 24. [But this] But he, that is Christ, because he continueth ever—is eternal, hath an unchangeable priest-

26 For such an high-priest became us, ^a *who is* holy, harmless, undefiled, separate from sinners, ^b and made higher than the heavens;

27 Who needeth not daily, as those high-priests, to offer up sacrifice, ^c first for his own sins, ^d and

^a Ch. iv. 15. — ^b Eph. i. 20. iv. 10. Ch. viii. 1. — ^c Lev. ix. 7. xvi. 6, 11. Ch. v. 3. ix. 7.

hood, a priesthood that passeth not away from him; he lives for ever, and he lives a priest for ever.

Verse 25. *Wherefore*] Because he is an everlasting priest, and has offered the only available sacrifice, he is able to save from the power, guilt, nature, and punishment of sin, to the uttermost, to all intents, degrees, and purposes, and always, and in and through all times, places, and circumstances; for all this is implied in the original word: but in and through all times seems to be the particular meaning here, because of what follows, he ever liveth to make intercession for them; this depends on the perpetuity of his priesthood and the continuance of his mediatorial office.

The phrase, to make intercession for a person, has a considerable latitude of meaning. It signifies, 1. To come to or meet a person on any cause whatever. 2. To intercede, pray for, or entreat in the behalf of, another. 3. To defend or vindicate a person. 4. To commend. 5. To furnish any kind of assistance or help. 6. And, with the preposition against, to accuse or act against another in a judicial way.

Verse 26. *Such an high-priest became us*] Such an high-priest was in every respect suitable to us, every way qualified to accomplish the end for which he came into the world. There is probably here an allusion in the first instance to the qualifications of the Jewish high-priest.

But these things suit our Lord in a sense in which they cannot be applied to the high-priest of the Jews.

1. He was *holy*, infinitely so; and *merciful*, witness his shedding his blood for the sins of mankind.

2. *Harmless*—perfectly without sin in his humanity, as well as his divinity.

3. *Undefiled*—contracted no sinful infirmity in consequence of his dwelling among men.

then for the people's: for ^e this he did once, when he offered up himself.

28 For the law maketh ^f men high-priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, ^g who is ^h consecrated for evermore.

^d Lev. xvi. 15. — ^e Rom. vi. 10. Ch. ix. 12, 28. x. 12. — ^f Ch. v. 1, 2. — ^g Ch. ii. 10. v. 9. — ^h Gr. *perfected*.

4. *Separate from sinners*—absolutely unblameable in the whole of his conduct, so that he could challenge the most inveterate of his enemies with, *Which of you convicteth me of sin?* Who of you can show in my conduct the slightest deviation from truth and righteousness?

5. *Higher than the heavens*—more exalted than all the angels of God, than all created beings, whether thrones, dominions, principalities, or powers, because all these were created by him and for him, and derive their continued subsistence from his infinite energy.

Verse 27. *Who needeth not daily*] Though the high-priest offered the great atonement only once in the year, yet in the Jewish services there was a daily acknowledgment of sin, and a daily sacrifice offered by the priests, at whose head was the high priest, for their own sins and the sins of the people. The Jews held that a priest who neglected his own expiatory sacrifice would be smitten with death.

For this he did once] *For himself* he offered no sacrifice; and the apostle gives the reason—he needed none, because he was holy, harmless, undefiled, and separate from sinners: and for the people he offered himself once for all, when he expired upon the cross.

Verse 28. *For the law maketh men high-priests*] The Jewish priests have need of these repeated offerings and sacrifices, because they are fallible, sinful men: but the word of the oath (still referring to Ps. cx. 4), which was since the law; for David, who mentions this, lived nearly 500 years after the giving of the law, and consequently that oath, constituting another priesthood, abrogates the law; and by this the Son is consecrated, is perfected for evermore. Being an high-priest without blemish, immaculately holy, every way perfect, immortal, and eternal, He is a priest to ETERNITY.

CHAPTER VIII.

The sum, or chief articles of what the apostle has spoken concerning the eternal priesthood of Christ, 1-5. The excellency of the new covenant beyond that of the old, 6-9. The nature and perfection of the new covenant stated from the predictions of the prophets, 10-12. By this new covenant the old is abolished, 13.

NOW of the things which we have spoken this is the sum: We have such an high-priest, ^a who is set on the right hand of the throne of the Majesty in the heavens;

^a Eph. i. 20. Col. iii. 1. Ch. i. 3. x. 12. xii. 2. — ^b Or, of holy things.

Verse 1. *Who is set on the right hand of the throne*] This is what the apostle states to be the chief or most important point of all that he had yet discussed. His sitting down at the right hand of the throne of God proves, 1. That he is higher than all the high priests that ever existed. 2. That the sacrifice which he offered for the sins of the world was sufficient and effectual, and as such accepted by God. 3. That he has all power in the heavens and in the earth, and is able to save and defend to the uttermost all that come to God through him. 4. That he did not, like the Jewish high-priest, depart out of the holy of holies, after having offered the atonement; but abides, there at the throne of

2 A minister ^b of ^c the sanctuary, and of ^d the true tabernacle, which the Lord pitched, and not man.

3 For ^e every high-priest is ordained to offer gifts

^c Ch. ix. 8, 12, 24. — ^d Ch. ix. 11. — ^e Ch. v. 1.

God, as a continual priest, in the permanent act of offering his crucified body unto God, in behalf of all the succeeding generations of mankind.

Verse 2. *A minister of the sanctuary*] *A public minister of the holy things or places.* The original word means a person who officiated for the public, a public officer; in whom, and his work, all the people had a common right: from it is derived our word *liturgy*, the public work of prayer and praise designed for the people at large; all having a right to attend it, and each having an equal interest in it. Properly speaking, the Jewish priest was the servant of the public; he transacted the business of the people with God.

and sacrifices: wherefore * it is of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that ^b there are priests that offer gifts according to the law;

5 Who serve unto the example and ^c shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: ^d for, See, saith he, that thou make all things according to the pattern showed to thee in the mount.

6 But now ^e hath he obtained a more excellent ministry, by how much also he is the mediator of a better ^f covenant, which was established upon better promises.

7 ^g For if that first covenant had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, ^h Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah;

* Eph. v. 2. Ch. ix. 14.—^b Or, they are priests.—^c Col. ii. 17. Ch. ix. 23. x. 1.—^d Exod. xxv. 40. xxvi. 30. xxvii. 8. Num. viii. 4. Acts vii. 44.—^e 2 Cor. iii. 6, 8, 9. Ch. vii. 22.—^f Or, testament.—

Jesus Christ is also the same kind of public officer; both as Priest and Mediator he transacts the business of the whole human race with God.

Which the Lord pitched] The Jewish tabernacle was man's work, though made by God's direction; the heavens, the true tabernacle, the work of God alone, and infinitely more glorious than that of the Jews.

Verse 3. Every high-priest is ordained] Is set apart for this especial work.

Gifts and sacrifices] Eucharistic offerings and sacrifices for sin. By the former, God's government of the universe, and his benevolence to his creatures in providing for their support, were acknowledged. By the latter, the destructive and ruinous nature of sin, and the necessity of an atonement, were confessed.

Wherefore—of necessity] If Christ be a high-priest, and it be essential to the office of a high-priest to offer atoning sacrifices to God, Jesus must offer such. Now it is manifest that, as he is the public minister, officiating in the true tabernacle as high-priest, he must make an atonement; and his being at the right hand of the throne shows that he has offered, and continues to offer, such an atonement.

Verse 4. For if he were on earth] As the Jewish temple was standing when this epistle was written, the whole temple service continued to be performed by the legal priests, descendants of Aaron, of the tribe of Levi; therefore if Christ had been then on earth, he could not have performed the office of a priest, being of the tribe of Judah, to which tribe the office of the priesthood did not appertain.

Verse 5. Who serve] Who perform divine worship. Unto the example and shadow] With the representation and shadow. The whole Levitical service was a representation and shadow of heavenly things; it appears, therefore, absurd to say that the priests served unto an example or representation of heavenly things; they served rather unto the substance of those things, with appropriate representations and shadows.

As Moses was admonished] As Moses was divinely warned or admonished of God.

According to the pattern] According to the type, plan, or form. It is very likely that God gave a regular plan and specification of the tabernacle and all its parts to Moses; and that from this divine plan the whole was constructed.

Verse 6. Now hath he obtained a more excellent ministry] His office of priesthood is more excellent than the Levitical, because the covenant is better, and established on better promises: the old covenant referred to earthly things; the new covenant to heavenly.

Verse 7. If that first—had been faultless] This is nearly the same argument with that in chap. vii. 11.

Verse 8. For finding fault with them] As this place refers to Jer. xxxi. 31-34, the words finding fault with them may refer to the Jewish people, of whom the Lord complains that

9 Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For ⁱ this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will ^j put my laws into their mind, and write them ^k in their hearts; and ^l I will be to them a God, and they shall be to me a people:

11 And ^m they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, ⁿ and their sins and their iniquities will I remember no more.

13 ^o In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

* Ch. vii. 11, 18.—^b Jer. xxxi. 31-34.—^c Ch. x. 16.—^d Gr. give.—^e Or, upon.—^f Zeoh. viii. 8.—^g Isa. liv. 13. John vi. 45. 1 John ii. 27.—^h Rom. xi. 27. Ch. x. 17.—ⁱ 2 Cor. v. 17.

they had broken his covenant though he was a husband to them. With the house of Israel and with the house of Judah] That is, with all the descendants of the twelve sons of Jacob.

Verse 9. Not according to the covenant] The new covenant is totally different from this, as we have already seen; and such a covenant, or system of religion, the Jews should have been prepared to expect, as the prophet Jeremiah had, in the above place, so clearly foretold it.

They continued not in my covenant] The word which we translate covenant, often means religion itself and its various precepts.

And I regarded them not] And I neglected them or despised them; but the words in the Hebrew text of the prophet are *eanochi baalti bam*, which we translate, although I was an husband to them. If our translation be correct, is it possible to account for this most strange difference between the apostle and the prophet? Let it be observed: 1. That the apostle quotes from the Septuagint; and in quoting a version accredited by and commonly used among the Jews, he ought to give the text as he found it, unless the Spirit of God dictated an extension of meaning, as is sometimes the case; but in the present case there seems to be no necessity to alter the meaning. 2. The Hebrew words will bear a translation much nearer to the Septuagint and the apostle than our translation intimates. The words might be literally rendered, And I was Lord over them, or, I lorded or ruled over them, i.e., I chastised them for their transgressions, and punished them for their iniquities; I took no further care of them, and gave them up into the hands of their enemies, and so they were carried away into captivity. This pretty nearly reconciles the Hebrew and the Greek, as it shows the act of God in reference to them is nearly the same when the proper meaning of the Hebrew and Greek words is considered.

Verse 10. This is the covenant] This is the nature of that glorious system of religion which I shall publish among them after those days, i.e., in the times of the gospel.

I will put my laws into their mind] I will influence them with the principles of law, truth, holiness, &c.; and their understandings shall be fully enlightened to comprehend them.

And write them in their hearts] All their affections, passions, and appetites shall be purified and filled with holiness and love to God and man; so that they shall willingly obey, and feel that love is the fulfilling of the law; instead of being written on tables of stone, they shall be written on the fleshy tables of their hearts.

I will be to them a God] To be God's people implies that they should give God their whole hearts, serve him with all their light and strength, and have no other object of worship or dependence but himself. Any of these conditions broken, the covenant is rendered null and void, and the other party absolved from his engagement.

Verse 11. *They shall not teach every man his neighbour*] The prophecy indicates that there should be, under the gospel dispensation, a profusion of divine light; and this we find to be the case by the plentiful diffusion of the sacred writings, and by an abundant gospel ministry: and these blessings are not confined to *temples or palaces*, but are found in every corner of the land; so that, literally, all the people, from the least to the greatest, know and acknowledge the only true God, and Jesus Christ whom he has sent.

Verse 12. *I will be merciful to their unrighteousness*] In order to be their God, as mentioned under the preceding verse, it is requisite that their iniquity should be pardoned; this is, provided for by the immolation of Jesus Christ as the *covenant sacrifice*. By his blood, redemption has been purchased, and all who with penitent hearts believe on the

Lord Jesus receive remission of sins, and God remembers their iniquities no more against them so as to punish them on that account.

Verse 13. *He hath made the first old.*] That is: He has considered it as *antiquated*, and as being no longer of any force.

That which decayeth and waseeth old] Here is an allusion to the ancient laws, which either had perished from the tables on which they were written, through *old age*, or were fallen into *disuse*, or were *abrogated*.

Is ready to vanish away.] *Is about to be abolished.* The apostle intimates that the old covenant was just about to be abolished; but he expresses himself cautiously and tenderly, that he might not give unnecessary offence.

CHAPTER IX.

Of the first covenant and its ordinances, 1. *The tabernacle, candlestick, table, shew-bread, veil, holy of holies, censer, ark, pot of manna, Aaron's rod, tables of the covenant, cherubim of glory, and mercy-seat*, 2-5. *How the priests served*, 6, 7. *What was signified by this service*, 8-10. *The superior excellency of Christ's ministry and sacrifice, and the efficacy of his blood*, 11-26. *As men must once die and be judged, so Christ was once offered to bear the sins of many, and shall come, without a sin-offering, a second time, to them that expect him*, 27, 28.

THEN verily the first covenant had also^a ordinances of divine service, and a^b worldly sanctuary.

2^c For there was a tabernacle made; the first,^d wherein was^e the candlestick, and the table, and the shew-bread; which is called^f the Sanctuary.

3^g And after the second veil, the tabernacle, which is called the Holiest of all;

4 Which had the golden censer, and^h the ark of

^a Or, ceremonies.—^b Exod. xxv. 8.—^c Exod. xxvi. 1.—^d Exod. xxvi. 35. xl. 4.—^e Exod. xxv. 31.—^f Exod. xxv. 23, 30. Lev. xxi. 5, 6.—^g Or, holy.—^h Exod. xxvi. 31, 33. xl. 3, 21. Ch. vi. 19.—ⁱ Exod. xxv. 1^a. xxv. 33. xl. 3, 21.—^j Exod. xvi. 33, 34.—^k Num. xvii. 10.

Verse 1. *The first covenant had also ordinances*] Our translators have introduced the word *covenant*, as if it had been, if not originally in the text, yet in the apostle's mind. *Ordinances*] Rites and ceremonies.

A worldly sanctuary.] It is supposed that the term *worldly*, here, is opposed to the term *heavenly*, chap. viii. 5; and that the whole should be referred to the carnality or secular nature of the tabernacle service. But I think there is nothing plainer than that the apostle is speaking here in *praise* of this sublimely emblematic service; hence I am led to believe that the word rendered *worldly* is here taken in its proper natural meaning, and signifies *adorned, embellished, splendid*.

If my exposition be not admitted, the next most likely is, that God has a *worldly tabernacle* as well as a *heavenly one*; that he as truly *dwelt* in the Jewish tabernacle as he did in the heaven of heavens; the one being his *worldly house*, the other his *heavenly house*. [Neither exposition is admissible. The common interpretation is doubtless correct.]

Verse 2. *For there was a tabernacle made; the first, wherein*] The sense is here very obscure, and the construction involved: *For, there was the first tabernacle constructed, in which were the candlestick, &c.* And this tabernacle or dwelling may be called the *first dwelling-place* which God had among men, to distinguish it from the *second dwelling-place*, the temple built by Solomon; for tabernacle here is to be considered in its general sense, as implying a *dwelling*.

Which is called the Sanctuary.] *This is called holy.* This

the covenant overlaid round about with gold, wherein was¹ the golden pot that had manna, and² Aaron's rod that budded, and³ the tables of the covenant;

5 And⁴ over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God:

—¹ Exod. xxv. 16, 21. xxxiv. 29. xl. 20. Deut. x. 2, 5. 1 Kings viii. 9, 21. 2 Chron. v. 10.—² Exod. xxv. 18, 22. Lev. xvi. 2. 1 Kings viii. 6, 7.—³ Num. xxviii. 3. Dan. viii. 11.

clause may apply to any of the nouns in this verse, in the nominative case, which are all of the feminine gender; and the adjective *holy* may be considered here as the nominative singular feminine. [The clearest rendering is that which refers the relation *which to tabernacle*: "which tabernacle is called the holy place."]

Verse 3. *And after the second veil*] The first veil was at the entrance of the holy place, and separated the temple from the court, and prevented the people, and even the Levites, from seeing what was in the holy place. The *second veil* of which the apostle speaks here, separated the holy place from the holy of holies.

The tabernacle, which is called the Holiest of all] That is, that part of the tabernacle which is called the holy of holies.

Verse 4. *Which had the golden censer*] It is evident that the apostle speaks here of the tabernacle built by Moses, and of the state and contents of that tabernacle as they were during the life-time of Moses.

He says that the *golden censer* was in the holy of holies: but this is no where mentioned by Moses. But he tells us that the high-priest went in, once every year, with the golden censer, to burn incense; and Calmet thinks this censer was left there all the year, and that its place was supplied by a new one, brought in by the priest the year following. Others think it was left just within the veil, so that the priest, by putting his hand under the curtain, could take it out, and prepare it for his next entrance into the holiest. [The pas-

7 But into the second *went* the high-priest alone *once every year, not without blood, ^b which he offered for himself, and for the errors of the people:

8 *The Holy Ghost this signifying, that ^d the way into the Holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, * that could not make him that did the service perfect as pertaining to the conscience;

10 Which stood only in 'meats and drinks, and ^e divers washings, ^b and carnal ^l ordinances, imposed on them until the time of reformation.

11 But Christ being come ^j an high-priest ^k of

*Exod. xxx. 10. Lev. xvi. 2, 11, 12, 15, 34. Ver. 25.—^b Ch. v. 3. vii. 27.—^c Ch. x. 19, 20.—^d John xiv. 6.—^e G. i. iii. 21. Ch. vii. 13, 19. x. 1, 11.—^f Lev. xi. 2. Col. ii. 16.—^g Num. xix. 7, &c.—^h Eph. ii. 15. Col. ii. 20. Ch. vi. 16.—ⁱ O. rites, or ceremonies.—^j Ch. iii. 1.—^k Ch. x. 1.—^l Ch. vii. 2.—^m Ch. x. 4.—ⁿ Acts x. 28. Eph. i. 7. Col. i. 14. 1 Pet. i. 19. Rev. i. 5. v. 9.—^o Zech. iii. 9.

sage is very difficult, and it is not an easy matter to judge upon the various solutions proposed.]

The ark of the covenant] This was a sort of chest overlaid with plates of gold, in which the two tables of the law, Aaron's rod, the pot of manna, &c., were deposited. Its top, or lid, was the propitiatory or mercy-seat.

Verse 5. *And over it the cherubims of glory*] Cherubim is the plural of *cherub*, and it is absurd to add our plural termination (*s*) to the plural termination of the Hebrew. The *glory* here signifies the *shekinah* or symbol of the divine presence.

Shadowing the mercy-seat] One at each end of the ark, with their faces turned toward each other, but looking down on the cover or propitiatory, here called the *mercy-seat*.

Verse 6. *When these things were thus ordained*] When the tabernacle was made, and its furniture placed in it, according to the divine direction.

The priests went always into the first tabernacle] That is, into the first part of the tabernacle, or holy place, into which he went every day twice, accomplishing the services, which included his burning the incense at the morning and evening sacrifice, dressing the lamps, removing the old shew-bread and laying on the new, and sprinkling the blood of the sin-offerings before the veil, Lev. iv. 6; and for these works he must have constant access to the place.

Verse 7. *But into the second*] That is, the holy of holies, or second part of the tabernacle, the high-priest alone, once every year, that is, on one day in the year only, which was the day on which the general atonement was made. The high-priest could enter into this place only on one day in the year; but on that day he might enter several times. See Lev. xvi.

Not without blood] The day prescribed by the law for this great solemnity was the tenth of the month *Tisri*, in which the high-priest brought in the incense or perfumes, which he placed on the golden censer; he brought also the blood of the bullock, and sprinkled some portion of it seven times before the ark, and the veil which separated the holy place from the holy of holies. See Lev. xvi. 14. He then came out, and, taking some of the blood of the goat which had been sacrificed, he sprinkled it between the veil and the ark of the covenant, ver. 15. Which he offered for himself and for the errors of the people, i.e., for their sins of ignorance.

Verse 8. *The Holy Ghost this signifying*] These services were divinely appointed, and by each of them the Holy Spirit of God is supposed to speak.

The way into the holiest] That full access to God was not the common privilege of the people, while the Mosaic economy subsisted. That the apostle means that it is only by Christ that any man and every man can approach God, is evident from chap. x. 19-22; and it is about this, and not about the tabernacle of this world, that he is here discoursing.

Verse 9. *Which*] Tabernacle and its services was a figure, a dark enigmatical representation, for the time then present—for that age and dispensation, and for all those who lived under it.

In which, during which, time or dispensation were offered both gifts and sacrifices—eucharistic offerings and victims for sin, that could not make him that did the service, whether

good things to come, ^l by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither ^m by the blood of goats and calves, but ⁿ by his own blood, he entered in ^o once into the holy place, ^p having obtained eternal redemption for us.

13 For if ^q the blood of bulls and of goats, and ^r the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more ^s shall the blood of Christ, ^t who through the eternal Spirit ^u offered himself without ^v spot to God, ^w purge your conscience ^x from dead works ^y to serve the living God?

15 * And for this cause ^z he is the Mediator of the

Ver. 26, 29. Ch. x. 10.—^p Dan. ix. 24.—^q Lev. xvi. 14, 16.—^r Num. xix. 2, 17, &c.—^s 1 Pet. i. 19. 1 John i. 7. Rev. i. 5.—^t Rom. i. 4. 1 Pet. iii. 18.—^u Eph. ii. 6. Tit. ii. 14. Ch. vii. 27.—^v Or, fault.—^w Ch. i. 3. x. 22.—^x Ch. vi. 1.—^y Luke i. 74. Rom. vi. 13, 22. 1 Pet. iv. 2.—^z 1 Tim. ii. 5.—^{aa} Ch. vii. 22. viii. 6. xii. 24.

the priest who made the offering, or the person who brought it in the behalf of his soul, perfect as pertaining to the conscience—could not take away guilt from the mind, nor purify the conscience from dead works.

Verse 10. *In meats and drinks, and divers washings*] He had already mentioned eucharistic and sacrificial offerings, and nothing properly remained but the different kinds of clean and unclean animals which were used, or forbidden to be used, as articles of food; together with the different kinds of drinks, washings, baptisms, immersions, sprinklings and washings of the body and the clothes, and carnal ordinances, or things which had respect merely to the body, and could have no moral influence upon the soul, unless considered in reference to that of which they were the similitudes or figures.

Carnal ordinances] Rites and ceremonies pertaining merely to the body. The word *carnal* is not used here, nor scarcely in any part of the New Testament, in that degrading sense in which many preachers and professors of Christianity take the liberty to use it.

Imposed on them until the time of reformation]

The time of reformation, the time of rectifying, signifies the gospel dispensation, under which every thing is set straight; every thing referred to its proper purpose and end; the ceremonial law fulfilled and abrogated; the moral law exhibited, and more strictly enjoined; and the spiritual nature of God's worship taught, and grace promised to purify the heart; so that, through the power of the eternal Spirit, all that was wrong in the soul is rectified; the affections, passions, and appetites purified; the understanding enlightened; the judgment corrected; the will refined; in a word, all things made new.

Verse 11. *But Christ being come an high-priest of good things*]

High-priest of good things] Or services to come. He is the high-priest of Christianity; he officiates in the behalf of all mankind; for by him are all the prayers, praises, and services of mankind offered to God; and he ever appears in the presence of God for us.

A greater and more perfect tabernacle] This appears to mean our Lord's human nature. That, in which dwelt all the fulness of the Godhead bodily, was fitly typified by the tabernacle and temple, in both of which the majesty of God dwelt.

Not made with hands] Though our Lord's body was a perfect human body, yet it did not come in the way of natural generation; his miraculous conception will sufficiently justify the expressions used here by the apostle.

Verse 12. *But by his own blood*] Here the redemption of man is attributed to the blood of Christ; and this blood is stated to be shed in a sacrificial way, precisely as the blood of bulls, goats, and calves was shed under the law.

Once] Once for all, in opposition to the annual entering of the high-priest into the holiest, with the blood of the annual victim.

The holy place] Or sanctuary, signifies heaven, into which Jesus entered with his own blood, as the high-priest entered into the holy of holies with the blood of the victims which he had sacrificed.

Eternal redemption] A redemption price which should stand good for ever, when once offered; and an endless re-

new testament, ^a that by means of death, for the redemption of the transgressions *that were* under the first testament, ^b they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity ^c be the death of the testator.

17 For ^d a testament *is* of force after men are dead: ^e otherwise it is of no strength at all while the testator liveth.

18 ^f Whereupon neither the first testament was ^g dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, ^h he took the blood of calves and of goats, ⁱ with water, and ^j scarlet wool, and hyssop, and sprinkled both the book, and all the people,

^a Rom. iii. 25. v. 6. 1 Pet. iii. 18.—^b Ch. iii. 1.—^c Or, *be brought in*.—^d Gal. iii. 15.—^e Exod. xxiv. 6, &c.—^f Or, *purified*.—^g Exod. xxiv. 5, 6, 8. Lev. xvi. 14, 15, 18.—^h Lev. xiv. 4, 6, 7, 49, 51, 52.—ⁱ Or, *purple*.—^j Exod. xxiv. 8. Matt. xxvi. 28.—^k Exod. xxix. 12, 36.

demption from sin, in reference to the pardon of which, and reconciliation to God, there needs no other sacrifice: it is eternal in its merit and efficacy.

Verse 13. *Sanctifieth to the purifying of the flesh*] Answers the end proposed by the law; namely, to remove legal disabilities and punishments, having the body and its interests particularly in view, though adumbrating or typifying the soul and its concerns.

Verse 14. *Who through the eternal Spirit*] This expression is understood two ways: 1. Of the Holy Ghost himself. As Christ's *miraculous conception* was by the *Holy Spirit*, and he wrought all his *miracles* by the *Spirit of God*, so his *death* or final offering was made through or by the *eternal Spirit*; and by that *Spirit* he was *raised from the dead*, 1 Pet. iii. 18. 2. Of the eternal Logos or Deity which dwelt in the man Christ Jesus, through the energy of which the offering of his humanity became an infinitely meritorious victim; therefore the Deity of Christ is here intended. But we cannot well consider one of these distinct from the other; and hence probably arose the various readings in the MSS. and Versions on this article.

Purge your conscience] *Purify your conscience*. The term *purify* should be everywhere, both in the translation of the scriptures, and in preaching the gospel, preferred to the word *purge*, which, at present, is scarcely ever used in the sense in which our translators have employed it.

Dead works] Sin in general, or acts to which the *penalty of death* is annexed by the law.

Verse 15. *And for this cause*] Some translate *an account of this (blood)*. Perhaps it means no more than a mere inference, such as *therefore*, or *wherefore*.

He is the Mediator of the new testament] There was no proper reason why our translators should render the original by *testament* here, when in almost every other case they render it *covenant*, which is its proper ecclesiastical meaning, as answering to the Hebrew *berith*, which see largely explained, Gen. xv. 10, and in other places of the Pentateuch.

That by means of death] His own death upon the cross.

For the redemption of the transgressions] To make atonement for the transgressions which were committed under the old covenant, which the blood of bulls and calves could not do; so the death of Jesus had respect to all the time antecedent to it, as well as to all the time afterwards till the conclusion of the world.

They which are called] How frequently the *Gentiles* are termed the *called*, all St. Paul's writings show. And they were thus termed because they were *called and elected* in the place of the Jews, the *ancient called and elect*, who were now *divorced and reprobated* because of their disobedience.

Verse 16. *For where a testament is*] A friend furnishes me with the following translation of this and the 17th verse: "For where there is a covenant, it is necessary that the death of the appointed victim should be exhibited, because a covenant is confirmed over dead victims, since it is not at all valid while the appointed victim is alive."

Verse 18. *Whereupon*] *Wherefore*, as a victim was required for the ratification of every covenant, the first covenant made between God and the Hebrews, by the mediation of

20 Saying, 'This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover, ^a he sprinkled likewise with blood both the tabernacle and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and ^b without shedding of blood is no remission.

23 *It was* therefore necessary that ^c the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For ^d Christ is not entered into the holy places made with hands, *which are* the figures of ^e the true; but into heaven itself, now ^f to appear in the presence of God for us:

Lev. viii. 15, 19. xvi. 14, 15, 16, 18, 19.—¹ Lev. xvii. 11.—² Ch. viii. 5.—³ Ch. vi. 20.—⁴ Ch. viii. 2.—⁵ Rom. viii. 44. Ch. vii. 25. 1 John ii. 1.

Moses, was not dedicated, renewed or solemnized, without blood—without the death of a victim, and the aspersion of its blood.

Verse 19. *When Moses had spoken every precept*] The place to which the apostle alludes is Exod. xxiv. 4-8, where the reader is requested to consult the notes.

And sprinkled both the book] The sprinkling of the book is not mentioned in the place to which the apostle refers (see above), nor did it in fact take place. The words, and the book itself, should be referred to *having taken*, and not to *he sprinkled*.

Some think that the blood was actually sprinkled upon the book itself, which contained the written covenant, to signify that the covenant itself was ratified by the blood. [This is the only interpretation which the construction will allow.]

Verse 20. *This is the blood of the testament (Covenant)* Our Lord refers to the conduct of Moses here, and partly quotes his words in the institution of the eucharist, Matt. xxvi. 28. And by thus using the words and applying them, he shows that his sacrificial blood was intended by the blood shed and sprinkled on this occasion, and that by it alone the remission of sins is obtained.

Verse 21. *He sprinkled—with blood—all the vessels of the ministry.*] To intimate that everything used by sinful man is polluted, and that nothing can be acceptable in the sight of a holy God that has not in effect the sprinkling of the atoning blood.

Verse 22. *And almost all things are—purged with blood*] The apostle says *almost*, because in some cases certain vessels were purified by water, some by fire, Num. xxi. 23, and some with the ashes of the red heifer, Num. xix. 2-10, but it was always understood that everything was at first consecrated by the blood of the victim.

And without shedding of blood is no remission.] The apostle shows fully here what is one of his great objects in the whole of this epistle, viz., that there is no salvation but through the sacrificial death of Christ, and to prefigure this, the law itself would not grant any remission of sin without the blood of a victim.

Verse 23. *The patterns of things in the heavens*] That is: The tabernacle and all its utensils, services, &c. These are called *patterns, exemplars*, earthly things, which were the representatives of heavenly things. And there is no doubt that everything in the tabernacle, its parts, divisions, utensils, ministry, &c., as appointed by God, were representations of *celestial matters*; but how far and in what way we cannot now see.

Purification implies, not only cleansing from defilement, but also *dedication* or *consecration*. All the utensils employed in the tabernacle service were thus *purified*, though incapable of any moral pollution.

But the heavenly things themselves] *It was necessary*, therefore, for God had appointed it so, that the tabernacle and its parts, &c., which were *patterns of things in the heavens*, should be *consecrated and entered* with such sacrifices as have already been mentioned; but the heaven of heavens, into which Jesus entered, and whither he will bring all his faithful followers, must be propitiated, consecrated,

25 Nor yet that he should offer himself often, as
 * the high-priest entereth into the holy place every
 year with blood of others ;

26 For then must he often have suffered since
 the foundation of the world : but now ^b once, ^c in
 the end of the world, hath he appeared, to put away
 sin by the sacrifice of himself.

* Ver. 7.—^b Ver. 12. Ch. vii. 27. x. 10. 1 Pet. iii. 18.—^c 1 Cor.
 x. 11. Gal. iv. 4. Eph. i. 10.—^d Gen. iii. 19. Eccles. iii. 20.—
 * 2 Cor. v. 10. Rev. xx. 12, 13.—^f Rom. vi. 10. 1 Pet. iii. 18.—

and entered, by the infinitely better sacrifice of his own body
 and blood.

Verse 24. *Christ is not entered into the holy places made
 with hands*] He is not gone into the *holy of holies* of the
 tabernacle or temple, as the Jewish high-priest does once in
 the year with the blood of the victim, to sprinkle it before
 the mercy-seat there, but *into heaven itself*, which he has
 thus opened to all believers, having made the propitiatory
 offering by which both he and those whom he represents are
 entitled to enter and enjoy eternal blessedness.

Verse 25. *Nor yet that he should offer himself often*] The
 sacrifice of Christ is not like that of the Jewish high-priest ;
 his must be offered every year, Christ has offered himself
 once for all : and this sacrificial act has ever the same efficacy,
 his crucified body being still a powerful and infinitely meri-
 torious sacrifice before the throne.

Verse 26. *For then must he often have suffered*] In the
 counsel of God Christ was considered the *Lamb slain from
 the foundation of the world*, Rev. xiii. 8, so that all believers
 before his advent were equally interested in his sacrificial
 death with those who have lived since his coming. Humanly
 speaking, the virtue of the annual atonement could not last
 long, and must be repeated ; Christ's sacrifice is ever the
 same ; his life's blood is still considered as in the act of being
 continually poured out. See Rev. v. 6.

The end of the world] The conclusion of the Jewish dis-
 pensation, the Christian dispensation being that which shall
 continue till the end of time.

27 ^d And as it is appointed unto men once to die,
 * but after this the judgment ;

28 So 'Christ was once ^e offered to bear the sins
^b of many ; and unto them that 'look for him shall
 he appear the second time, without sin, unto salva-
 tion.

* 1 Pet. ii. 24. 1 John iii. 5.—^b Matt. xxvi. 28. Rom. v. 15.—
 * Tit. ii. 13. 2 Pet. v. 12.

To put away sin] *To abolish sin-offerings*, i.e., to put
 an end to the *Mosaic economy* by his one offering of himself.
 It is certain that, after Christ had offered himself, the typical
 sin-offerings of the law ceased ; and this was expressly fore-
 told by the prophet Daniel, chap. ix. 24. Some think that the
 expression should be applied to the *putting away the guilt*,
power, and *being* of sin from the souls of believers. [Which
 is the most likely interpretation.]

Verse 27. *As it is appointed*] It is *laid before them* by
 the divino decree : *Dust thou art, and unto dust thou shalt
 return*.

But after this the judgment] *They shall die but once*, and be
 judged but once, therefore there is no *metempsychosis*, no *trans-
 migration from body to body* ; judgment succeeds to dying ;
 and as they shall be judged but once, they can die but once.

Verse 28. *So Christ was once offered*] He shall die no
 more ; he has borne away the sins of many, and what he has
 done once shall stand good for ever. Yet he will appear a
 second time without sin, without a sin offering ; THAT he has
 already made. [Alford's note is valuable : At His first ap-
 pearance in the world He came with sin, not in Him, but
 on Him : He was made to be Sin ; but this sin has been
 once for all taken away by His bearing it as our Sacrifice ;
 and at His second appearance, He shall appear without,
 having done with, separate from, Sin.]

Unto salvation.] To deliver the bodies of believers from
 the empire of death, re-unite them to their purified souls,
 and bring both into his eternal glory.

CHAPTER X.

*The insufficiency of the legal sacrifices to take away sin, 1-4. The purpose and will of God, as declared by the
 Psalmist, relative to the salvation of the world by the incarnation of Christ ; and our sanctification through
 that will, 5-10. Comparison between the priesthood of Christ and that of the Jews, 11-14. The new covenant
 which God promised to make, and the blessings of it, 15-17. The access which genuine believers have to the
 holiest by the blood of Jesus, 18-20. Having an High-priest over the Church of God, we should have faith,
 walk uprightly, hold fast our profession, exhort and help each other, and maintain Christian communion,
 21-25. The danger and awful consequences of final apostasy, 26-31. In order to our perseverance, we should
 often reflect on past mercies, and the support afforded us in temptations and afflictions ; and not cast away our
 confidence, for we shall receive the promise if we patiently fulfil the will of God, 32-37. The just by faith
 shall live ; but the soul that draws back shall die, 38. The apostle's confidence in the believing Hebrews, 39.*

FOR the law, having a ^a shadow ^b of good things to come, and not the very image of the things, ^c can never with those sacrifices which they offered year by year continually make the comers thereunto ^d perfect.

2 For then ^e would they not have ceased to be offered? because that the worshippers once purged should have no more conscience of sins.

3 ^f But in those sacrifices there is a remembrance again made of sins every year.

4 For ^g it is not possible that the blood of bulls and of goats should take away sins.

5 Wherefore, when he cometh into the world, he

^a Col. ii. 17. Ch. viii. 5. ix. v3.—^b Ch. ix. 11.—^c Ch. ix. 9—^d Ver. 14.—^e Or, they would have ceased to be offered, because, &c.—^f Lev. xvi. 21. Ch. ix. 7.—^g Mic. vi 6, 7. Ch. ix. 13 Ver. 11.—

Verse 1. *The law, having a shadow of good things to come*] The law, with all its ceremonies and sacrifices, was only a shadow of spiritual and eternal good. The gospel is the image or thing itself, as including every spiritual and eternal good.

Can never—make the comers thereunto perfect.] Cannot remove guilt from the conscience, or impurity from the heart.

Verse 2. *Would they not have ceased to be offered?*] No Jew pretended to believe that even the annual atonement cancelled his sin before God; yet he continued to make his offerings, the law of God having so enjoined, because these sacrifices pointed out that which was to come. They were offered, therefore, not in consideration of their own efficacy, but as referring to Christ; see on chap. ix. 9.

Verse 4. *For it is not possible*] Common sense must have taught them that shedding the blood of bulls and goats could never satisfy divine justice, nor take away guilt from the conscience; and God intended that they should understand the matter so.

Verse 5. *When he (the Messiah) cometh into the world*] Was about to be incarnated, *He saith to God the Father, Sacrifice and offering thou wouldest not*—it was never thy will and design that the sacrifices under thy own law should be considered as making atonement for sin, they were only designed to point out my incarnation and consequent sacrificial death, and therefore a body hast thou prepared me, by a miraculous conception in the womb of a virgin.

A body hast thou prepared me] The quotation in this and the two following verses is taken from Psalm xl. 6th, 7th, and 8th verses, as they stand now in the Septuagint, with scarcely any variety of reading; but, although the general meaning is the same, they are widely different in verbal expression in the Hebrew. David's words might be more properly rendered: *My ears hast thou bored*, that is, Thou hast made me thy servant for ever, to dwell in thine own house; for the allusion is evidently to the custom mentioned, xxi. 2, &c.

But how is it possible that the Septuagint and the apostle should take a meaning so totally different from the sense of the Hebrew? Some suppose that the Septuagint and apostle express the meaning of the words as they stood in the copy from which the Greek translation was made; and that the present Hebrew text is corrupted.

Verse 6. *Thou hast had no pleasure*] Thou couldst never be pleased with the victims under the law; thou couldst never consider them as atonements for sin; as they could never satisfy thy justice, nor make thy law honourable.

Verse 7. *In the volume of the book*] Kingjillath sepher, "in the roll of the book" Anciently, books were written on skins, and rolled up. The book mentioned here must be the Pentateuch, or five books of Moses; for in David's time no other part of divine revelation had been committed to writing. This whole book speaks about Christ, and his accomplishing the will of God; not only in, *The seed of the woman shall bruise the head of the serpent*, and, *In thy seed shall all the nations of the earth be blessed*, but in all the sacrifices and sacrificial rites mentioned in the law.

To do thy will] God willed not the sacrifices under the law, but he willed that a human victim of infinite merit should be offered for the redemption of mankind. That there might be such a victim, a body was prepared for the eternal Logos; and in that body he came to do the will of

saith. ^h Sacrifice and offering thou wouldest not, but a body ⁱ hast thou prepared me:

6 In burnt offerings and sacrifices for sin thou hast had no pleasure:

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above, when he said, Sacrifice, and offering, and burnt-offerings, and offering for sin, thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

^h Ps. xl. 6. &c. i. 8. &c. Isa. i. 11. Jer. vi. 20. Amos v. 21, 22.—ⁱ Or, thou hast fitted me.

God, that is, to suffer and die for the sins of the world.

Verse 9. *He taketh away the first*] The offerings, sacrifices, burnt-offerings, and sacrifices for sin, which were prescribed by the law.

That he may establish the second.] The offering of the body of Jesus once for all. It will make little odds in the meaning if we say, he taketh away the first covenant that he may establish the second covenant; he takes away the first dispensation that he may establish the second; he takes away the law that he may establish the gospel. In all these cases the sense is nearly the same. I prefer the first.

Verse 10. *By the which will we are sanctified*] Closing in with this so solemnly declared WILL of God, that there is no name given under heaven among men by which we can be saved, but Jesus the Christ, we believe in him, find redemption in his blood, and are sanctified unto God through the sacrificial offering of his body.

Verse 11. *Every priest standeth*] The office of the Jewish priest is here compared with the office of our High-priest. The Jewish priest stands daily at the altar, like a servant ministering, repeating the same sacrifices; our High-priest offered himself once for all, and sat down at the right hand of God, as the only-begotten Son and Heir of all things, ver. 12. This continual offering argued the imperfection of the sacrifices. Our Lord's once offering proves his was complete.

Verse 13. *Till his enemies be made his footstool.*] Till all that oppose his high-priesthood and sacrificial offering shall be defeated, routed, and confounded; and acknowledge, in their punishment, the supremacy of his power as universal and eternal King, who refused to receive him as their atoning and sanctifying Priest. There is also an oblique reference here to the destruction of the Jews, which was then at hand; for Christ was about to take away the second with an overwhelming flood of desolations.

Verse 14. *For by one offering*] His death upon the cross. *He hath perfected for ever*] He has procured remission of sins and holiness; for it is well observed here, and in several parts of this epistle, that to make perfect is the same as to procure remission of sins.

Them that are sanctified] Them that have received the sprinkling of the blood of this offering. These, therefore, receiving redemption through that blood, have no need of any other offering; as this was a complete atonement, purification, and title to eternal glory.

Verse 15. *The Holy Ghost—is a witness to us*] The words are quoted from Jer. xxxi. 33, 34, and here we are assured that Jeremiah spoke by the inspiration of the Spirit of God.

Verse 18. *Now where remission of these is*] In any case, where sin is once pardoned, there is no farther need of a sin-offering; but every believer in Christ has his sin blotted out, and therefore needs no other offering for that sin.

Verse 19. *Boldness to enter*] Liberty, full access to the entrance of the holy place. This is an allusion to the case of the high-priest going into the holy of holies. He went with fear and trembling, because, if he had neglected the smallest item prescribed by the law, he could expect nothing but death. Genuine believers can come even to the throne of God with confidence, as they carry into the divine presence the infinitely meritorious blood of the great atonement; and, being justified through that blood, they have a right to all the blessings of the eternal kingdom.

Verse 20. *By a new and living way*] It is a new way; no human being had ever before entered into the heaven of

10 * By the which will we are sanctified, ^b through the offering of the body of Jesus Christ once *for all*.

11 And every priest standeth ^c daily ministering and offering oftentimes the same sacrifices, ^d which can never take away sins:

12 * But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God;

13 From henceforth expecting ^e till his enemies be made his footstool.

14 For by one offering ^f he hath perfected for ever them that are sanctified.

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 ^h This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17 ⁱ And their sins and iniquities will I remember no more.

18 Now where remission of these is, *there is no more offering for sin.*

* John xvii. 19. Ch. xiii. 12.—^b Ch. ix. 12.—^c Num. xxviii. 3. Ch. vii. 27.—^d Ver. 4.—^e Ch. i. 3. Col. iii. 1.—^f Ps. cx. 1. Acts ii. 35. 1 Cor. xv. 25. Ch. i. 13.—^g Ver. 1.—^h Jer. xxxi. 33, 34. Ch. viii. 10, 12.—ⁱ Some copies have, *Then he said, And their.*—1 Rom. v. 2. Eph. ii. 18. iii. 12.—^j Or, *liberty.*—1 Ch. ix. 8, 12.—^k John x. 9. xiv. 6. Ch. ix. 8.—^l Or, *new made.*—^m Ch. ix. 3.—ⁿ Ch. iv. 14.—

heavens; Jesus in human nature was the first, and thus he has opened the way to heaven to mankind, his own resurrection and ascension to glory being the proof and pledge of ours.

The way is called *new* or *fresh*, and *living*. This is evidently an allusion to the blood of the victim *newly shed*, *uncoagulated*, and consequently proper to be used for *sprinkling*. The blood of the Jewish victims was fit for sacrificial purposes only so long as it was *warm and fluid*, and might be considered as yet possessing its *vitality*; but when it grew *cold*, it *coagulated*, lost its vitality, and was no longer proper to be used sacrificially. Christ is here in allusion, represented as *newly slain*, and yet *living*; the blood ever considered as *flowing* and giving life to the world. The way by the old covenant neither gave life, nor removed the liability to death. The way to peace and reconciliation, under the old covenant, was through the dead bodies of the animals slain; but Christ is living, and ever liveth, to make intercession for us; therefore he is a *new* and *living* way.

Through the veil] His pierced side is the way to the holiest. Here the veil—his humanity, is rent, and the kingdom of heaven opened to all believers.

Verse 21. *An high-priest over the house of God*] The house or family of God is the Christian Church, or all true believers in the Lord Jesus. Over this church, house, or family, Christ is the high-priest—in their behalf he offers his own blood, and their prayers and praises; and as the high-priest had the ordering of all things that appertained to the house and worship of God, so has Christ in the government of his church. This government he never gave into other hands.

Verse 22 *Let us draw near*] Let us come with the blood of our sacrifice to the throne of God: the expression is sacrificial.

With a true heart] Deeply convinced of our need of help, and truly in earnest to obtain it.

In full assurance of faith] Being fully persuaded that God will accept us for the sake of his Son, and that the sacrificial death of Christ gives us full authority to expect every blessing we need.

Having our hearts sprinkled] Not our bodies, as was the case among the Hebrews, when they had contracted any pollution, for they were to be *sprinkled with the water of separation*, see Numb. xix. 2-10; but our hearts, sprinkled by the cleansing efficacy of the blood of Christ, without which we cannot draw nigh to God.

From an evil conscience] Having that deep sense of guilt which our conscience felt taken all away, and the peace and love of God shed abroad in our hearts by the Holy Ghost given unto us.

Our bodies washed with pure water.] The apostle refers

19 Having therefore, brethren, ^j boldness ^k to enter ^l into the holiest by the blood of Jesus,

20 By ^m a new and living way, which he hath ⁿ consecrated for us, ^o through the veil, that is to say, his flesh;

21 And *having* ^p an high-priest over ^q the house of God;

22 * Let us draw near with a true heart, ^r in full assurance of faith, having our hearts sprinkled ^s from an evil conscience, and ^t our bodies washed with pure water.

23 * Let us hold fast the profession of *our* faith without wavering; (for ^u he is faithful that promised;)

24 And let us consider one another to provoke unto love and to good works:

25 * Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting *one another*: and ^v so much the more, as ye see ^w the day approaching.

26 For ^x if we sin wilfully ^y after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

^z 1 Tim. iii. 15.—^a Ch. iv. 16.—^b Eph. iii. 12. James i. 6. 1 John iii. 21.—^c Ch. ix. 14.—^d Ezek. xxxvi. 25. 2 Cor. vii. 1.—^e Ch. iv. 14.—^f 1 Cor. i. 9. x. 13. 1 Thess. v. 24. 2 Thess. iii. 3. Ch. xi. 11.—^g Acts ii. 42. Jude 19.—^h Rom. xii. 11.—ⁱ Phil. iv. 5. 2 Pet. iii. 9, 11, 14.—^j Num. xv. 30. Ch. vi. 4.—^k 2 Pet. ii. 27, 21.

principally to *baptisms*, the washing by which was an emblem of the purification of the soul by the grace and Spirit of Christ: but it is most likely that it is to the Jewish baptisms, and not the Christian, that the apostle alludes. [On the contrary, it is most likely that the reference is to *Christian baptism*.]

Verse 23. *Let us hold fast the profession of our faith*] The word implies that general consent that was among Christians on all the important articles of their faith and practice; particularly their acknowledgment of the truth of the gospel, and of Jesus Christ, as the only victim for sin, and the only Saviour from it.

He is faithful that promised] The eternal life, which is the object of your hope, is promised to you by him who cannot lie; as he then is *faithful* who has given you this promise, *hold fast the profession of your hope*.

Verse 24. *And let us consider one another*] Let us diligently and attentively consider each other's trials, difficulties, and weaknesses; feel for each other, and *exhort* each other to an increase of love to God and man; and, as the proof of it, to be fruitful in good works. The words, to the provocation, are often taken in a good sense, and signify excitement, stirring up, to do anything laudable, useful, honourable, or necessary.

Verse 25. *Not forsaking the assembling of ourselves*] Whether this means public or private worship is hard to say; but as the word is but once more used in the New Testament (2 Thess. ii. 1), and there means the gathering together of the redeemed of the Lord at the day of judgment, it is as likely that it means here private religious meetings for the purpose of mutual exhortation: and this sense appears the more natural here, because it is evident that the church was now in a state of persecution, and therefore their meetings were most probably held in private. For fear of persecution, it seems as if some had deserted these meetings, as the custom of certain persons is. They had given up these strengthening and instructive means, and the others were in danger of following their example.

The day approaching.] That day—the time in which God would come and pour out his judgments on the Jewish nation. We may also apply it to the day of death and the day of judgment. Both these are approaching to every human being.

Verse 26. *For if we sin wilfully*] This is the case of a deliberate apostate—one who has utterly rejected Jesus Christ and his atonement, and renounced the whole gospel system. It has nothing to do with *backsliders* in our common use of that term. A man may be overtaken in a fault, or he may deliberately go into sin, and yet neither renounce the gospel nor deny the Lord that bought him. His case is dreary and

27 But a certain fearful looking for of judgment, and a fiery indignation which shall devour the adversaries.

28 He that despised Moses' law died without mercy, under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 It is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made a gazing stock,

* Ezek. xxxvi. 5. Zeph. i. 18. iii. 8. 2 Thess. i. 8. Ch. xii. 29. — Ch. ii. 2. — Deut. xvii. 2, 6. xix. 15. Matt. xviii. 16. John viii. 17. 2 Cor. xiii. 1. — Ch. ii. 3. xii. 25. — 1 Cor. xi. 29. Ch. xiii. 20. — Matt. xii. 31, 32. Eph. iv. 30. — Deut. xxxii. 35. Rom. xi. 19. — Deut. xxxii. 36. Ps. i. 4. xxxv. 14. — Luke xii. 5. — Gal. iii. 4. 3 John 8. — Ch. vi. 4. — Phil. i. 29, 30. Col. ii. 1. — 1 Cor. iv. 9. — Phil. i. 7. iv. 14. 1 Thess. ii. 14. — Phil. i. 7.

dangerous, but it is not hopeless; no case is hopeless but that of the deliberate apostate, who rejects the whole gospel system, after having been saved by grace, or convinced of the truth of the gospel. To him there remaineth no more sacrifice for sin; for there was but the ONE, Jesus, and this he has utterly rejected.

Verse 27. *A certain fearful looking for of judgment*] From this it is evident that God will pardon no man without a sacrifice for sin.

And fiery indignation] A zeal or fervour of fire; something similar to the fire that came down from heaven and destroyed Korah and his company, Num. xvi. 35.

Verse 28. *He that despised Moses' law*] He that rejected it, threw it aside, and denied its divine authority by presumptuous sinning, died without mercy—without any extenuation or mitigation of punishment, Num. xv. 30.

Under two or three witnesses] That is, when convicted by the testimony of two or three respectable witnesses. See Deut. xix. 6.

Verse 29. *Of how much sorer punishment*] Such offences were trifling in comparison of this, and in justice the punishment should be proportioned to the offence.

Trodden under foot the Son of God] Treated him with the utmost contempt and blasphemy.

The blood of the covenant—an unholy thing] The blood of the covenant means here the sacrificial death of Christ, by which the new covenant between God and man was ratified, sealed, and confirmed. And counting this unholy or common, intimates that they expected nothing from it in a sacrificial or atoning way.

Despite unto the Spirit of grace] Hath insulted the Spirit of grace. The apostle means the Holy Spirit, whose gifts were bestowed in the first age on believers for the confirmation of the gospel.

Verse 31. *Vengeance belongeth unto me*] This is the saying of God, Deut. xxxii. 35, in reference to the idolatrous Gentiles, who were the enemies of his people; and is here with propriety applied to the above apostates, who, being enemies to God's ordinances, and Christ's ministry and merits, must also be enemies to Christ's people; and labour for the destruction of them, and the cause in which they are engaged.

The Lord shall judge his people] That is, he shall execute judgment for them; for this is evidently the sense in which the word is used in the place from which the apostles quotes, Deut. xxxii. 36.

Verse 31. It is a fearful thing to fall into the hands of the living God.] To fall into the hands of God is to fall under his displeasure; and he who lives for ever can punish for ever. How dreadful to have the displeasure of an eternal, almighty Being, to rest on the soul for ever!

Verse 32. But call to remembrance] It appears from this,

both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul.

2 Tim. i. 16. — Matt. v. 12. Acts v. 41. James i. 2. — Or, that ye have in yourselves, or for yourselves. — Matt. vi. 20. xix. 21. Luke xii. 33. 1 Tim. vi. 19. — Matt. v. 12. x. 32. — Luke xxi. 19. Gal. vi. 9. Ch. xii. 1. — Col. iii. 24. Ch. ix. 15. 1 Pet. i. 9. — Luke xviii. 8. 2 Pet. iii. 9. — Hab. ii. 3. 4. — Rom. i. 17. Gal. iii. 11. — 2 Pet. ii. 20, 21. — Acts xvi. 30, 31. 1 Thess. v. 9. 2 Thess. ii. 14.

and indeed from some parts of the gospel history, that the first believers in Judea were greatly persecuted.

A great fight of afflictions] A great combat or contention of sufferings; an allusion to the combats at the Grecian Games, or to exhibitions of gladiators at the public spectacles; and an intimation how honourable it was to contend for the faith once delivered to the saints, and to overcome through the blood of the Lamb and their own testimony.

Verse 33. *Ye were made a gazing-stock*] Ye were exhibited as wild beasts and other shows at the theatres. See the note on 1 Cor. iv. 9, where all this is illustrated.

Companions of them that were so used] When any victim of persecuting rage was marked out, the rest of the Christians were prompt to take his part, and acknowledged themselves believers in the same doctrine for which he suffered.

Verse 34. *Ye had compassion of me in my bonds*] Ye suffered with me, ye sympathized with me, when bound for the testimony of Jesus. This probably refers to the sympathy they showed towards him, and the help they afforded him, during his long imprisonment in Cæsarea and Jerusalem. But instead of my bonds, the prisoners is the reading of several MSS., Versions, and Fathers. This reading shows that there had been, and perhaps were then, several bound for the testimony of Jesus, and that the Church in Judea had shown its attachment to Christ by openly acknowledging these prisoners, and ministering to them.

Took joyfully the spoiling of your goods] To suffer such persecution patiently was great; to endure it without a murmur was greater; to rejoice in it was greatest of all. But how could they do all this? The next clause informs us.

Knowing in yourselves] They had the fullest evidence that they were the children of God, the Spirit itself bearing this witness to their spirits; and if children thou heirs, heirs of God, and joint-heirs with Christ. They knew that heaven was their portion, and that to it they had a sure right and indefeasible title by Christ Jesus.

Verse 35. *Cast not away therefore your confidence*] Your liberty of access to God; your title and right to approach his throne; your birthright as his sons and daughters; and the clear evidence you have of his favour, which, if you be not steady and faithful, you must lose. Do not throw it away; neither men nor devils can take it from you, and God will never deprive you of it if you continue faithful. There is a reference here to cowardly soldiers who throw away their shields and run away from the battle.

Great recompence of reward] No less than God's continual approbation; the peace that passeth all understanding ruling the heart here; and the glories of heaven as an eternal portion. Conscientiously keep the shield, and all these shall be thine.

Verse 36. *Ye have need of patience*] Having so great a fight of sufferings to pass through, and they of so long con-

tinuance. God furnishes the *grace*, you must exercise it. The *grace* or principle of patience comes from God; the use or exercise of that *grace* is of yourselves. Here ye must be workers together with God.

Have done the will of God] By keeping the faith, and patiently suffering for it.

Verse 37. *For yet a little while*] *For yet a very little time*. In a very short space of time the Messiah will come and execute judgment upon your rebellious country.

Verse 38. *Now the just shall live by faith*] *But the just by faith*, i.e., he who is justified by faith, *shall live*—shall be preserved when this overflowing scourge shall come. See this meaning of the phrase vindicated, Rom. i. 17. And it is evident, both from this text, and Gal. iii. 11, that it is in this sense that the apostle uses it.

But if any man draw back] *But if he draw back; he, the man who is justified by faith; for it is of him, and none other, that the text speaks*. The insertion of the words *any man*, if done to serve the purpose of a *particular creed*,

is a wicked perversion of the words of God. They were evidently intended to turn away the *relative* from the *antecedent*, in order to save the doctrine of final and unconditional perseverance; which doctrine this text destroys.

My soul shall have no pleasure in him.] My very heart shall be opposed to him who makes shipwreck of faith and a good conscience. The word signifies not only to *draw back*, but to *slink away and hide through fear*. As dastards and cowards are hated by all men, so those that *slink away* from Christ and his cause, for fear of persecution or secular loss, God must despise; in them he cannot delight; and his Spirit, grieved with their conduct, must desert their hearts, and leave them to *darkness and hardness*.

Verse 39. *But we are not of them who draw back*] “We are not the cowards, but the courageous.” I have no doubt of this being the meaning of the *apostle*, and the form of speech requires such a translation; it occurs more than once in the New Testament.

CHAPTER XI.

A definition of faith, 1, 2. What are its immediate objects, 3. What are its effects, instanced in Abel, 4. In Enoch, 5, 6. In Noah, 7. In Abraham, 8-10. In Sara, 11. In their righteous posterity, 12-16. In Abraham's offering of his son Isaac, 17-19. In Isaac, 20. In Jacob, 21. In Joseph, 22. In Moses, 23-28. In the Israelites in the wilderness, 29. In the fall of Jericho, 30. In Rahab, 31. In several of the judges; and in David, Samuel, and the prophets, 32-34. The glorious effects produced by it in the primitive martyrs. 35-40.

NOW faith is the “substance of things hoped for, the evidence^b of things not seen.

2 For^c by it the elders obtained a good report.

3 Through faith we understand that^d the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

^a Or, ground; or, confidence.—^b Rom. viii. 24, 25. 2 Cor. iv. 18. v. 7.—^c Ver. 39.—^d Gen. i. 1. Ps. xxxiii 6. John i. 3. Ch. i. 2. 2 Pet. iii. 5.—^e Gen. iv. 4. 1 John iii. 12.—^f Gen. iv. 10.—^g Matt.

Verse 1. *Faith is the substance of things hoped for*] Faith is the SUBSTANCE of things hoped for; the DEMONSTRATION of things not seen. The word which we translate *substance*, signifies *subsistence*, that which becomes a foundation for another thing to stand on. And the word rendered *evidence* signifies such a conviction as is produced in the mind by the demonstration of a problem, after which demonstration no doubt can remain, because we see from it that the thing is; that it cannot but be; and that it cannot be otherwise than as it is, and is proved to be. Such is the faith by which the soul is justified; or rather, such are the effects of justifying faith: on it subsists the peace of God, which passeth all understanding; and the love of God is shed abroad in the heart where it lives, by the Holy Ghost.

Things hoped for] A penitent hopes for the pardon of his sins and the favour of his God; faith in Christ puts him in possession of this pardon, and thus the thing that was hoped for is enjoyed by faith.

In an extended sense the *things hoped for* are the resurrection of the body, the new heavens and the new earth, the introduction of believers into the heavenly country, and the possession of eternal glory.

The *things unseen*, as distinguished from the things hoped for, are, in an extended sense, the creation of the world from nothing, the destruction of the world by the deluge, the miraculous conception of Christ, his resurrection

4 By faith^a Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet^b speaketh.

5 By faith^b Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

xxiii. 35. Ch. xii. 24. Or, is yet spoken of.—^b Gen. v. 22, 24. Wisd. iv. 10. Eccles. xlv. 16. xlix. 14.

from the dead, his ascension to glory, his mediation at the right hand of God, his government of the universe, &c. &c., all which we as firmly believe on the testimony of God's word as if we had seen them. But this faith has particular respect to the being, goodness, providence, grace, and mercy of God, as the subsequent verses sufficiently shew.

Verse 2. *For by it the elders obtained a good report*.] By the elders are meant ancestors, forefathers, such as the patriarchs and prophets, several of whom he afterwards particularly names, and produces some fact from the history of their lives.

It is very remarkable that among the whole there is not one word concerning poor Adam and his wife, through both Abraham and Sarah are mentioned. There was no good report concerning them; not a word of their repentance, faith, or holiness. God has covered the whole of their spiritual and eternal state with a thick and impenetrable veil. Conjectures relative to their state would be very pernicious; little else than hope can be exercised in their favour: but as to them the promise of Jesus was given, so we may believe they found redemption in that blood which was shed from the foundation of the world. Adam's rebellion against his Maker was too great and too glaring to permit his name to be ever after mentioned with honour or respect.

Verse 3. *Through faith we understand*] By worlds, we

6 But without faith *it is impossible to please him*: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

7 By faith ^a Noah, being warned of God of things not seen as yet, ^b moved with fear, ^c prepared an ark to the saving of his house; by the which he condemned the world, and became heir of ^d the righteousness which is by faith.

8 By faith ^e Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, ^f dwelling in tabernacles with Isaac and Jacob, ^g the heirs with him of the same promise:

^a Gen. vi. 13, 22. Eccles. iv. 17.—^b Or, being wary.—^c 1 Pet. iii. 20.—^d Rom. iii. 22. iv. 13. Phil. iii. 9.—^e Gen. xii. 1, 4. Acts vii. 2, 3, 4.—^f Gen. xii. 8. xiii. 3, 18. xviii. 1, 9.—^g Ch. vi. 17.—^h Ch. xii. 22. xiii. 14.—ⁱ Ch. iii. 4. Rev. xxi. 2, 10.—^j Gen. xvii. 19. xviii.

are to understand the *material fabric of the universe*; and as the word is used in the plural number, it may comprehend, not only the earth and visible heavens, but the whole planetary system; the different worlds which, in our system at least, revolve round the sun. The apostle states that these things were not made out of *pre-existent matter*; for if they were, that matter, however extended or modified, must appear in that thing into which it is compounded and modified, consequently it could not be said that the things which are seen are not made of the things that appear; and he shows us also, by these words, that the present mundane fabric was not formed or reformed from one anterior, as some suppose. According to Moses and the apostle we believe that God made all things out of nothing. See the notes on Gen. i. 1, &c.

Verse 4. *By faith Abel offered—a more excellent sacrifice*] *More sacrifice*; as if he had said: Abel, by faith, made more than one offering; and hence it is said, God testified of his gifts. See this transaction explained at large on Gen. iv. 3, &c. [But the adjective refers to quality rather than quantity.]

Verse 5. *By faith Enoch was translated*] It is said, in Gen. v. 24, that Enoch walked with God, and he was not, for God took him. Here the apostle explains what God's taking him means, by saying that he was translated that he should not see death; from which we learn that he did not die, and that God took him to a state of blessedness without obliging him to pass through death.

Verse 6. *He that cometh to God*] The man who professes that it is his duty to worship God must, if he act rationally, do it on the conviction that there is such a Being, infinite, eternal, unoriginated, and self-existent; the cause of all other being; on whom all being depends; and by whose energy, bounty, and providence, all other beings exist, live, and are supplied with the means of continued existence and life. He must believe, also, that he rewards them that diligently seek him; that he is not indifferent about his own worship; that he requires adoration and religious service from men; and that he blesses, and especially protects and saves those who in simplicity and uprightness of heart seek and serve him.

Verse 7. *By faith Noah*] See the whole of this history, Gen. vi. 13.

Warned of God] As we know from the history in Genesis that God did warn Noah, we see from this the real import of this verb, as used in various parts of the New Testament; it signifies to utter oracles, to give divine warning.

Moved with fear] Influenced by religious fear or reverence towards God. This is mentioned to show that he acted not from a fear of losing his life, but from the fear of God; and hence that fear is here properly attributed to faith.

He condemned the world] He credited God, they did not; he walked in the way God had commanded, they did not; he repeatedly admonished them, 1 Pet. iii. 20, they regarded it not; this aggravated their crimes, while it exalted his faith and righteousness.

Became heir of the righteousness] He became entitled to

10 For he looked for a ^a city which hath foundations, ^b whose builder and maker is God.

11 Through faith also ^c Sara herself received strength to conceive seed, and ^d was delivered of a child when she was past age, because she judged him ^e faithful who had promised.

12 Therefore sprang there even of one, and him ^f as good as dead, ^g so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died ^h in faith, ⁱ not having received the promises, but ^j having seen them afar off, and were persuaded of them, and embraced them, and ^k confessed that they were strangers and pilgrims on the earth.

14 For they that say such things ^l declare plainly that they seek a country.

11, 14. xxi. 2.—^a See Luke i. 36.—^b Rom. iv. 21. Ch. x. 23.—^c Rom. iv. 19.—^d Gen. xxi. 17. Rom. iv. 18.—^e Gr. according to faith.—^f Ver. 39.—^g Ver. 27. John viii. 56.—^h Gen. xxiii. 4. xlvii. 9. 1 Chron. xix. 13. Ps. xxxix. 12. cxix. 19. 1 Pet. i. 17. ii. 11.—ⁱ Ch. xiii. 14.

that justification which is by faith; and his temporal deliverance was a pledge of the salvation of his soul.

Verse 8. *Abraham, when he was called*] See on Gen. xii. 1-4.

Not knowing whither he went] Therefore his obedience was the fullest proof of his faith in God, and his faith was an implicit faith; he obeyed, and went out from his own country, having no prospect of any good or success but what his implicit faith led him to expect from God, as the rewarder of them that diligently seek him.

Verse 9. *By faith he sojourned in the land of promise*] It is remarkable that Abraham did not acquire any right in Canaan, except that of a *burying place*; nor did he build any house in it; his faith showed him that it was only a *type and pledge* of a better country, and he kept that better country continually in view: he, with Isaac and Jacob, who were heirs of the same promise, were contented to dwell in tents, without any fixed habitation.

Verse 10. *For he looked for a city which hath foundations*] He knew that earth could afford no permanent residence for an immortal mind, and he looked for that heavenly building of which God is the architect and owner; in a word, he lost sight of earth, that he might keep heaven in view. And all who are partakers of his faith possess the same spirit, walk by the same rule, and mind the same thing.

Whose builder and maker is God] The word signifies an architect, one who plans, calculates, and constructs a building. The word rendered maker signifies the governor of a people; one who forms them by institutions and laws; the framer of a political constitution. God is here represented the *Maker or Father* of all the heavenly inhabitants and the *Planner* of their citizenship in that heavenly country.

Verse 11. *Through faith also Sara*] Her history, as far as the event here is concerned, may be seen, Gen. xvii. 19, and xxi. 2.

Verse 12. *Him as good as dead*] According to nature, long past the time of the procreation of children.

Verse 13. *These all died in faith*] That is, Abraham, Sarah, Isaac, and Jacob, continued to believe, to the end of their lives, that God would fulfil this promise; but they neither saw the numerous seed, nor did they get the promised rest in Canaan.

Strangers and pilgrims] How many use these expressions, professing to be strangers and pilgrims here below, and yet the whole of their conduct, spirit, and attachments, show that they are perfectly at home! How little consideration and weight are in many of our professions, whether they relate to earth or heaven!

Verse 14. *Declare plainly that they seek a country*] No intelligent Jew could suppose that Canaan was all the rest which God had promised to his people.

Verse 15. *If they had been mindful of that country*] They considered their right to the promises of God as dependant on their utter renunciation of Chaldea; and it was this that induced Abraham to cause his steward Eliezer to swear that he would not carry his son Isaac to Chaldea, see Gen. xxiv. 5-8. There idolatry reigned; and God had called them to

15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned:

16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed ^a to be called their God; for ^b he hath prepared for them a city.

17 By faith ^c Abraham, when he was tried, offered up Isaac; and he that had received the promises ^d offered up his only-begotten son,

18 ^e Of whom it was said, ^f That in Isaac shall thy seed be called:

19 Accounting that God ^g was able to raise him up, even from the dead; from whence also he received him in a figure.

20 By faith ^h Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, ⁱ blessed

^a Exod. iii. 6, 15. Matt. xxii. 32. Acts vii. 32.—^b Phil. iii. 20. Ch. xlii. 14.—^c Gen. xxii. 1, 9.—^d James ii. 21.—^e Or, To.—^f Gen. xxi. 12. Rom. ix. 7.—^g Rom. iv. 17, 19, 21.—^h Gen. xxvii. 27, 39.—ⁱ Gen. xlviii. 5, 16, 20.—^j Gen. xlvii. 31.—^k Gen. i. 24, 25. Exod.

be the patriarchs and progenitors of a people among whom the knowledge of the true God, and the worship required by him, should be established and preserved.

Verse 16. *But now they desire a better*] Though to Abraham, Isaac, and Jacob, the promises were made in which Canaan was so particularly included, yet God did not give them any inheritance in that country, *no, not so much as to set a foot on*, Acts vii. 5. Therefore, if they had not understood the promises to belong to *spiritual things*, far from enduring, as seeing him who is invisible, they must have considered themselves deceived and mocked. The apostle, therefore, with the highest propriety, attributes their whole conduct and expectation to *faith*.

Verse 17. *Abraham, when he was tried*] See the history of this whole transaction explained at large in the notes on Gen. xxii. 1-9.

Offered up his only-begotten] Abraham did, in effect, offer up Isaac; he would have slain him had he not been prevented by the same authority by which the sacrifice was enjoined. Isaac is here called his *only-begotten*, as he was the *only son* he had by his legitimate wife, who was heir to his property, and heir of the promises of God.

Verse 19. *To raise him up, even from the dead*] Abraham staggered not at the promise through unbelief, but was strong in faith, giving glory to God. The resurrection of the dead must have been a doctrine of the patriarchs; they expected a heavenly inheritance, they saw they died as did other men, and they must have known that they could not enjoy it but in consequence of a resurrection from the dead.

He received him in a figure] The original word sometimes means a *daring exploit*, a *jeoparding of the life*; I think it should be so understood here, as pointing out the very imminent danger he was in of losing his life. The clause may therefore be thus translated: "Accounting that God was able to raise him up from the dead, from whence he had received him, he being in the most imminent danger of losing his life." [Such a sense of this word is quite alien to classic or Hellenistic Greek.]

Verse 20. *By faith Isaac blessed Jacob and Esau*] He believed that God would fulfil his promise to his posterity and God gave him to see what would befall them in their future generations. The apostle does not seem to intimate that one should be an object of the *divine hatred*, and the other of *divine love*, in reference to their *eternal states*. This is wholly a *discovery* of later ages.

Verse 21. *Blessed both the sons of Joseph*] That is, Ephraim and Manasseh. See the account and the notes, Gen. xlviii. 5, &c.

Worshipped, leaning upon the top of his staff] This subject is particularly considered in the note on Gen. xlvii. 31.

The Romanists allege this in favour of *image worship*. This is too contemptible to require confutation. To make it speak this language the Rheims Version renders the verse thus: *By faith Jacob dying, blessed every one of the sons of Joseph, and adored the top of his rod*. A pretty object of adoration, indeed, for a dying patriarch! Here, the preposi-

both the sons of Joseph; and ^j worshipped, *leaning upon the top of his staff*.

22 By faith ^k Joseph, when he died, ^l made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith ^m Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's ⁿ commandment.

24 By faith ^o Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 ^p Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming ^q the reproach ^r of Christ greater riches than the treasures in Egypt: for he had respect unto ^s the recompence of the reward.

27 By faith ^t he forsook Egypt, not fearing the

xiii. 19.—^l Or, remembered.—^m Exod. ii. 2. Acts vii. 20.—ⁿ Exod. i. 16, 22.—^o Exod. ii. 10, 11.—^p Ps. lxxiv. 10.—^q Ch. xiii. 13.—^r Or, for Christ.—^s Ch. x. 35.—^t Exod. x. 23, 29. xii. 37. xiii. 17, 18.

tion upon, answering to the Hebrew *al*, is wholly suppressed, to make it favour the corrupt reading of the Vulgate.

Verse 22. *Joseph when he died*] When he was dying, gave commandment concerning his bones. See the notes on Gen. i. 23.

Verse 23. *By faith Moses, &c.*] See the notes on Exod. ii. 2, and Acts vii. 20. We know that Moses was bred up at the Egyptian court, and *there* was considered to be the son of Pharaoh's daughter, and probably might have succeeded to the throne of Egypt; but finding that God had visited his people, and given them a promise of *spiritual and eternal blessings*, he chose rather to take the lot of this people, i.e., God as his portion for ever, than to *enjoy the pleasures of sin*, which, however gratifying to the animal senses, could only be temporary.

Verse 26. *The reproach of Christ*] Many have been stumbled by the word *Christ* here; because they cannot see how Moses should have any knowledge of him. It may be said that it was just as easy for God Almighty to reveal *Christ* to *Moses*, as it was for him to reveal him to *Isaiah*, or to the *shepherds*, or to *John Baptist*; or to manifest him in the *flesh*. After all there is much reason to believe that by *of Christ*, or the *anointed*, the apostle means the whole body of the Israelitish or Hebrew people; for, as the word signifies the *anointed*, and anointing was a consecration to God, to serve him in some particular office, as prophet, priest, king, or the like, all the Hebrew people were considered thus *anointed or consecrated*; it is worthy of remark that the word is used in this very sense by the Septuagint, 1 Sam. ii. 35, Ps. cv. 15, and Hab. iii. 13, where the word is necessarily restrained to this meaning. [Some think that the expression here is used as in 2 Cor. i. 5, Col. i. 24, that is, of *Christ dwelling, striving, suffering, in His Church*, as in *His body*.]

He had respect unto the recompence] He looked attentively to it; his eyes were constantly directed to it.

Verse 27. *He forsook Egypt*] He believed that God would fulfil the promise he had made; and he cheerfully changed an earthly for a heavenly portion.

Not fearing the wrath of the king] The apostle speaks here of the departure of Moses with the *Israelites*, not of his *flight to Midian*, Exod. ii. 14, 15.

As seeing him who is invisible] He continued to act as one who had the Judge of his heart and conduct always before his eyes.

Verse 28. *He kept the passover*] See the notes on Exod. xii.

Verse 29. *By faith they passed through the Red Sea*] See the notes on Exod. xiv. 22. The one walked by *faith*, the other by *sight*; one perished, the other was saved.

Verse 30. *The walls of Jericho fell down*] This is particularly explained, Josh. vi. 1, &c.

Verse 31. *The harlot Rahab perished not*] See this account, Josh. ii. 1, 9, 11, and vi. 23, where it is rendered exceedingly probable that the word *sonah* in Hebrew, which we translate *harlot*, should be rendered *innkeeper or tavern-keeper*, as there is no proper evidence that the person in

wrath of the king: for he endured, as * seeing him who is invisible.

28 Through faith ^b he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

29 By faith ^c they passed through the Red Sea as by dry land: which the Egyptians assaying to do, were drowned.

30 By faith ^d the walls of Jericho fell down, after they were compassed about seven days.

31 By faith ^e the harlot Rahab perished not with them ^f that believed not, when ^g she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of ^h Gedeon, and of ⁱ Barak, and of ^j Samson, and of ^k Jephthae; of ^l David also, and ^m Samuel, and of the prophets;

33 Who through faith subdued kingdoms, wrought

righteousness, ⁿ obtained promises, ^o stopped the mouths of lions,

34 ^p Quenched the violence of fire, ^q escaped the edge of the sword, ^r out of weakness were made strong, waxed valiant in fight, ^s turned to flight the armies of the aliens.

35 ^t Women received their dead raised to life again: and others were ^u tortured, not accepting deliverance; that they might obtain a better resurrection:

36 ^v And others had trial of ^w cruel mockings and scourgings, yea, moreover, ^x of bonds and imprisonment:

37 ^y They were stoned, they were sawn asunder, were tempted, were slain with the sword: ^z they wandered about ^{aa} in sheep-skins and goat-skins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they

vi. 18.—^a 2 Kings xx. 7, &c. Job xlii. 10. Ps. vi. 8.—^b Judg. xv. 8, 15, 1 Sam. xiv. 13, &c. xvii. 51, 52. 2 Sam. viii. 1, &c.—^c 1 Kings xvii. 22. 2 Kings iv. 35.—^d 2 Mac. vi. 19, 28. vii. 7, &c. Acts xxii. 25.—^e 2 Mac. vii. 1, 7.—^f Gen. xxxix. 20. Jer. xx. 2, xxxvii. 15.—^g 1 Kings xxi. 13. 2 Chron. xiv. 21. Acts vii. 58. xiv. 19.—^h 2 Kings i. 8. Matt. iii. 4.—ⁱ Zech. xiii. 4.

Abed-nego, who, for their steady attachment to God's worship, were cast into a fiery furnace, in which they were preserved, and from which they escaped unhurt, Dan. iii.

Escaped the edge of the sword] Moses, who escaped the sword of Pharaoh, Exod. xviii. 4; *Elijah*, that of Jezebel; and *David*, that of Saul: and many others.

Out of weakness were made strong] Were miraculously restored from sickness, which seemed to threaten their life; as *Hezekiah*, Isa. xxxviii. 21.

Waxed valiant in fight] Like *Gedeon*, who overthrew the camp of the Midianites, and *Jonathan*, that of the Philistines, in such a way as must have proved that God was with them.

Verse 35. Women received their dead] As did the widow of *Zarephath*, 1 Kings xvii. 21, and the *Shunamite*, 2 Kings iv. 34. What other cases under all the above heads the apostle might have in view, we know not.

Others were tortured] This is a word concerning the meaning of which the critics are not agreed. I am inclined to think that the *bastinado* on the soles of the feet is what is here designed. [Some think the punishment was that of being broken on the wheel.]

Not accepting deliverance] This looks very like a reference to the case of the mother and her seven sons, mentioned 2 Mac. vii. 1, &c.

Verse 36. Had trial of cruel mockings and scourgings] We do not know the cases to which the apostle refers. It is probable that he refers to public exhibitions of the people of God at idol-feasts and the like; and Samson's case before Dagon, when the Philistines had put out his eyes, is quite in point. As to *scourgings*, this was a common way of punishing minor culprits; and even those who were to be punished capitally were first scourged. See the case of our Lord.

Bonds and imprisonment] Joseph was cast into prison; Jeremiah was cast into a dungeon full of mire, chap. xxxvii. 16, and xxxviii. 6; and the prophet Micaiah was imprisoned by Ahab, 1 Kings xxii. 27.

Verse 37. They were stoned] As *Zochariah*, the son of Barachiah or Jehoiada, was, between the altar and the temple, see the account, 2 Chron. xxiv. 21, and see the notes on Matt. xxiii. 35. And as Naboth the Jezreelite, who, on refusing to give up his father's inheritance to a covetous king, because it had respect to the promise of God, was falsely accused and stoned to death, 1 Kings xxi. 1-14.

They were sawn asunder] There is a tradition that the prophet Isaiah was thus martyred.

Were tempted] I believe this word has vexed the critics more than any other in the New Testament. How being tempted can be ranked among the heavy sufferings of the primitive martyrs and confessors is not easy to discern, because to be tempted is the common lot of every godly man. This difficulty has induced learned men to mend the text by conjecture. Of all such conjectures, that of *Knatchbull* appears to me to be the most probable: *they were transfixed or impaled*; and even the present reading might be construed in this sense.

^a Ver. 13.—^b Exod. xii. 21, &c.—^c Exod. xiv. 22, 29.—^d Josh. vi. 20.—^e Josh. vi. 23. James ii. 25.—^f Or, *that were disobedient*.—^g Josh. ii. 1.—^h Judg. vi. 11.—ⁱ Judg. iv. 6.—^j Judg. xiii. 24.—^k Judg. xi. 1. xii. 7.—^l 1 Sam. xvi. 1, 13. xvii. 45.—^m 1 Sam. i. 20, xii. 20.—ⁿ 2 Sam. vii. 11, &c.—^o Judg. xiv. 5, 6. 1 Sam. xvii. 34, 35. Dan. vi. 22.—^p Dan. iii. 25.—^q 1 Sam. xx. 1. 1 Kings xix. 3. 2 Kings

question was such a woman as our translation represents her.

Received the spies with peace.] The same as *beshalom*, giving them a kind welcome, good fare, and protection.

Verse 32. Time would fail me] A very usual mode of expression with the best Greek writers, when they wish to intimate that much important intelligence remains to be communicated on the subject already on hand, which must be omitted because of other points which have not yet been handled.

Gedeon] Who by faith in God, with 300 men, destroyed a countless multitude of Midianites and Amalekites, and delivered Israel from oppression and slavery, Judg. vi. vii., viii.

Barak] Who overthrew Jabin, king of Canaan, and delivered Israel from servitude, Judg. iv.

Samson] Who was appointed by God to deliver Israel from the oppressive yoke of the *Philistines*; and, by extraordinary assistance, discomfited them on various occasions, Judg. xiii. xvi.

Jephthae] Who, under the same guidance, defeated the Ammonites, and delivered Israel, Judg. xi., xii.

David] It is probable he is referred to here for that act of faith and courage which he showed in his combat with Goliath. See 1 Sam. xvii.

Samuel] The last of the Israelitish judges, to whom succeeded a race of kings, of whom Saul and David were the two first, and were both anointed by this most eminent man. See his history in the first book of *Samuel*.

It may be observed here, that the apostle does not produce these in chronological order; for Barak lived before Gedeon, and Jephthae before Samson, and Samuel before David. He was not producing facts in their chronological order, but instances of the power of God exerted in the behalf of men who had strong confidence in him.

Verse 33. Who through faith subdued kingdoms] As *Joshua*, who subdued the seven Canaanitish nations; and *David*, who subdued the Moabites, Syrians, Ammonites, and Edomites, 2 Sam. viii., &c.

Wrought righteousness] Did a great variety of works indicative of that faith in God, without which it is impossible to do anything that is good.

Obtained promises] This is supposed to refer to *Joshua* and *Caleb*, who, through their faith in God, obtained the promised land, while all the rest of the Israelites were excluded; to *Phineas* also, who, for his act of *zealous faith* in slaying *Zimri* and *Cosbi*, got the promise of an everlasting priesthood; and to *David*, who, for his faith and obedience, obtained the kingdom of Israel, and had the promise that from his seed the Messiah should spring.

Stopped the mouths of lions] *Daniel*, who, though cast into a den of lions for his fidelity to God, was preserved among them unhurt, and finally came to great honour.

Verse 34. Quenched the violence of fire] As in the case of the three faithful Hebrews, *Shadrach*, *Meshaiah*, and

wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, ^b having obtained a good report through faith, received not the promise :

^a 1 Kings xviii. 4. xix. 9.—^b Ver. 2, 13.—^c Or, *forseen*.

Were slain with the sword] As in the case of the eighty-five priests slain by Doeg, see 1 Sam. xxii. 18; and the prophets, of whose slaughter by the sword Elijah complains, 1 Kings xix. 10. Probably the word means being beheaded, which was formerly done with a sword, and not with an axe; and in the East is done by the sword to the present day.

They wandered about in sheep-skins] *Sheep-skins dressed with the wool on*. This was probably the sort of mantle that Elijah wore, and which was afterwards used by Elisha. It was most probably on this account that Elijah was called a *hairy man*, 2 Kings i. 8; and not on account of having a preposterously long beard, as those mariners of all the unities of time, place, circumstances, and common sense, the painters, represent him. And it is likely that the prophets themselves wore such garments, and that the false prophets imitated them in this, in order that they might gain the greater credit.

Being destitute] In want of all the comforts and conveniences of life, and often of its necessities.

Afflicted] In consequence of enduring such privations.

Tormented] *Maltreated, harassed*, variously persecuted by those to whom they brought the message of salvation.

Verse 38. *Of whom the world was not worthy*] Yet they

40 God having ^a provided ^a some better thing for us, that they without us should not be ^a made perfect.

^a Ch. vii. 22. viii. 6.—^a Ch. v. 9. xii. 23. Rev. vi. 11.

were obliged to wander by day in *deserts* and *mountains*, driven from the society of men, and often obliged to hide by night in dens and caves of the earth to conceal themselves from the brutal rage of men.

Verse 39. *Having obtained a good report* (having been witnessed to, see ver. 2) *through faith*] It was *faith in God* which supported all those eminent men who, in different parts of the world, and in different ages, were persecuted for righteousness' sake.

Received not the promise] They had all heard of the promises made to Abraham of a heavenly rest, and of the promise of the *Messiah*, for this was a constant tradition; but they died without having seen this *Anointed of the Lord*.

Verse 40. *God having provided some better thing for us*] This is the dispensation of the gospel, with all the privileges and advantages it confers.

That they without us should not be made perfect.] Believers before the flood, after the flood, under the law, and since the law, make but one church. The gospel dispensation is the last, and the church cannot be considered as complete till the believers under all dispensations are gathered together. As the gospel is the last dispensation, the preceding believers cannot be consummated even in glory till the gospel church arrive in the heaven of heavens.

CHAPTER XII.

Having so many incitements to holiness, patience, and perseverance, we should lay aside every hinderance, and run with patience the race that is set before us, taking our blessed Lord for our example, 1-4. These sufferings are to be considered as fatherly chastisements from God, and to be patiently submitted to on account of the benefits to be derived from them, 5-11. They should take courage and go forward, 12, 13. Directions to follow peace with all men, and to take heed that they fall not from the grace of God, 14, 15. References to the case of Esau, 16, 17. The privileges of Christians compared with those of the Jews, by which the superior excellence of Christianity is shown, 18-24. They must take care not to reject Jesus, who now addressed them from heaven, and who was shortly to be their Judge, 25-27. As they were called to receive a kingdom, they should have grace, whereby they might serve God acceptably, 28, 29.

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, ^a let us lay aside every weight, and the sin which doth so easily beset us, and ^b let us run ^c with patience the race that is set before us,

2 Looking unto Jesus, the ^d author and finisher of our faith; ^e who, for the joy that was set before

^a Col. iii. 8. 1 Pet. ii. 1.—^b 1 Cor. ix. 24. Phil. iii. 13, 14.—^c Rom. xii. 12. Ch. x. 36.—^d Or, *beginner*.—^e Luke xxiv. 26. Phil. ii. 8, &c. 1 Pet. i. 11.—^f Ps. cx. 1. Ch. i. 3, 13. viii. 1. 1 Pet.

Verse 1. *Wherefore*] This is an inference drawn from the examples produced in the preceding chapter, and on this account both should be read in connexion.

Compassed about] Here is another allusion to the Olympic Games: the agonists, or contenders, were often greatly animated by the consideration that the eyes of the principal men of their country were fixed upon them; and by this they were induced to make the most extraordinary exertions.

Cloud of witnesses] Both the *Greeks* and *Latins* frequently

him, endured the cross, despising the shame, and ^a is set down at the right hand of the throne of God.

3 ^a For consider him that endured such contradiction of sinners against himself, ^b lest ye be wearied and faint in your minds.

4 ^a Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation, which

iii. 22.—^a Matt. x. 24, 25. John xv. 20.—^b Gal. vi. 9.—^c 1 Cor. x. 13. Ch. x. 32, 33, 34.

use the term *cloud* to express a great number of persons or things.

Let us lay aside every weight] As those who ran in the Olympic races would throw aside everything that might impede them in their course; so Christians, professing to go to heaven, must throw aside everything that might hinder them in their Christian race.

The sin which doth so easily beset] The sin that stands well, or is favourably situated, ever surrounding the person,

speakeeth unto you as unto children, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For ^bwhom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 ^cIf ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, ^dwhereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto ^ethe Father of spirits, and live?

10 For they verily for a few days chastened us ^fafter their own pleasure; but he for our profit, ^gthat we might be partakers of his holiness.

11 Now no chastening for the present seemeth to

^aJob v. 17. Prov. iii. 11.—^bPs. xciv. 12. cxix. 75. Prov. iii. 12. James i. 12. Rev. iii. 19.—^cDeut. viii. 5. 2 Sam. vii. 14. Prov. xii. 24. xix. 18. xxiii. 13.—^dPs. lxxiii. 1. 1 Pet. v. 9.—^eNum. xvi. 22. xxvii. 16. Job xii. 10.—^fEccles. xii. 7. Isa. xlii. 5. lvii. 10. Zech. xii. 1.—^gOr, we seemed good or meet to them.—^hLev. xi. 44. xix. 2. 1 Pet. i. 15, 16.—ⁱJames iii. 18.—^jJob iv. 3, 4. Isa. xxxv. 3.

and soliciting his acquiescence. What we term the *easy besetting sin* is the sin of our constitution, the sin of our trade, that in which our worldly honour, secular profit, and sensual gratification are most frequently felt and consulted. Some understand it of *original sin*, as that by which we are enveloped in body, soul, and spirit. Whatever it may be, the word gives us to understand that it is what meets us at every turn; that it is always presenting itself to us.

Let us run with patience the race] Let us start, run on, and continue running, till we get to the goal.

Verse 2. *Looking unto Jesus*] Looking off and on, or from and to; looking off or from the world and all secular concerns to Jesus, and all the spiritual and heavenly things connected with him. This is still an allusion to the Grecian Games: those who ran were to keep their eyes fixed on the mark of the prize; they must keep the goal in view.

The author and finisher of faith] The word translated here *author*, signifies in general captain or leader, or the first inventor of a thing, see chap. ii. 10. But the reference seems to be here to the *judge in the games*, whose business it was to admit the contenders, and to give the prize to the conqueror. Jesus is here represented as this officer; every Christian is a contender in this race of life, and for eternal life. The heavenly course is *begun* under Jesus; and under him it is *completed*. He is the finisher, by awarding the prize to them that are faithful unto death.

Who, for the joy that was set before him] The joy of fulfilling the will of the Father, Psalm xl. 6, &c., in tasting death for every man.

Verse 3. *For consider him*] Attentively observe and analyse every part of his conduct, enter into his spirit, examine his motives and object, and remember that, as he acted, ye are called to act; he will furnish you with the same Spirit, and will support you with the same strength.

Verse 4. *Ye have not yet resisted unto blood*] Though you have had opposition and persecution, yet you have not been called, in bearing your testimony against sin and sinners, to seal the truth with your blood.

Striving against sin] An allusion to *boxing* at the Grecian Games. In the former passages the apostle principally refers to the foot races.

Verse 5. *And ye have forgotten*] Or, have ye forgotten the exhortation? This quotation is made from Prov. iii. 11, 12, and shows that the address there, which at first sight appears to be from Solomon to his son, or from some fatherly man to a person in affliction, is properly from God himself to any person in persecution, affliction, or distress.

Despise not thou the chastening] Do not neglect the correction of the Lord. That man who neglects correction, and profits not by it, who does not see the hand of God in it; or, in other words, does not fear the rod, and him who hath appointed it, and consequently does not humble himself under the mighty hand of God, deplore his sin, deprecate divine judgment, and pray for mercy.

be joyous, but grievous: nevertheless, afterward it yieldeth ^bthe peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore ^clift up the hands which hang down, and the feeble knees;

13 ^dAnd make ^estraight paths for your feet, lest that which is lame be turned out of the way; ^fbut let it rather be healed.

14 ^gFollow peace with all men, and holiness, ^hwithout which no man shall see the Lord:

15 ⁱLooking diligently, ^jlest any man ^kfail of the grace of God; ^llest any root of bitterness springing up trouble you, and thereby many be defiled;

16 ^mLest there be any fornicator, or profane person, as Esau, ⁿwho for one morsel of meat sold his birth-right.

17 For ye know how that afterward, "when he

See Eccles. xxv. 23.—¹Prov. iv. 26, 27.—²Or, even.—³Gal. vi. 1.—⁴Ps. xxxiv. 14. Rom. xii. 18. xiv. 9. 2 Tim. ii. 22.—⁵Matt. v. 8. 2 Cor. vii. 1. Eph. v. 5.—⁶2 Cor. vi. 1.—⁷Gal. v. 4.—⁸Or, fall from.—⁹Deut. xxix. 18. Ch. iii. 12.—¹⁰Eph. v. 3. Col. iii. 5. 1 Thess. iv. 8.—¹¹Gen. xxv. 33.—¹²Gen. xxvii. 34, 36, 38.

Nor faint] Do not be discouraged, nor despair, for the reasons immediately alleged.

Verse 6. *For whom the Lord loveth he chasteneth*] Here is the reason why we should neither neglect correction nor faint under it: it is a proof of the fatherly love of God Almighty, and shows his most gracious designs towards us; from which we may be fully convinced that the affliction will prove the means of good to our souls, if we make a proper use of it.

And scourgeth every son whom he receiveth] This is a quotation, literally from the Septuagint, of Prov. iii. 12, of which place our version is: *Even as the Father the son in whom he delighteth*. The translation of the Septuagint and apostle is perfectly consonant with the Hebrew text. Our version of Prov. iii. 12 is wrong.

Verse 7. *If ye endure chastening*] If ye submit to his authority, humble yourselves under his hand, and pray for his blessing.

God dealeth with you as with sons] He acknowledges by this that you belong to the family, and that he, as your Father, has you under proper discipline.

Verse 8. *Then are ye bastards*] This proceeds on the general fact that bastards are neglected in their manners and education; the fathers of such feeling little affection for, or obligation to regard, their spurious issue. But all that are legitimate children are *partakers* of chastisement or discipline; for the original word does not imply stripes and punishments, but the whole discipline of a child, both at home and at school.

Verse 9. *We have had fathers of our flesh*] The fathers of our flesh, i.e., our natural parents, were correctors; and we revered them, notwithstanding their corrections often arose from whim or caprice; but *shall we not rather be in subjection to the Father of spirits*; to him from whom we have received both body and soul; who is our Creator, Preserver, and Supporter; to whom both we and our parents owe our life and our blessings; and who corrects us only for our profit; that we may live and be *partakers of his holiness*?

Verse 10. *For—a few days*] The chastisement of our earthly parents lasted only a short time; that of our heavenly Father will also be but a short time, if we submit: and as our parents ceased to correct when we learned obedience; so will our heavenly Father, when the end for which he sent the chastisement is accomplished. God delights not in the rod; judgment is his strange work.

Verse 11. *No chastening for the present seemeth to be joyous*] Neither correction, wholesome restraint, domestic regulations, nor gymnastic discipline, are pleasant to them that are thus exercised; but it is by these means that obedient children, scholars, and great men are made. And it is by God's discipline that Christians are made. He who does not bear the yoke of Christ is good for nothing to others, and never gains rest to his own soul.

would have inherited the blessing, he was rejected: * for he found no ^b place of repentance, though he sought it carefully with tears.

18 For ye are not come unto the * mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which *voice* they that heard ^d intreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, * And if *se* much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 * And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22 But ye are come * unto mount Sion, ^b and

* Ch. vi. 6.—^b Or, *way to change his mind*.—^c Exod. xix. 12, 18, 19. xix. 13. Deut. iv. 11. v. 22. Rom. vi. 14. viii. 15. 2 Tim. i. 7.—^d Exod. xix. 19. Deut. v. 5, 25. xviii. 14.—^e Exod. xix. 13.—^f Exod. xix. 16.—^g Gal. iv. 26. Rev. iii. 12. xxi. 2, 10.—^h Phil. iii. 20.—ⁱ Deut. xxxiii. 2. Ps. lxxviii. 17. Jude 14.—^j Exod. iv. 22. James

The peaceable fruit of righteousness] i.e., The joyous, prosperous fruits; those fruits by which we gain much, and through which we are made happy.

Exercised thereby.] *To the trained.* There is still an allusion to the Grecian Games; and in the word before us to those *gymnastic exercises* by which the candidates for the prizes were trained to the different kinds of exercises in which they were to contend when the games were publicly opened.

Verse 12. *Wherefore lift up the hands*] The apostle refers to Isa. xxxv. 3.

Verse 13. *Make straight paths for your feet*] That is, Take the straight path that is before you, do not go in crooked or rough ways, where are stones, briars, and thorns, by which you will be inevitably lamed, and so totally prevented from proceeding in the way; whereas, if you go in the even, proper path, though you have been wounded by getting into a wrong way, that which was wounded will be *healed* by moderate, equal exercise, all impediments being removed. The application of all this to a correct, holy deportment in religious life, is both natural and easy.

Verse 14. *Follow peace with all men*] Cultivate, as far as you possibly can, a good understanding both with Jews and Gentiles.

And holiness] That state of continual sanctification, that life of *purity and detachment from the world* and all its lusts, without which detachment and sanctity *no man shall see the Lord*—shall ever enjoy his presence in the world of blessedness. *To see God*, in the Hebrew phrase, is *to enjoy him*; and without holiness of heart and life this is impossible. No soul can be fit for heaven that has not suitable dispositions for the place.

Verse 15. *Looking diligently*] *Looking about, over, and upon*; being constantly on your guard.

Lest any man fail of the grace of God] *Lest any person should come behind, or fall off from, this grace or gift of God*; this state of salvation, viz., the gospel system or Christianity; for this is most evidently the meaning of the apostle. It is not the *falling from a work of grace in their own souls*, but from the *gospel*, to apostatize from which they had now many temptations; and to guard them against this, the whole epistle was written.

Lest any root of bitterness springing up] A root of bitterness signifies a *poisonous plant*. The root of bitterness is here used metaphorically for a *bad man*, or a man holding *unsound doctrines*, and endeavouring to spread them in the church.

Trouble you] This alludes to the effects of poison taken into the body. The *blood* itself (the principle, under God, of life) becomes putrescent; and probably to this the intelligent apostle alludes when he says, *and thereby many be defiled, corrupted, or contaminated*.

Verse 16. *Lest there be any fornicator*] Any licentious person who would turn the gospel of the grace of God into lasciviousness.

Or profane person, as Esau] It is not intimated that Esau was a fornicator; and the disjunctive or separates the *profane person* from the fornicator. And Esau is here

unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the first-born, * which are written in heaven, and to God ^m the Judge of all, and to the spirits of just men ⁿ made perfect,

24 And to Jesus * the mediator of the new ^p covenant, and to ^q the blood of sprinkling, that speaketh better things * than *that* of Abel.

25 See that ye refuse not him that speaketh. For * if they escaped not who refused him that spake on earth, much more *shall not* we escape, if we turn away from him that *speaketh* from heaven:

26 * Whose voice then shook the earth: but now he hath promised, saying, * Yet once more I shake not the earth only, but also heaven.

i. 18. Rev. xiv. 4.—^k Luke x. 26. Phil. iv. 3. Rev. xiii. 8.—^l O., enrolled.—^m Gen. xlviii. 25. Ps. xciv. 2.—ⁿ Phil. iii. 12. Ch. x. 40.—^o Ch. vii. 6. ix. 15.—^p Or, *testament*.—^q Exod. xxiv. 8. Ch. x. 22. 1 Pet. i. 2.—^r Gen. iv. 10. Ch. xi. 4.—^s Ch. ii. 2, 3. iii. 17. x. 24, 29.—^t Exod. xix. 18.—^u Hag. ii. 6.

termed *profane*, because he so far disregarded the spiritual advantages connected with his rights of primogeniture, that he alienated the whole for a single mess of pottage. The word which we translate *profane*, was applied to those who were *despisers of sacred things*, and consequently were to be denied admittance to the temple, and were not permitted to assist at holy rites.

The Latin *profanus*, from which we have our word, is compounded of *procul* a *fano*, "far from the temple," properly an *irreligious man*.

Sold his birthright.] *The first-born*, in patriarchal times, 1. Had a right to the priesthood, Exod. xxii. 29. 2. And a double portion of all the father's possessions, Deut. xxi. 17. 3. And was *lord over his brethren*, Gen. xxvii. 29, 37; xlix. 3. 4. And in the family of Abraham the first-born was the very source whence the *Messiah*, as the Redeemer of the world, and the Church of God, were to spring. Farther, 5. The first-born had the right of conveying especial blessings and privileges when he came to die.

Verse 17. *When he would have inherited the blessing*] When he wished to have the *lordship over the whole family* conveyed to him.

Repentance] Here is not to be taken in a theological sense, as implying contrition for sin, but merely change of mind or purpose; nor does the word here refer to Esau at all, but to his father, whom Esau could not, with all his tears and entreaties, persuade to reverse what he had done. *I have blessed him*, said he, *yea, and he must be blessed*; I cannot reverse it now. Nothing spoken here by the apostle, nor in the history in Genesis to which he refers, concerns the eternal state of either of the two brothers.

Verse 18-21. *For ye are not come unto the mount that might be touched*] I believe the words should be translated to a palpable or material mountain; for that it was not a mountain that on this occasion might be touched, the history, Exod. xix. 12, 13, shows; and the apostle himself, in ver. 20, confirms. It is called here a palpable or material mount, to distinguish it from that spiritual mount Sion of which the apostle is speaking. The apostle's design is to show that the dispensation of the law engendered terror; that it was most awful and exclusive; that it belonged only to the Jewish people; and that, even to them, it was so terrible that they could not endure that which was commanded, and entreated that God would not communicate with them in his own person, but by the ministry of Moses; and even to Moses, who held the highest intimacy with Jehovah, the revealed glories, the burning fire, the blackness, the darkness, the tempest, the loud sounding trumpet, and the voice of words, were so terrible, that he said, *I exceedingly fear and tremble*.

Verse 22. *But ye are come unto mount Sion*] 1. The description in these verses does not refer to a heavenly state; for the terrible nature of the Mosaic dispensation is never opposed to heaven or life eternal, but to the economy of the New Testament. 2. In heaven there is no need of a mediator or sprinkling of blood; but these are mentioned in the state which the apostle describes. [Nevertheless, the difficulties attending the interpretation which Dr. Clarke

27 And this word, Yet once more, signifieth * the removing of those things that ^bare shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which

* Ps. cii. 26. Matt. xxiv. 35. 2 Pet. iii. 10. Rev. xxi. 1.—
^b Or, may be shaken.—^c Or, let us hold fast.

gives, are more than those which occur in the ordinary interpretation, viz., that the apostle is speaking of *God's own abode in heaven*.

The heavenly Jerusalem] This phrase means the Church of the New Testament.

To an innumerable company of angels] *To myriads, tens of thousands, of angels.* These are represented as the attendants upon God, when he manifests himself in any external manner to mankind. Though angels make a part of the inhabitants of the New Jerusalem, yet they belong also to the Church below. Christ has in some sort incorporated them with his followers, for "they are all ministering spirits, sent forth to minister to them that shall be heirs of salvation," and they are all ever considered as making a part of God's subject.

Verse 23. *To the general assembly*] This word is joined to the preceding by some of the best MSS., and is quoted in connexion by several of the Fathers: *Ye are come—to the general assembly of innumerable angels*; and this is probably the true connexion.

The first-born] Those who first received the gospel of Christ, and who are elsewhere termed the *first-fruits*: this is spoken in allusion to the first-born among the Israelites, who were all considered as the Lord's property, and were dedicated to him. *The church of the first-born* is the assembly of the most excellent.

Which are written in heaven] Who are enrolled as citizens of the New Jerusalem, and are entitled to all the rights, privileges, and immunities of the church here, and of heaven above.

God the Judge of all] The supreme God is ever present in this general assembly: to him they are all gathered; by him they are admitted to all those rights, &c.; under his inspection they continue to act; and it is he alone who erases from the register those who act unworthily of their citizenship. *Judge* here is to be taken in the Jewish use of the term, i.e., one who exercises sovereign rule and authority.

The spirits of just men made perfect] *The spirits of the just men made perfect*, or the *righteous perfect*, are the full grown Christians; those who are justified by the blood and sanctified by the Spirit of Christ. Being come to such, implies that spiritual union which the disciples of Christ have with each other, and which they possess how far soever separate; for they are all joined in one spirit, Eph. ii. 18; they are in the unity of the spirit, Eph. iv. 3, 4; and of one soul, Acts iv. 32. This is a unity which was never possessed even by the Jews themselves in their best state; it is peculiar to real Christianity: as to nominal Christianity, wars and desolations between man and his fellows are quite consistent with its spirit.

Verse 24. *And to Jesus the mediator of the new covenant*] The old covenant and its mediator, Moses, are passed away. The new covenant, i.e., the gospel, is now in force, and will be to the end of the world; and Jesus, the Son of God, the brightness of the Father's glory, the Maker and Preserver of all things, the Saviour and the Judge of all men, is its mediator.

To the blood of sprinkling] This is an allusion, as was before observed, to the sprinkling of the blood of the covenant sacrifice upon the people, when that covenant was made upon Mount Sinai; to the sprinkling of the blood of the sin-offerings before the mercy-seat; and probably to the sprinkling of the blood of the paschal lamb on their houses, to prevent their destruction by the destroying angel. But all these sprinklings were partial and inefficacious, and had no meaning but as they referred to this: the blood of sprinkling under the new covenant is ever ready; all may have it applied; it continues through ages; and is the highest glory of Christianity, because by it we draw nigh to God, and through it get our hearts sprinkled from an evil conscience; and, in a word, have an entrance unto the holiest by the blood of Jesus.

Better things than that of Abel] The blood of Christ's sacrifice was infinitely more precious than Abel's sacrifice,

cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For ^dour God is a consuming fire.

^d Exod. xxiv. 17. Deut. iv. 24. ix. 3. Ps. i. 3. xcvi. 3. Isa. lxvi. 15. 2 Thess. i. 8. Ch. x. 27.

as Jesus is infinitely greater than Abel; and the blood of Christ avails for the sins of the whole world, whereas the blood of Abel's sacrifice could avail only for himself.

Many have supposed that the blood of Abel means here the blood that was shed by Cain in the murder of this holy man, and that the blood of Jesus speaks better things than it does, because the blood of Abel called for vengeance, but the blood of Christ for pardon; this interpretation reflects little credit on the understanding of the apostle.

Verse 25. See] *Take heed, that ye refuse not him*—the Lord Jesus, the mediator of the new covenant, who now speaketh from heaven, by his gospel, to the Jews and to the Gentiles, having in his incarnation come down from God.

Him that spake on earth] Moses, who spoke on the part of God to the Hebrews, every transgression of whose word received a just recompence of reward, none being permitted to escape punishment.

Verse 26. *Whose voice then shook the earth*] Namely, at the giving of the Law on Mount Sinai; and from this it seems that it was the voice of Jesus that then shook the earth, and that it was he who came down on the mount. But others refer this simply to God the Father giving the Law.

Not the earth only, but also heaven] Probably referring to the approaching destruction of Jerusalem, and the total abolition of the political and ecclesiastical constitution of the Jews; the one being signified by the earth, the other by heaven; for the Jewish state and worship are frequently thus termed in the prophetic writings. And this seems to be the apostle's meaning, as he evidently refers to Haggai ii. 6, where this event is predicted. It may also remotely refer to the final dissolution of all things.

Verse 27. *The removing of those things that are shaken*] The whole of the Jewish polity, which had been in a shaken state from the time that Judea had fallen under the power of the Romans.

As of things that are made] That is, subjects intended to last only for a time. God never designed that the Jewish religion should become general, nor be permanent.

Those things which cannot be shaken] The whole gospel system, which cannot be moved by the power of man.

May remain] Be permanent; God designing that this shall be the last dispensation of his grace and mercy, and that it shall continue till the earth and the heavens are no more.

Verse 28. *We receiving a kingdom*] The gospel dispensation, frequently termed the *kingdom of God* and the *kingdom of heaven*, because in it God reigns among men, and he reigns in the hearts of them that believe, and his kingdom is righteousness, peace, and joy in the Holy Ghost.

Which cannot be moved] Which never can fail, because it is the last dispensation.

Let us have grace] *Let us have, keep, or hold fast, the benefit or gift*, that is, the heavenly kingdom which God has given us. This is the meaning of the word, 2 Cor. viii. 4, and is so rendered by our translators; and it is only by this heavenly gift of the gospel that we can serve God acceptably, for he can be pleased with no service that is not performed according to the gospel of his Son.

Acceptably] In such a way as to please him well.

Reverence] With shamefacedness or modesty.

Godly fear] Religious fear. We have boldness to enter into the holiest by the blood of Jesus, but let that boldness be ever tempered with modesty and religious fear; for we should never forget that we have sinned, and that God is a consuming fire.

Verse 29. *For our God is a consuming fire*] The apostle quotes Deut. iv. 24, and by doing so he teaches us this great truth, that sin under the gospel is as abominable in God's sight as it was under the Law; and that the man who does not labour to serve God with the principle and in the way already prescribed, will find that fire to consume him which would otherwise have consumed his sin.

CHAPTER XIII.

Exhortations to hospitality to strangers, 1, 2. Kindness to those in bonds, 3. Concerning marriage, 4. Against covetousness, 5, 6. How they should imitate their teachers, 7, 8. To avoid strange doctrines, 9. Of the Jewish sin-offerings, 10, 11. Jesus suffered without the gate, and we should openly confess him and bear his reproach, 12, 13. Here we have no permanent residence; and while we live should devote ourselves to God, and live to do good, 14-16. We should obey them that have the rule over us, 17. The apostle exhorts them to pray for him, that he might be restored to them the sooner, 18, 19. Commends them to God in a very solemn prayer, 20, 21. Entreats them to bear the word of exhortation, mentions Timothy, and concludes with the apostolical benediction, 22-25.

LET ^a brotherly love continue. ² ^b Be not forgetful to entertain strangers: for thereby ^c some have entertained angels unawares.

³ ^d Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

⁴ Marriage is honourable in all, and the bed undefiled: ^e but whoremongers and adulterers God will judge.

⁵ Let your conversation be without covetousness; and ^f be content with such things as ye have: for he hath said, ^g I will never leave thee, nor forsake thee.

⁶ So that we may boldly say, ^h The Lord is my helper, and I will not fear what man shall do unto me.

^a Rom. xii. 10. ¹ Thess. iv. 9. ¹ Pet. i. 22. ii. 17. iii. 8. iv. 2. Pet. i. 7. ¹ John iii. 11, &c. iv. 7, 20, 21.—^b Matt. xxv. 35. Rom. xii. 13. ¹ Tim. iii. 2. ¹ Pet. iv. 9.—^c Gen. xlviii. 3. xix. 2.—^d Matt. xxv. 35. Rom. xii. 15. ¹ Cor. xii. 23. Col. iv. 18. ¹ Pet. iii. 8.—^e 1 Cor. vi. 9. Gal. v. 19, 21. Eph. v. 5. Col. iii. 5, 6. Rev. xxii. 15.—^f Matt. vi. 25, 34. Phil. iv. 11, 12. ¹ Tim. vi. 6, 8.

Verse 1. *Let brotherly love continue.*] Be all of one heart and one soul. Feel for, comfort, and support each other; and remember that he who professes to love God should love his brother also.

Verse 2. *To entertain strangers.*] In those early times, when there were scarcely any public inns or houses of entertainment, it was an office of charity and mercy to receive, lodge, and entertain travellers; and this is what the apostle particularly recommends.

Entertained angels.] Abraham and Lot are the persons particularly referred to.

Verse 3. *Remember them that are in bonds.*] He appears to refer to those Christians who were suffering imprisonment for the testimony of Jesus.

As bound with them.] Feel for them as you would wish others to feel for you were in their circumstances.

Verse 4. *Marriage is honourable in all.*] Let this state be highly esteemed as one of God's own instituting, and as highly calculated to produce the best interest of mankind.

The bed undefiled.] Every man cleaving to his own wife, and every wife cleaving to her own husband, because God will judge, i.e., punish all fornicators and adulterers.

Verse 5. *Let your conversation.*] That is, the whole tenor of your conduct, the manner of your life, or rather the disposition of your hearts in reference to all your secular transactions; for in this sense the original is used by the best Greek writers.

Be without covetousness.] Desire nothing more than what God has given you; and especially covet nothing which the Divine Providence has given to another man, for this is the very spirit of robbery.

Content with such things as ye have.] Being satisfied with present things. The covetous man is ever running out into futurity with insatiable desires after secular good; and, if this disposition be not checked, it increases as the subject of it increases in years. Covetousness is the vice of old age.

I will never leave thee, nor forsake thee.] These words were, in sum, spoken to Joshua, chap. i. 5; also by David to Solomon, 1 Chron. xxviii. 20. The apostle, in referring to the same promises, feels authorised to strengthen the expres-

⁷ ⁱ Remember them which ^j have the rule over you, who have spoken unto you the word of God: ^k whose faith follow, considering the end of their conversation:

⁸ Jesus Christ ^l the same yesterday, and to-day, and for ever.

⁹ ^m Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; ⁿ not with meats, which have not profited them that have been occupied therein.

¹⁰ ^o We have an altar, whereof they have no right to eat which serve the tabernacle.

¹¹ For ^p the bodies of those beasts, whose blood is brought into the sanctuary by the high-priest for sin, are burned without the camp.

¹² Wherefore Jesus also, that he might sanctify

—¹ Gen. xxviii. 15. Deut. xxxi. 6, 8. Josh. i. 5. ¹ Chron. xxviii. 20. Ps. xxxvii. 25.—² Ps. xxvii. 1. ¹ Ivi. 4, 11, 12. xxviii. 6.—³ Ver. 17.—⁴ Or, are the guides.—⁵ Ch. vi. 12.—⁶ John viii. 58. Ch. i. 12. Rev. i. 4.—⁷ Eph. iv. 14. v. 6. Col. ii. 4, 8. ¹ John iv. 1.—⁸ Rom. xiv. 17. Col. ii. 16. ¹ Tim. iv. 3.—⁹ 1 Cor. ix. 13. x. 18.—¹⁰ Exod. xxix. 14. Lev. iv. 11, 12, 21. vi. 30. ix. 11. xvi. 27. Num. xix. 3.

sions, as the Christian dispensation affords more consolation and confidence in matters of this kind than the old covenant did. The words are peculiarly emphatic.

Verse 7. *Remember them which have the rule over you.*] Remember your guides who have spoken unto you the doctrine of God. Theodoret's note on this verse is very judicious: "He intends the saints who were dead, Stephen the first martyr, James the brother of John, and James called the Just. And there were many others who were taken off by the Jewish rage. Consider these (said he); and, observing their example, imitate their faith."

Considering the end of their conversation.] "The issue of whose course of life most carefully consider." God never left them; no, he never forsook them; so that they were happy in their afflictions, and glorious in their death. Carefully consider this; act as they did; keep the faith, and God will keep you.

Verse 8. *Jesus Christ the same yesterday.*] This Jesus was thus witnessed of by your guides, who are already departed to glory. Remember HIM; remember them; and take heed to yourselves.

Verse 9. *Be not carried about.*] Be not whirled about. But the best MSS., Versions, and Fathers have *be not carried away*, which is undoubtedly the true reading, and signifies here, *do not apostatize*; permit not yourselves to be carried off from Christ and his doctrine.

Divers and strange doctrines.] Variegated doctrines; those that blended the law and the gospel, and brought in the Levitical sacrifices and institutions in order to perfect the Christian system.

Strange doctrines, foreign doctrines; such as have no apostolical authority to recommend them.

That the heart be established with grace.] It is well to have the heart, the mind, and conscience, fully satisfied with the truth and efficacy of the gospel; for so the word should be understood here, in opposition to meats, signifying here the Levitical institutions, and especially its sacrifices, these being emphatically termed meats, because the offerers were permitted to feast upon them after the blood had been poured out before the Lord. See Lev. vii. 15; Deut. xii. 6, 7.

the people with his own blood, *suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing ^b his reproach :

14 ^c For here have we no continuing city, but we seek one to come.

15 ^d By him therefore let us offer ^e the sacrifice of praise to God continually, that is, ^f the fruit of our lips, ^g giving thanks to his name.

16 ^h But to do good and to communicate forget not: for ⁱ with such sacrifices God is well pleased.

17 ^j Obey them that ^k have the rule over you, and submit yourselves: for ^l they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

18 ^m Pray for us: for we trust we have ⁿ a good conscience, in all things willing to live honestly.

*John xix. 17, 18. Acts vii. 58.—^b Ch. xi. 26. 1 Pet. iv. 14.—^c Mic. ii. 10. Phil. iii. 20. Ch. xi. 10, 16. xii. 22.—^d Eph. v. 21. 1 Pet. ii. 5.—^e Lev. vii. 12. Ps. i. 14. 23. ixix 30, 31. cvii. 22. cxvi. 17.—^f Hos. xiv. 2.—^g Rom. confessing to.—^h Rom. xii. 13.—ⁱ 1 Cor. ix. 12. Phil. iv. 18. Ch. vi. 10.—^j Phil. ii. 29. 1 Thess. v. 12. 1 Tim. v. 17. Ver. 7.—^k Or, guide.—^l Ezek. iii. 17. xxxvii. 2, 7. Acts xx. 26, 28.—^m Rom. xv. 30. Eph. vi. 19. Col. iv. 3. 1 Thess. v. 25. 2 Thess. iii. 1.—ⁿ Acts xxiii. i. xxiv. 16. 2 Cor.

Which have not profited them] Because they neither took away guilt, cleansed the heart, nor gave power over sin.

Verse 10. *We have an altar]* The altar is here put for the sacrifice on the altar; the Christian altar is the Christian sacrifice, which is Christ Jesus, with all the benefits of his passion and death. To these privileges they had no right who continued to offer the Levitical sacrifices, and to trust in them for remission of sins.

Verse 12. *That he might sanctify the people]* That he might consecrate them to God, and make an atonement for their sins, he *suffered without the gate* at Jerusalem, as the sin-offering was consumed *without the camp*, when the tabernacle abode in the wilderness. Perhaps all this was typical of the abolition of the Jewish sacrifices, and the termination of the whole Levitical system of worship. He left the city, denounced its final destruction, and abandoned it to its fate; and suffered without the gate to bring the Gentiles to God.

Verse 13. *Let us go forth therefore unto him]* Let us leave this city and system, devoted to destruction, and take refuge in Jesus alone, bearing his reproach—being willing to be accounted the refuse of all things, and the worst of men, for his sake who bore the contradiction of sinners against himself, and was put to death as a malefactor.

Verse 14. *For here have we no continuing city]* Here is an elegant and forcible allusion to the approaching destruction of Jerusalem. The Jerusalem that was *below* was about to be burnt with fire, and rased to the ground; the Jerusalem that was *from above* was that alone which could be considered to be permanent.

Verse 15. *By him therefore let us offer the sacrifice of praise]* He has now fulfilled all vision and prophecy, has offered the last bloody sacrifice which God will ever accept; and, as he is the gift of God's love to the world, let us through him offer the sacrifice of praise to God continually, this being the substitute for all the Levitical sacrifices.

Verse 16. *But to do good and to communicate]* Praise, prayer, and thanksgiving to God, with works of charity and mercy to man, are the sacrifices which every genuine follower of Christ must offer: and they are the proofs that a man belongs to Christ; and he who does not bear these fruits gives full evidence, whatever his *creed* may be, that he is no Christian.

Verse 17. *Obey them that have the rule over you]* Obey your leaders. He is not fit to rule who is not capable of guiding. See on ver. 7.

Verse 18. *Pray for us]* Even the success of apostles depended, in a certain way, on the prayers of the church. Few Christian congregations feel, as they ought, that it is their bounden duty to pray for the success of the gospel, both

19 But I beseech you ^a the rather to do this, that I may be restored to you the sooner.

20 Now ^b the God of peace, ^c that brought again from the dead our Lord Jesus, ^d that great Shepherd of the sheep, ^e through the blood of the everlasting ^f covenant,

21 ^g Make you perfect in every good work to do his will, ^h working ⁱ in you that which is well-pleasing in his sight, through Jesus Christ; ^j to whom be glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I ^k have written a letter unto you in few words.

23 Know ye that ^l our brother Timothy ^m is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them ⁿ that have the rule over you, and all the saints. They of Italy salute you.

25 ^o Grace be with you all. Amen.

Written to the Hebrews from Italy by Timothy.

i. 12.—^a Philom. 22.—^b Rom. xv. 33. 1 Thess. v. 23.—^c Acts ii. 24, 32. Rom. iv. 24. viii. 11. 1 Cor. vi. 14. xv. 15. 2 Cor. iv. 14. Gal. i. 1. Col. ii. 12. 1 Thess. i. 10. 1 Pet. i. 21.—^d Isa. xl. 11. Ezek. xxxiv. 23. xxxvii. 24. John x. 11, 14. 1 Pet. ii. 25. v. 4.—^e Zech. ix. 11. Ch. x. 22.—^f Or, testament.—^g 2 Thess. ii. 17. 1 Pet. v. 10.—^h Or, doing.—ⁱ Phil. ii. 13.—^j Gal. i. 5. 2 Tim. iv. 18. Rom. i. 6.—^k 1 Pet. v. 12.—^l 1 Thess. iii. 2.—^m 1 Tim. vi. 12.—ⁿ Ver. 7, 17.—^o Tit. iii. 15.

among themselves and in the world. The church is weak, dark, poor, and imperfect, because it prays little.

We trust we have a good conscience] We are persuaded that we have a conscience that not only acquits us of all fraud and sinister design, but assures us that in simplicity and godly sincerity we have laboured to promote the welfare of you and of all mankind.

To live honestly.] Willing in all things to conduct ourselves well—to behave with decency and propriety.

Verse 19. *The rather to do this]* That is, Pray for us, that, being enabled to complete the work which God has given us *here* to do, we may be the sooner enabled to visit you.

Verse 20. *Now the God of peace]* We have often seen that *peace* among the Hebrews signifies prosperity of every kind.

Brought again from the dead our Lord] The raising of Christ is, with the utmost propriety, attributed to *God the Father*, as this proves his acceptance of the sacrificial offering.

That great Shepherd of the sheep] This is a title of our blessed Lord, given to him by the prophets; so Isai. xl. 11; Ezek. xxxiv. 23. Our blessed Lord appropriates it to himself, John x. 11, by calling himself *the good Shepherd who lays down his life for the sheep*.

Through the blood of the everlasting covenant] The sense, however, will appear much plainer if we connect this with the following verse: "Now the God of peace, who brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, make you, through the blood of the everlasting covenant, perfect in every good work to do his will." The Christian system is termed *the everlasting covenant*, to distinguish it from the *temporary covenant* made with the Israelites at Mount Sinai; and to show that it is the last dispensation of grace to the world, and shall endure to the end of time.

Verse 21. *Make you perfect]* Put you completely in joint. See the note on 2 Cor. xiii. 9, where the meaning of the original word is largely considered. From the following terms we see what the apostle meant by the *perfection* for which he prays. They were to do the will of God in every good work, from God working in them that which is well pleasing in his sight. 1. This necessarily implies a complete change in the whole soul, that God may be well pleased with whatsoever he sees in it; and this supposes its being cleansed from all sin, for God's sight cannot be pleased with any thing that is unholly. 2. This complete inward purity is to produce an outward conformity to God's will, so they were to be made perfect in every good work. 3. The perfection within and the perfection without were to be produced by the blood of the everlasting covenant; for

although God is love, yet it is not consistent with his justice or holiness to communicate any good to mankind but through his Son, and through him as having died for the offences of the human race.

To whom be glory for ever] As God does all in, by, and through Christ Jesus, to him be the honour of his own work ascribed through time and eternity. Amen.

Verse 22. *Suffer the word of exhortation*] Bear the word or doctrine of this exhortation. This seems to be an epithet of this whole epistle.

I have written a letter unto you in few words] Perhaps it would be better to translate *I have written to you briefly*.

Verse 23. *Is set at liberty*] *Is sent away*; for there is no evidence that Timothy had been imprisoned. It is probable that the apostle refers here to his being sent into Macedonia, Phil. ii. 19-24, in order that he might bring the apostle an account of the affairs of the church in that country. In none of St. Paul's epistles, written during his confinement in Rome, does he give any intimation of Timothy's imprisonment, although it appears from Phil. i. 1, Col. i. 1, and Phil. 1, that he was with Paul during the greatest part of the time.

With whom, if he come shortly, I will see you.] Therefore Paul himself, or the writer of this epistle, was now at liberty, as he had the disposal of his person and time in his own power. Some suppose that Timothy did actually visit Paul about this time, and that both together visited the Churches in Judea.

Verse 24. *Salute all them that have the rule over you*] *Salute all your leaders or guides.* See on verses 7 and 17.

And all the saints.] All the Christians; for this is the general meaning of the term in most parts of St. Paul's writings. But a Christian was then a saint, i.e., by profession a holy person; and most of the primitive Christians were actually such. But in process of time the term was applied to all that bore the Christian name; as *elect, holy people, sanctified, &c.*, were to the nation of the Jews, when both their piety and morality were at a very low ebb.

They of Italy salute you] By *they of Italy* probably the apostle means the Jews there who had embraced the Christian faith. These salutations show what a brotherly feeling existed in every part of the Christian Church; even those who had not seen each other yet loved one another, and felt deeply interested for each other's welfare.

The Editor has much pleasure in subjoining the following note on the Eternal Sonship controversy, from the pen of the Rev. Thomas Jackson, late Theological Tutor at the Wesleyan College, Richmond.

"Having given a critical exposition of the terms which are applied to our blessed Lord in Heb. i. 3, Dr. Adam Clarke deduces from them the following theological conclusions:—

"From these words it is evident,

"1. That the apostle states Jesus Christ to be [the term which the apostle uses is the SON] of the same essence with the Father, as the *apauasma* or *proceeding splendour* must be the same with the *augasma* or *inherent splendour*.

"2. That Christ [the SON], though proceeding from the Father, is of the same essence; for if one *auge* or *splendour* produce another *auge* or *splendour*, the produced splendour

must be of the same essence with that which produces it.

"3. That although Christ [the SON] is thus of the same essence with the Father, yet he is a *distinct Person* from the Father; as the splendour of the sun, though of the same essence, is distinct from the sun itself, though each is essential to the other; as the *augasma* or *inherent splendour* cannot subsist without its *proceeding splendour*, nor the *proceeding splendour* subsist without the *inherent splendour* from which it proceeds.

"4. That Christ [the SON] is *eternal* with the Father, as the *proceeding splendour* must necessarily be co-existent with the *inherent splendour*. If the one therefore be *uncreated*, the other is *uncreated*; if the one be *eternal*, the other is *eternal*."

Here then we have the very doctrine which the Catholic Church has ever held concerning the Divinity of the Son of God, although the terms in which it is expressed are somewhat peculiar. The Doctor explains this important text as referring to the Divine Nature of our blessed Lord; yet he drops the name of SON, which the apostle uses, and which is expressive of nature, and he adopts the title of "Jesus Christ," which is not a title of nature, but of office. He declines to mention the "generation" of the Son; yet he speaks of our Saviour, even with regard to his Godhead, as "proceeding" from the Father; and he describes this "proceeding" as analogous to the emanation of "splendour" from the sun. He speaks of the First and Second Persons of the Holy Trinity under the names of "Inherent Splendour," and "Proceeding Splendour;" and he contends that in respect of essence they are identical, and that both are alike eternal. If these words mean anything, they mean that "the Father of our Lord Jesus Christ is an Eternal Father;" and that our Lord Jesus Christ is an "Eternal Son;" "God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father." We decidedly prefer the phraseology of the ancient and modern creeds, to that which the Doctor has chosen to employ, especially when they speak of our blessed Lord as "the only begotten Son of God," because such phraseology is scriptural, and more intelligible than the terms "Inherent Splendour," and "Proceeding Splendour," when applied to the Divine Nature, which are not to be literally but analogically understood, as are also the terms Father and Son; yet we accept his doctrine as it is here propounded, and rejoice to find Dr. Adam Clarke avowing his belief of that which in an unguarded hour he denominated the "awful heresy of Arianism," but which is an essential element of revealed truth, among the advocates of which he here takes his place: for "Inherent Splendour" and "Proceeding Splendour" convey the same idea as the terms Father and Son; they denote that one is an emanation from the other. Great is truth, and in honest minds it will prevail in spite of theory. Dr. Clarke refutes his own reasoning concerning the Sonship of our blessed Saviour, and takes his place among the advocates of the Nicene Faith; and we hail his admission into that honourable fraternity with a hearty cheer; for, with all his eccentricities, he was a true man, both great and good."

P R E F A C E

TO

T H E G E N E R A L E P I S T L E

O F

J A M E S .

THIS epistle, with those of Peter, John, and Jude, is termed *Catholic*, for the application of which term Œcumenius gives the following reason: "These epistles are called Catholic, universal, or *circular*, because they were not written to one nation or city, but to believers *everywhere*." Yet, as these epistles had some difficulty at first to get into general circulation, but at last were everywhere received, it is more likely that they obtained the term *Catholic* from the circumstance of their being at last *universally* acknowledged as *canonical*; so that the word *Catholic* is to be understood here in the same sense as *canonical*.

Who the writer of the epistle in question was, it is difficult to say; all that we know *certainly* is, from his own words, that his name was *James*, and that he was a servant of God, and of the Lord Jesus. Two persons of this name are mentioned in the New Testament; James the son of Zebedee, called also James the elder; and James *the less* or the *little one*, called the *son of Alphaeus*, and *brother of our Lord*: but whether one of these, or, if one of them, *which*, or whether one of the same name different from both, are points that cannot be satisfactorily determined. Michaelis, who has examined the subject with his usual ability, leaves the matter in doubt; but leans to the opinion that *James the son of Zebedee* was the author, and that this epistle was written *before* any of those in the New Testament. Other great authorities ascribe it to *James*, called the *brother of our Lord*, who was President or Bishop of the Church in Jerusalem.

That James the Less may have been our Lord's cousin-german, or even our Lord's brother by a former wife of Joseph, or even by the Virgin, is perfectly possible; and that he was an *apostle*, and an eminent man among both Jews and Christians, may be readily credited; and that he was author of this epistle, is also possible: but we have neither decisive nor satisfactory evidence on this subject. The chief and proper evidence of the *canonicity* of the epistle must be taken from the fact that it was universally received by the Church of Christ, and without scruple incorporated with those writings, which were, on all hands, allowed to have been given by the inspiration of God.

The epistle itself is entirely different in its complexion from all those in the sacred canon; the style and manner are more that of a Jewish prophet than a Christian apostle. It scarcely touches on any subject purely Christian. Our blessed Lord is only mentioned twice in it, chap. i. 1, ii. 1; but

PREFACE TO THE EPISTLE TO ST. JAMES.

it has nothing of his miracles or teaching, of his death or resurrection, nor of any redemption by him. It begins without any apostolical salutation, and ends without any apostolical benediction. In short, had it not been for the two slight notices of our blessed Lord, we had not known that this was the work of any Christian writer. It may be considered a sort of connecting link between Judaism and Christianity, as the ministry of John Baptist was between the Old Covenant and the New. There is neither plan nor arrangement in it; but it contains many invaluable lessons which no serious person can read without profit.

James the Less was martyred at Jerusalem about A.D. 62; and the epistle is supposed to have been written a short time before his death. I however believe it to be the work of an unknown author, not long after the ascension of our Lord.

THE GENERAL EPISTLE

OF

JAMES

CHAPTER I.

He addresses the dispersed of the twelve tribes, 1. Shows that they should rejoice under the cross, because of the spiritual good which they may derive from it; especially in the increase and perfecting of their patience, 2-4. They are exhorted to ask wisdom of God, who gives liberally to all, 5. But they must ask in faith, and not with a doubting mind, 6-8. Directions to the rich and the poor, 9-11. The blessedness of the man that endures trials, 12. How men are tempted and drawn away from God, 13-15. God is the Father of lights, and all good proceeds from him, 16-18. Cautions against hasty words and wrong tempers, 19-21. We should be doers of the word, and not hearers merely, lest we resemble those who, beholding their natural face in a glass, when it is removed forget what manner of persons they were, 22-24. We should look into the perfect law of liberty, and continue therein, 25. The nature and properties of pure religion, 26, 27.

JAMES, ^a a servant of God and of the Lord Jesus Christ, ^c to the twelve tribes ^d which are scattered abroad, greeting.

2 My brethren, ^e count it all joy ^f when ye fall into divers temptations;

3 ^g Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 ^h If any of you lack wisdom, ⁱ let him ask of God, that giveth to all *men* liberally, and upbraideth not; and ^j it shall be given him.

6 ^k But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 ^l A double minded man is unstable in all his ways.

9 Let the brother of low degree ^m rejoice in that he is exalted:

10 But the rich, in that he is made low: because ⁿ as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning

^a Acts xii. 17. xv. 13. Gal. i. 19. ii. 9. Jude 1.—^b Tit. i. 1.—^c Acts xxvi. 7.—^d Deut. xxxii. 26. John vii. 35. Acts ii. 5. viii. 1. 1 Pet. i. 1.—^e Matt. v. 12. Acts v. 41. Heb. x. 34. 1 Pet. iv. 13, 16.—^f 1 Pet. i. 6.—^g Rom. v. 3.—^h 1 Kings iii. 9, 11, 12. Prov. ii. 3.—ⁱ Matt. vii. 7. xxi. 22. Mark xi. 24. Luke xi. 9. John

xiv. 13. xv. 7. xvi. 23.—^j Jer. xxix. 12. 1 John v. 14, 15.—^k Mark xi. 24. 1 Tim. ii. 8.—^l Ch. iv. 8.—^m Or, *glory*—ⁿ Job xiv. 2. Ps. xxxvii. 2. zc. 5, 6. cil. 11. ciii. 15. Isa. xl. 6. 1 Cor. vii. 31. Ch. iv. 14. 1 Pet. i. 21. 1 John ii. 17.

Verse 1. *James, a servant of God*] He neither calls himself an apostle, nor does he say that he was the brother of Christ, or bishop of Jerusalem; whether he was James the Elder, son of Zebedee, or James the Less, called our Lord's brother, or some other person of the same name, we know not. The assertions of writers concerning these points are worthy of no regard. The church has always received him as an apostle of Christ.

To the twelve tribes—scattered abroad] To the Jews, whether converted to Christianity or not, who lived out of Judea, and sojourned among the Gentiles for the purpose of trade or commerce. At this time there were Jews partly travelling, partly sojourning, and partly resident in most parts of the civilized world; particularly in Asia, Greece, Egypt, and Italy. I see no reason for restricting it to Jewish believers only; it was sent to all whom it might concern, but particularly to those who had received the faith of our Lord Jesus Christ; much less must we confine it to those

who were scattered abroad at the persecution raised concerning Stephen, Acts viii. 1, &c.; xi. 19, &c. The Jews of the dispersion were more numerous than even the Jews in Judea, and James very properly inscribed this letter to the *twelve tribes which were in the dispersion*, seeing the twelve tribes really existed then, and do still exist, although not distinguished by separate habitations, as they were anciently in their own land.

Greeting.] *Health*; a mere expression of benevolence, a wish for their prosperity; a common form of salutation. See Acts xv. 23, xxiii. 26; 2 John ver. 11.

Verse 2. *Count it all joy*] The word which we translate *temptation*, signifies affliction, persecution, or trial of any kind; and in this sense it is used here, not intending diabolic suggestion, or what is generally understood by the word temptation.

Verse 3. *The trying of your faith*] Trials put religion, and all the graces of which it is composed, to proof; the man

heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways.

12 *Blessed is the man that endureth temptation: for when he is tried, he shall receive ^b the crown of life, ^c which the Lord hath promised to them that love him.*

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with ^d evil, neither tempteth he any man.

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

^a Job v. 17. Prov. iii. 11, 12. Heb. xii. 5. Rev. iii. 19.—^b 1 Cor. ix. 25. 2 Tim. iv. 8. Ch. ii. 5. 1 Pet. v. 4. Rev. ii. 10.—^c Matt. x. 22. xix. 28, 29. Ch. ii. 6.—^d Or, evils.—Job xv. 35. Ps. vii. 14.—^e Rom. vi. 21, 23.—^f John iii. 27. 1 Cor. iv. 7.—

that *stands* in such trials gives proof that his religion is sound, and the evidence afforded to his own mind induces him to take courage, bear *patiently*, and *persevere*.

Verse 4. *Let patience have her perfect work*] That is, Continue faithful, and your patience will be crowned with its full reward; for in this sense is the word which we translate *work* to be understood. It is any effect produced by a cause, as interest from money, fruit from tillage, gain from labour, a reward for services performed; the perfect work is the full reward.

That ye may be perfect and entire] Fully instructed in every part of the doctrine of God, and in his whole will concerning you. *Entire*, having all your parts, members, and portions; that ye may have every grace which constitutes the mind that was in Christ, so that your knowledge and holiness may be complete, and bear a proper proportion to each other. I think the expressions are borrowed from the sacrifices under the law. A victim was perfect, that was perfectly sound, having no disease; it was entire, if it had all its members, having nothing redundant, nothing deficient.

Verse 5. *If any of you lack wisdom*] Wisdom signifies in general knowledge of the best end, and the best means of attaining it; but in scripture it signifies the same as true religion, the thorough practical knowledge of God, of one's self, and of a Saviour.

Let him ask of God] Because God is the only teacher of this wisdom.

That giveth to all men liberally] Who has all good, and gives all necessary good to every one—that asks fervently. He who does not ask thus does not feel his need of divine teaching.

Verse 6. *Let him ask in faith*] Believing that God is; that he has all good; and that he is ever ready to impart to his creatures whatever they need.

Nothing wavering] Not judging otherwise; having no doubt concerning the truth of those grand and fundamental principles, never supposing that God will permit him to ask in vain, when he asks sincerely and fervently.

Is like a wave of the sea] He is in a state of continual agitation; driven by the wind, and tossed; now rising by hope, then sinking by despair.

Verse 7. *Let not that man think*] Such persons may pray, but having no faith, they can get no answer.

Verse 8. *A double minded man*] The man of two souls, who has one for earth, and another for heaven; who wishes to secure both worlds; he will not give up earth, and he is loth to let heaven go. This was a usual term among the Jews, to express the man who attempted to worship God, and yet retained the love of the creature. Perhaps St. James refers to those Jews who were endeavouring to incorporate the law with the gospel, who were divided in their minds and affections, not willing to give up the Levitical rites, and yet unwilling to renounce the gospel. Such persons could make no progress in divine things.

Verse 9. *Let the brother of low degree*] The poor, destitute Christian, may glory in the cross of Christ, and the blessed hope laid up for him in heaven; for, being a child of God, he is an heir of God, and a joint-heir with Christ.

Verse 10. *But the rich, in that he is made low*] In his humiliation—in his being brought to the foot of the cross to receive, as a poor and miserable sinner, redemption through the blood of the cross; and especially let him rejoice in this,

15 Then *when lust hath conceived, it bringeth forth sin: and sin, when it is finished, ^a bringeth forth death.*

16 Do not err, my beloved brethren.

17 *Every good gift and every perfect gift is from above, and cometh down from the Father of lights, ^b with whom is no variableness, neither shadow of turning.*

18 *Of his own will begat he us with the word of truth, ^c that we should be a kind of ^d first-fruits of his creatures.*

19 Wherefore, my beloved brethren, *let every man be swift to hear, ^e slow to speak, ^f slow to wrath:*

^b Num. xxiii. 19. 1 Sam. xv. 29. Mal. iii. 6. Rom. xi. 29.—^c John i. 13. iii. 9. 1 Cor. iv. 15. 1 Pet. i. 23.—^d Eph. ii. 12.—^e Jer. ii. 3. Rev. xiv. 4.—^f Eccles. v. 1.—^g Prov. x. 19. xvii. 27. Eccles. v. 2.—^h Prov. xiv. 17. xvi. 32. Eccles. vii. 9.

because all outward glory is only as the flower of the field, and, like that, will wither and perish.

Verse 11. *For the sun is no sooner risen*] All human things are transitory; rise and fall, or increase and decay, belong to all the productions of the earth, and to all its inhabitants. This is unavoidable, for in many cases the very cause of their growth becomes the cause of their decay and destruction.

Verse 12. *Blessed is the man that endureth temptation*] This is a mere Jewish sentiment, and on it the Jews speak some excellent things. Every man is in this life in a state of temptation or trial, and in this state he is a candidate for another and a better world; he that stands in his trial shall receive the crown of life, which the Lord hath promised to them that love him. It is only love to God that can enable a man to endure the trials of life. Love feels no loads; all practicable things are possible to him who loveth.

There may be an allusion here to the contests in the Grecian Games. He is crowned who conquers, and none else.

Verse 13. *Let no man say*] Lest the former sentiment should be misapplied, as the word temptation has two grand meanings, solicitation to sin, and trial from providential situation or circumstances, James, taking up the word in the former sense, after having used it in the latter, says: *Let no man say, when he is tempted (solicited to sin), I am tempted of God; for God cannot be tempted with evil, neither tempteth he (thus) any man.* Thus the author has explained and guarded his meaning.

Verse 14. *But every man is tempted*] Successfully solicited to sin, when he is drawn away of his own lust—when, giving way to the evil propensity of his own heart, he does that which he is solicited by the enemy of his soul.

Verse 15. *When lust hath conceived*] When the evil propensity works unchecked, it bringeth forth sin—the evil act between the parties is perpetrated.

And sin, when it is finished] When this breach of the law of God and of innocence has been a sufficient time completed, it bringeth forth death—the spurious offspring is the fruit of the criminal connexion, and the evidence of that death or punishment due to the transgressors.

Sin is a small matter in its commencement; but by indulgence it grows great, and multiplies itself beyond all calculation. To use a Rabbinical metaphor it is, in the commencement, like the thread of a spider's web—almost imperceptible through its extreme tenuity or fineness, and as easily broken, for it is as yet but a simple irregular imagination; afterwards it becomes like a cart-ropes—it has, by being indulged, produced strong desire and delight; next consent; then, time, place, and opportunity serving, that which was conceived in the mind, and finished in the purpose, is consummated by act.

Verse 16. *Do not err*] By supposing that God is the author of sin, or that he impels any man to commit it.

Verse 17. *Every good gift and every perfect gift is from above*] Whatever is good is from God; whatever is evil is from man himself. As from the sun, which is the father or fountain of light, all light comes; so from God, who is the infinite Fountain, Father, and Source of good, all good comes. And whatever can be called good, or pure, or light, or excellence of any kind, must necessarily spring from him, as he is the only source of all goodness and perfection.

With whom is no variableness] He is never affected

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore, ^a lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, ^b which is able to save your souls.

22 But ^c be ye doers of the word, and not hearers only, deceiving your own selves.

23 For ^d if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and

^a Col. iii. 8. 1 Pet. ii. 1.—^b Acts xiii. 26. Rom. i. 16. 1 Cor. xv. 2. Eph. i. 13. Tit. ii. 11. Heb. ii. 3. 1 Pet. i. 9.—^c Matt. vii. 21. Luke vi. 46. xi. 28. Rom. ii. 13. 1 John iii. 7.—^d Luke vi. 47, &c.

by the changes and chances to which mortal things are exposed. He occupies no *one* place in the universe; he fills the *heavens* and the *earth*, is *every where present*, sees all, pervades all, and shines upon all; dispenses his blessings equally to the universe; hates nothing that he has made; is loving to every man; and his tender mercies are over all his work: therefore he is not *affected with evil*, nor does he tempt, or influence to sin, *any man*.

Verse 18. *Of his own will begat he us*] *God's will* here is opposed to the *lust of man*, ver. 15; his *truth*, the means of human salvation, to the *sinful means* referred to in the above verse; and the *new creatures*, to the *sin conceived and brought forth*, as above. As the *will of God* is essentially *good*, all its productions must be *good* also; as it is infinitely *pure*, all its productions must be *holy*. The *word or doctrine of truth*, what St. Paul calls the *word of the truth of the gospel*, Col. i. 5, is the *means* which God uses to convert souls.

A kind of first-fruits] By *creatures* we are here to understand the *Gentiles*, and by *first-fruits* the *Jews*, to whom the gospel was first sent; and those of them that believed were the *first-fruits* of that astonishing *harvest* which God has since reaped over the whole *Gentile world*.

Verse 19. *Swift to hear*] *Talk little and work much*, is a Rabbinical adage.

Slow to wrath] Those who are hasty in speech are generally of a peevish or angry disposition. A person who is careful to consider what he says is not likely to be soon angry.

Verse 20. *The wrath of man*] A furious zeal in matters of religion is detestable in the sight of God; he will have no sacrifice that is not consumed by fire from his own altar.

Verse 21. *All filthiness*] This word signifies any impurity that cleaves to the body; but applied to the mind, it implies all impure and unholy affections, such as those spoken of, ver. 15, which pollute the soul; in this sense it is used by the best Greek writers.

The engrafted word] That doctrine which has already been *planted among you*, which has brought forth fruit in all them that have *meekly* and *humbly* received it, and is as *powerful to save your souls* as the souls of those who have already believed.

Verse 22. *But be ye doers of the word*] They had heard this doctrine; they had believed it; but they had put it to no practical use. They were downright *Antinomians*, who put a sort of stupid, inactive faith, in the place of all moral righteousness.

Deceiving your own selves] Imposing on your own selves by sophistical arguments; this is the meaning of the words. They had reasoned themselves into a state of carnal security, and the object of St. James is to awake them out of their sleep.

Verse 23. *Beholding his natural face in a glass*] This metaphor is very simple, but very expressive. The *doctrines of God*, faithfully preached, are a *mirror*; he who hears cannot help discovering his own character, and being affected with his own deformity; he sorrowes, and purposes amendment; but when the preaching is over, the mirror is removed, and not being careful to examine the records of his salvation, the *perfect law of liberty*, ver. 25, or *not continuing to look therein*, he soon forgets what manner of man he was; or, reposing some unscriptural trust in God's mercy, he reasons himself out of the necessity of repentance and amendment of life, and thus deceives his soul.

straightway forgetteth what manner of man he was.

25 But ^a whoso looketh into the perfect ^b law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, ^c this man shall be blessed in his ^d deed.

26 If any man among you seem to be religious, and ^e bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure religion, and undefiled before God and the Father is this, ^f To visit the fatherless and widows in their affliction, ^g and to keep himself unspotted from the world.

See ch. ii. 14, &c.—^a 2 Cor. iii. 13.—^b Ch. ii. 12.—^c John xiii. 17.—^d Or, doing.—^e Ps. xxxiv. 13. xxxix. 1. 1 Pet. iii. 10.—^f Jam. i. 16, 17. lviii. 6, 7. Matt. xxv. 36.—^g Rom. xii. 2. Ch. iv. 4. 1 John v. 13.

Verse 25. *But whoso looketh into the perfect law*] The word which we translate *looketh into* is very emphatic, and signifies that deep and attentive consideration given to a thing or subject which a man cannot bring up to his eyes, and therefore must *bend his back and neck, stooping down*, that he may see it to the greater advantage. The *law of liberty* must mean the *gospel*; it is a *law*, for it imposes obligations from God, and prescribes a *rule of life*; and it *punishes* transgressors, and *rewards* the obedient. It is, nevertheless, a law that gives *liberty* from the guilt, power, dominion, and influence of sin; and it is *perfect*, providing a *fulness of salvation* for the soul; in opposition to the *law*, which was a system of types and representations, of which the gospel is the sum and substance. Some think that the word *perfect* is added here to signify that the *whole* of the gospel must be considered and received, not a *part*; all its threatenings with its promises, all its precepts with its privileges.

And continueth] Takes time to see and examine the state of his soul, the grace of his God, the extent of his duty, and the height of the promised glory. The metaphor here is taken from those females who spend much time at their glass, in order that they may decorate themselves to the greatest advantage, and not leave one hair, or the smallest ornament, out of its place.

He being not a forgetful hearer] This seems to be a reference to Deut. iv. 9.

Shall be blessed in his deed] As the path of duty is the way of *safety*, so it is the way of *happiness*; he who obeys God from a loving heart and pure conscience, will infallibly find continual blessedness.

Verse 26. *Seem to be religious*] The words which we translate *religious* and *religion*, are of very uncertain etymology. Whatever their derivation may be, the words are used both to signify *true religion*, and *superstition* or *heterodoxy*.

Bridleth not his tongue] He who speaks not according to the oracles of God, whatever pretences he makes to religion, only shows, by his want of spiritual knowledge, that his religion is *false*, or *empty* of solid truth, profit to others, and good to himself. Such a person should *bridle his tongue*, put the *bit in his mouth*; and particularly if he be a *professed teacher* of religion; no matter where he has studied, or what else he has learned, if he have not learned *religion*, he can never teach it.

Verse 27. *Pure religion, and undefiled*] St. James's definition rather refers to the *effects of pure religion* than to its *nature*. The *life of God in the soul of man*, producing *love to God and man*, will show itself in the acts which St. James mentions here. It is *pure in the principle*, for it is divine truth and divine love. It is *undefiled* in all its operations: it can produce nothing *unholy*, because it *ever acts in the sight of God*; and it can produce no *ungentle word* nor *unkind act*, because it comes from the *Father*.

The words *pure* and *undefiled*, are supposed to have reference to a *diamond* or *precious stone*, whose perfection consists in its being *free from flaws*; not *cloudy*, but of a *pure water*. True religion is the *ornament of the soul*, and its *effects*, the ornament of the *life*.

To visit the fatherless and widows in their affliction] Works of *charity* and *mercy* are the proper fruits of religion; and none are more especially the objects of charity and mercy than the *orphans* and *widows*. False religion may perform acts of mercy and charity; but its *motives* not being *pure*, and its principles being *defiled*, the *flesh*, *self*, and

hypocrisy, *spot* the man, and *spot* his acts. True religion does not merely *give* something for the *relief* of the distressed, but it *visits* them, it takes the *oversight* of them, it takes them under its care; so the word means. It goes to their houses, and speaks to their hearts; it relieves their

wants, sympathizes with them in their distresses, instructs them in divine things, and recommends them to God. And all this it does for the Lord's sake. This is the religion of Christ. The religion that does not prove itself by works of charity and mercy is not of God.

CHAPTER II.

We should not prefer the rich to the poor, nor show any partiality inconsistent with the gospel of Christ, 1-4. God has chosen the poor, rich in faith, to be heirs of his kingdom, even those whom some among their brethren despised and oppressed, 5, 6. They should love their neighbour as themselves, and have no respect of persons, 7-9. He who breaks one command of God is guilty of the whole, 10, 11. They should act as those who shall be judged by the law of liberty; and he shall have judgment without mercy, who shows no mercy, 12, 13. Faith without works of charity and mercy is dead; nor can it exist where there are no good works, 14-20. Abraham proved his faith by his works, 21-24. And so did Rahab, 25. As the body without the soul is dead, so is faith without good works, 26.

MY brethren, have not the faith of our Lord Jesus Christ, ^a the Lord of glory, with ^b respect of persons.

2 For if there come unto your ^c assembly a man with a gold ring, in goodly apparel; and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here ^d in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

^a 1 Cor. ii. 8.—^b Lev. xix. 15. Deut. i. 17. xvi. 19. Prov. xxiv. 23. xxviii. 21. Matt. xxii. 16. Ver. 9. Jude 16.—^c Gr. *synagogue*.—^d Or, well, or, seemly.—^e John vii. 48. 1 Cor. i. 26, 28.—^f Luke xii. 21. 1 Tim. vi. 18. Rev. ii. 9.—^g Or, that.—^h Exod. xx. 6

Verse 1. *My brethren, have not*] This verse should be read interrogatively: *My brethren, do ye not make profession of the faith or religion of our glorious Lord Jesus Christ with acceptance of persons?* That is, preferring the rich to the poor merely because of their riches, and not on account of any moral excellence, personal piety, or public usefulness. *Faith* is put here for religion; and of *glory*, should, according to some critics, be construed with it as the Syriac and Coptic have done.

Verse 2. *If there come unto your assembly*] Into the *synagogue*. Our word *assembly* does not express the original; and we cannot suppose that these synagogues were at this time occupied with Christian worship, but that the Christian Jews continued to frequent them for the purpose of hearing the law and the prophets read, as they had formerly done, previously to their conversion to the Christian faith. But St. James may refer here to proceedings in a court of justice.

With a gold ring, in goodly apparel] The ring on the finger and the splendid garb were proofs of the man's opulence; and his ring and his coat, not his worth, moral good qualities, or the righteousness of his cause, procured him the respect of which St. James speaks.

There come in also a poor man] It is probable that the case here adduced was one of the judicial kind, where, of the two parties, one was rich and the other poor; and the master or ruler of the synagogue, or he who presided in this court, paid particular deference to the rich man, and neglected the poor man; though, as *plaintiff* and *defendant*, they were equal in the eye of justice, and should have been considered so by an impartial judge.

Verse 3. *Sit here under my footstool*] Thus evidently pre-

5 Harken, my beloved brethren, ^e Hath not God chosen the poor of this world ^f rich in faith, and heirs ^g of the kingdom ^h which he hath promised to them that love him?

6 But ⁱ ye have despised the poor. Do not rich men oppress you, ^j and draw you before the judgment-seats?

7 Do not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the royal law, according to the scripture, ^k Thou shalt love thy neighbour as thyself, ye do well;

1 Sam. ii. 30. Prov. viii. 17. Matt. v. 3. Luke vi. 20. xii. 32. 1 Cor. ii. 9. 2 Tim. iv. 8. Ch. i. 12.—^l 1 Cor. xi. 22.—^m Acts xiii. 50. xvii. 6. xviii. 12. Ch. v. 6.—ⁿ Lev. xix. 18. Matt. xxii. 39. Rom. xii. 8, 9. Gal. v. 14. vi. 2.

judging the cause, and giving the poor man to see that he was to expect no impartial administration of justice in his cause.

Verse 4. *Are ye not then partial*] *Do ye not make a distinction*, though the case has not been heard, and the law has not decided?

Judges of evil thoughts?] *Judges of evil reasonings*; that is, judges who reason wickedly; who, in effect, say in your hearts, we will espouse the case of the rich, because they can befriend us; we will neglect that of the poor, because they cannot help us, nor have they power to hurt us.

Verse 5. *Hath not God chosen the poor of this world*] This seems to refer to Matt. xi. 5: *And the poor have the gospel preached to them*. These believed on the Lord Jesus, and found his salvation; while the rich despised, neglected, and persecuted him.

Verse 6. *Do not rich men oppress you*] The original words, which may be rendered *exceedingly oppress*, and *drag you to courts of justice*, show how grievously oppressed and maltreated the Christians were by their countrymen the Jews, who made law a pretext to afflict their bodies and spoil them of their property.

Verse 7. *Blaspheme that worthy name*] They took every occasion to asperse the Christian name and the Christian faith, and have been, from the beginning to the present day, famous for their blasphemies against Christ and his religion.

Verse 8. *The royal law*] This epithet, of all the New Testament writers, is peculiar to James; but it is frequent among the Greek writers in the sense in which it appears St. James uses it. It is used to signify anything that is of general concern, is suitable to all, and necessary for all, as

9 But ^a if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one *point*, ^b he is guilty of all.

11 For ^c he that said, ^d Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by ^e the law of liberty.

13 For ^f he shall have judgment without mercy, that hath shewed no mercy; and ^g mercy ^h rejoiceth against judgment.

14 ⁱ What *doth* it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?

^a Ver. 1.—^b Deut. xxvii. 26. Matt. v. 19. Gal. iii. 10.—^c Or, that law which said.—^d Exod. xx. 13, 14.—^e Ch. i. 25.—^f Job xvii. 6, &c. Prov. xxi. 13. Matt. vi. 15. xvi. 35. xix. 41, 42.—^g 1 John iv. 17, 18.—^h Or, glorioth.—ⁱ Matt. vii. 26. Ch. i. 23.—

brotherly love is. [It is the royal law because it is the king, the chief of laws.]

Verse 9. But if ye have respect to persons.] In judgment, or in any other way; ye commit sin against God, and against your brethren, and are convicted by law; by this royal law, Thou shalt love thy neighbour as thyself; as transgressors, having shown this sinful acceptance of persons, which has led you to refuse justice to the poor man, and uphold the rich in his oppressive conduct.

Verse 10. For whosoever shall keep the whole law, &c.] This is a rabbinical form of speech. The truth is, any sin is against the divine authority; and he who has committed one transgression is guilty of death; and by his one deliberate act, dissolves, as far as he can, the sacred connexion that subsists between all the divine precepts and the obligations which he is under to obey, and then casts off, in effect, his allegiance to God. For, if God should be obeyed in any one instance, he should be obeyed in all, as the authority and reason of obedience are the same in every case; he therefore who breaks one of these laws is, in effect, if not in fact, guilty of the whole.

Verse 11. For he that said.] That is, The authority that gave one commandment gave also the rest; and he who breaks one resists this authority; so that the breach of any one commandment may be justly considered a breach of the whole law.

Verse 12. So speak ye, and so do.] Have respect to every commandment of God, for this the law of liberty—the gospel of Jesus Christ, particularly requires; and this is the law by which all mankind, who have had the opportunity of knowing it, shall be judged. But all along St. James particularly refers to the precept, Thou shalt love thy neighbour as thyself.

Verse 13. For he shall have judgment.] He who shows no mercy to man, or, in other words, he who does not exercise himself in works of charity and mercy to his needy fellow-creatures, shall receive no mercy at the hand of God; for he hath said, Blessed are the merciful, for they shall obtain mercy. The unmerciful therefore are cursed, and they shall obtain no mercy.

Mercy rejoiceth against judgment.] In the MSS. and Versions there is a considerable variety of readings on this verse. The Spirit of the saying may be found in another scripture, I will have mercy and not sacrifice—I prefer works of charity and mercy to everything else, and especially to all acts of worship. The ROYAL LAW, Thou shalt love thy neighbour as thyself, should particularly prevail among men, because of the miserable state to which all are reduced by sin, so that each particularly needs the help of his brother.

Verse 14. What doth it profit—though a man say he hath faith.] It has been thought that James teaches the doctrine of justification by the merit of good works, while Paul asserts this to be insufficient, and that man is justified by faith. Learned men have spent much time in striving to reconcile these two writers, and to show that St. Paul and St. James perfectly accord; one teaching the pure doctrine, the other guarding men against the abuse of it. Mr. Wesley sums the whole up in the following words, with his usual accuracy and precision: "From chap. i. 22, the apostle has been en-

15 ^j If a brother or sister be naked, and destitute of daily food,

16 And ^k one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

17 Even so faith, if it hath not works, is dead, being ^l alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith ^m without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: ⁿ the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by

^j See Job xxxi. 19, 20. Luke iii. 11.—^k John iii. 18.—^l Gr. by itself.—^m Some copies read, by thy works.—ⁿ Ch. iii. 13.—^o Matt. vii. 29. Mark i. 24. v. 7. Luke iv. 34. Acts xvi. 17. xix. 15.

forcing Christian practice. He now applies to those who neglect this under the pretence of faith. St. Paul had taught that a man is justified by faith without the works of the law. This some already began to wrest to their own destruction. Wherefore St. James, purposely repeating, ver. 21, 23, 25, the same phrases, testimonies, and examples which St. Paul had used, Rom. iv. 3, Heb. xi. 17, 31, refutes not the doctrine of St. Paul, but the error of those who abused it. There is therefore no contradiction between the apostles; they both delivered the truth of God, but in a different manner, as having to do with different kinds of men.

The Jews in general were very strenuous in maintaining the necessity of good works or righteousness, in order to justification, wholly neglecting the doctrine of faith; hence it is not to be wondered at that those who were converted, and saw the absolute necessity of faith in order to their justification, should have gone into the contrary extreme.

Can faith save him? That is, his profession of faith; for it is not said that he has faith, but that he says, I have faith. St. James probably refers to that faith which simply took in the being and unity of God.

Verse 15. If a brother or sister be naked.] That is, ill-clothed; for naked, has this meaning in several parts of the New Testament, signifying bad clothing, or the want of some particular article of dress.

Verse 16. Be ye warmed and filled.] Your saying so to them, while you give them nothing, will just profit them as much as your professed faith, without those works, which are the genuine fruits of true faith, will profit you in the day when God comes to sit in judgment upon your soul.

Verse 17. If it hath not works, is dead.] The faith that does not produce works of charity and mercy is without the living principle which animates all true faith, that is, love to God and love to man.

Verse 18. Shew me thy faith without thy works.] Your pretending to have faith, while you have no works of charity or mercy, is utterly vain: for as faith, which is a principle in the mind, cannot be discerned but by the effects, that is, good works; he who has no good works has, presumptively, no faith.

I will shew thee my faith by my works.] My works of charity and mercy will show that I have faith; and that it is the living tree, whose root is love to God and man, and whose fruit is the good works here contended for.

Verse 19. Thou believest that there is one God.] This is the faith in which these persons put their hope of pleasing God, and of obtaining eternal life. Believing in the being and unity of God distinguished them from all the nations of the world; and having been circumcised, and thus brought into the covenant, they thought themselves secure of salvation. The insufficiency of this St. James sufficiently shows.

The devils also believe, and tremble.] Even the devils believe there is one only true God; this truth universal nature proclaims. But far from justifying or saving them, it leaves them in their damned state, and every act of it only increases their torment; they shudder with horror, they believe and tremble, are increasingly tormented; but they can neither love nor obey.

works, * when he had offered Isaac his son upon the altar?

22 ^b Seest thou ^c how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith, ^d Abraham believed God, and it was imputed unto him for righteousness: and he was called ^e the Friend of God.

* Gen. xxii. 9, 12.—^b Or, *Thou seest*.—^c Heb. xi. 17.—
^d Gen. xv. 6. Rom. iv. 3. Gal. iii. 6.

Verse 20. *But wilt thou know*] Art thou willing to be instructed in the nature of true saving faith? Then attend to the following examples.

Verse 21. *Was not Abraham our father*] Did not the conduct of Abraham, in offering up his son Isaac on the altar, sufficiently prove that *he believed in God*, and that it was his *faith* in him that led him to this extraordinary act of obedience?

Verse 22. *Seest thou how faith wrought*] Here is a proof that faith cannot exist without being active in works of righteousness. His faith in God would have been of no avail to him, had it not been manifested by works; for *by works*—by his obedience to the commands of God, *his faith was made perfect*—it dictated obedience, he obeyed; and thus faith *had its consummation*. Even true faith will soon die, if its possessor do not live in the spirit of obedience.

Verse 23. *The Friend of God.*] The highest character ever given to man. As among friends everything is in common; so God took Abraham into intimate communion with himself, and poured out upon him the choicest of his blessings; for as God can never be in want because he possesses all things; so Abraham his friend could never be destitute, because God was his friend.

Verse 24. *Ye see then how*] It is evident from this ex-

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also ^a was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the body without the ^a spirit is dead, so faith without works is dead also.

* 2 Chron. xx. 7. Isa. xli. 8.—^a Josh. ii. 1. Heb. xi. 31.—
^a Or, *breath*.

ample that Abraham's faith was not merely *believing that there is a God*, but a principle that led him to credit God's promises relative to the future Redeemer, and to implore God's mercy: this he received, and was justified by faith. His faith now began to work by love, and therefore he was found ever obedient to the will of his Maker. He brought forth the fruits of righteousness; and his works *justified*—proved the genuineness of, his faith; and he continued to enjoy the *divine approbation*, which he could not have done had he not been thus obedient; for the Spirit of God would have been grieved, and his principle of faith would have perished.

Verse 25. *Rahab the harlot*] Rahab had the *approbation* due to genuine faith which she actually possessed, and gave the fullest proof that she did so by her conduct. ^a A justification signifies, not only the pardon of sin, but receiving the *divine approbation*, James seems to use the word in this latter sense. God *approved* of them, because of their obedience to his will; and he *approves* of no man who is not obedient.

Verse 26. *For as the body without the spirit is dead*] There can be no more a *genuine faith* without *good works*, than there can be a living human body without a soul.

CHAPTER III.

They are exhorted not to be many masters, 1. And to bridle the tongue, which is often an instrument of much evil, 2-12. The character and fruits of true and false wisdom, 13-18.

MY brethren, ^a be not many masters, ^b knowing that we shall receive the greater ^c condemnation.

2 For ^d in many things we offend all. ^e If any man offend not in word, ^f the same is a perfect man, and able also to bridle the whole body.

* Matt. xxiii. 8, 14. Rom. ii. 20, 21. 1 Pet. v. 3.—^b Luke vi. 37.—
^c Or, *judgment*.—^d 1 Kings viii. 46. 2 Chron. vi. 36. Prov. xx. 9.

Verse 1. *Be not many masters*] Do not affect the *teacher's* office, for many wish to be teachers who have more need to learn. This caution is still necessary.

Verse 2. *In many things we offend all.*] *We all stumble or trip.* There are very few who walk so closely with God, and inoffensively with men, as never to stumble; and although it is the privilege of every follower of God to be sincere and without offence to the day of Christ, yet few of them are so. Some have produced these words as a proof that "no man can live without sinning against God; for James himself, a holy apostle, speaking of himself, all the apostles, and the whole Church of Christ, says, *In many things we offend all.*" This is a very bad and dangerous doctrine; and, pushed to its consequences, would greatly affect the credibility of the whole gospel system. Besides,

3 Behold, ^a we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

Eccles. vii. 20. 1 John i. 8.—^a Ps. xxxiv. 13. Eccles. xiv. 1. xix. 15. xxv. 8. Ch. i. 26. 1 Pet. iii. 10.—^a Matt. xii. 37.—^a Ps. xxxii. 9.

were the doctrine as true as it is dangerous and false, it is foolish to ground it upon such a text; because St. James, after the common mode of all teachers, includes himself in his addresses to his hearers. To soften his reproofs, and to cause them to enter the more deeply into their hearts, he appears to include himself in his own censure; and yet none of his readers would understand him as being a brother delinquent.

Offend not in word, the same is a perfect man] The man who advanced no false doctrine, and gave no imperfect view of any of the great truths of Christianity, that man proved himself thereby to be *thoroughly instructed* in divine things; to be no novice, and consequently, among the *many teachers*, to be a *perfect master*, and worthy of the sacred vocation. [But is not the reference here to *sins of the*

5 Even so ^a the tongue is a little member, and ^b boasteth great things. Behold, how great ^c a matter a little fire kindleth!

6 And ^d the tongue is a fire, a world of iniquity: so is the tongue among our members, that ^e it defileth the whole body, and setteth on fire the ^f course of nature; and it is set on fire of hell.

7 For every ^g kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of ^h mankind:

8 But the tongue can no man tame; *it is an unruly evil, full of deadly poison.*

9 Therewith bless we God, even the Father; and therewith curse we men, ⁱ which are made after the similitude of God.

^a Prov. xii. 18. ^{xv.} 2.—^b Ps. xii. 3. ^{lxviii.} 8, 9.—^c Or, wood.—^d Prov. xvi. 27.—^e Matt. xv. 11, 18, 19, 20. Mark vii. 15, 20, 23.—^f Gr. wheel.—^g Gr. nature.—^h Gr. nature of man.—ⁱ Ps. cxi. 3.—

tongue, not on the part of public teachers only, but generally?]

Verse 3. *Behold, we put bits in the horses' mouths*] In order to show the necessity of regulating the tongue, to which St. James was led by his exhortation to them who wished to thrust themselves into the teacher's office, supposing, because they had the gift of a ready flow of speech, that therefore they might commence teachers of divine things; he proceeds to show that the tongue must be bridled as the horse, and governed as the ships; because, though it is small, it is capable of ruling the whole man, and of irritating and offending others.

Verse 5. *Boasteth great things*] That is, *can do great things*, whether of a good or evil kind.

Behold, how great a matter] See what a flame of discord and insubordination one man, merely by his persuasive tongue, may kindle among the common people.

Verse 6 *The tongue is a fire*] It is often the instrument of producing the most desperate contentions and insurrections.

A world of iniquity] This is an unusual form of speech, but the meaning is plain enough; *world* signifies here a mass, a great collection, an abundance. We use the term in the same sense—a world of troubles, a world of toil, a world of anxiety; for great troubles, oppressive toil, most distressing anxiety.

Setteth on fire the course of nature] *And setteth on fire the wheel of life.* I question much whether this verse be in general well understood. There are three different interpretations of it: 1. St. James does not intend to express the whole circle of human affairs, so much affected by the tongue of man; but rather the penal wheel of the Greeks, and not unknown to the Jews, on which they were accustomed to extend criminals, to induce them to confess, or to punish them for crimes; under which wheels of fire were often placed to add to their torments.

To set on fire the wheel of life is thus to increase a man's torments; and to be set on fire from hell implies having these miseries rendered more active by diabolic agency; or, in other words, bad men, instigated by the devil, through their lies and calumnies, make life burdensome to the objects of their malicious tongue. The wheel and the fire, so pointedly mentioned by St. James, make it probable that this sort of punishment might have suggested the idea to him.

2. But is it not possible that by the wheel of life St. James may have the circulation of the blood in view? Angry or irritating language has an astonishing influence on the circulation of the blood; the heart beats high and frequent; the blood is hurried through the arteries to the veins, through the veins to the heart, and through the heart to the arteries again, and so on; an extraordinary degree of heat is at the same time engendered; and, in short, the whole wheel of nature is set on fire of hell.

3. It is true, however, that the rabbins use the term *gilgal toledoth*, "the wheel of generations," to mark the successive generations of men; and it is possible that St. James might refer to this; as if he had said: "The tongue has been the instrument of confusion and misery through all the ages of the world." But the other interpretations are more likely.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same ^a place sweet water and bitter?

12 Can the fig-tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

13 ^b Who is a wise man and endued with knowledge among you? let him shew out of a good conversation ^c his works ^d with meekness of wisdom.

14 But if ye have ^e bitter envying and strife in your hearts, ^f glory not, and lie not against the truth.

15 ^g This wisdom descendeth not from above, but is earthly, ^h sensual, devilish.

^a Gen. i. 26, v. 1. ix. 6.—^b Or, hole.—^c Gal. vi. 4.—^d Ch. i. 18.—^e Ch. i. 21.—^f Rom. xiii. 13.—^g Rom. ii. 17, 23.—^h Ch. i. 17. Phil. iii. 19.—ⁱ Or, natural. Jude 19.

[On the whole the authorized version seems to give the most rational interpretation of this difficult expression.]

Verse 7. *Every kind of beasts*] That is, every species of wild beasts is tamed, i.e., brought under man's power and dominion. Beasts, birds, serpents, and some kinds of fishes have been tamed so as to be domesticated; but every kind, particularly of sea monsters, has not been thus tamed; but all have been subjected to the power of man; both the shark and whale become an easy prey to the skill and influence of the human being.

Verse 8. *But the tongue can no man tame*] No cunning, persuasion, or influence has ever been able to silence it. Nothing but the grace of God, excision, or death, can bring it under subjection.

It is an unruly evil] An evil that cannot be restrained; it cannot be brought under any kind of government; it breaks all bounds.

Full of deadly poison.] He refers here to the tongues of serpents, supposed to be the means of conveying their poison into wounds made by their teeth. Throughout the whole of this poetic and highly declamatory description, St. James must have the tongue of the slanderer, calumniator, backbiter, whisperer, and tale-bearer, particularly in view. Vipers, basilisks, and rattlesnakes are not more dangerous to life, than these are to the peace and reputation of men.

Verse 9. *Therewith bless we God*] The tongue is capable of rehearsing the praises, and setting forth the glories, of the eternal King: what a pity that it should be ever employed in a contrary work! It can proclaim and vindicate the truth of God, and publish the gospel of peace and goodwill among men: what a pity that it should ever be employed in falsehoods, calumny, or in the cause of infidelity!

And therewith curse we men] In the true Satanic spirit, many pray to God the Father to destroy those who are objects of their displeasure! These are the common swearers, whose mouths are generally full of dire imprecations against those with whom they are offended.

Verse 11. *Doth a fountain send forth—sweet water and bitter?*] In many things nature is a sure guide to man, but no such inconsistency is found in the natural world as this blessing and cursing in man. It is depraved man alone that can act the monstrous part already referred to.

Verse 13. *Who is a wise man*] One truly religious; who, although he can neither bridle nor tame other men's tongues, can restrain his own.

And endued with knowledge] And qualified to teach others.

Let him shew] Let him by a holy life and chaste conversation, show, through meekness and gentleness, joined to his divine information, that he is a Christian indeed; his works and his spirit proving that God is in him of a truth; and that, from the fullness of a holy heart, his feet walk, his hands work, and his tongue speaks. We may learn from this that genuine wisdom is ever accompanied with meekness and gentleness. Those proud, overbearing, and disdainful men, who pass for great scholars and eminent critics, may have learning, but they have not wisdom. Their learning implies their correct knowledge of the structure of language, and of composition in general; but wisdom they have none, nor any self-government. That learning is not only little

16 For 'where envying and strife is, there is^b confusion and every evil work.

17 But 'the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated,

^a 1 Cor. iii. 8. Gal. v. 20.—^b Gr. *tumult, or unquietness*.—^c 1 Cor. ii. 6, 7.—^d Or, *without wrangling*.—^e Rom. xii. 9. 1 Pet. i. 22. ii. 1.

worth, but despicable, that does not teach a man to govern his own spirit, and to be humble in his conduct towards others.

Verse 14. *If ye have bitter envying and strife*] Let all writers on what is called *polemic* (fighting, warring) divinity lay this to heart.

Verse 15. *This wisdom descendeth not from above*] God is not the author of it, because it is *bitter*—not meek.

Is earthly] Having this life only in view.

Sensual] *Animal*—having for its object the gratification of the passions and animal propensities.

Devilish] *Demoniacal*—inspired by demons, and maintained in the soul by their indwelling influence.

Verse 16. *For where envying and strife is*] *Zeal*—Fiery and inflammatory passion, and *contention*—altercations about different points of the law, of no use for edification; such as those mentioned, Tit. iii. 9. The Jews were the most intolerant of all mankind; it was a maxim with them to kill those who would not conform to their law; and their salvation they believed to be impossible.

Verse 17. *The wisdom that is from above*] The pure religion of the Lord Jesus, bought by his blood, and infused by his Spirit. The rabbinical meaning of this phrase is a peculiar inspiration of the Almighty.

Is first pure] Chaste, holy, and clean.

Peaceable] Living in peace with others, and promoting peace among men.

Gentle] Meek, modest, of an equal mind, taking everything in good part, and putting the best construction upon all the actions of others.

Easy to be intreated] Not stubborn nor obstinate; of a

full of mercy and good fruits,^d without partiality,^e and without hypocrisy.

18 'And the fruit of righteousness is sown in peace of them that make peace.

1 John iii. 18.—^f Prov. xi. 18. Hos. x. 12. Matt. v. 9. Phil. i. 11. Heb. xii. 11.

yielding disposition in all indifferent things; obsequious, and docile.

Full of mercy] Ready to pass by a transgression, and to grant forgiveness to those who offend, and performing every possible act of kindness.

Good fruits] Each temper and disposition producing fruits suited to and descriptive of its nature.

Without partiality] *Without making a difference*—rendering to every man his due; and being never swayed by self-interest, worldly honour, or the fear of man; knowing no man after the flesh. One of the Versions has it *irreprehensible*.

Without hypocrisy] *Without dissimulation*; without pretending to be what it is not; acting always in its own character; never working under a mask. Seeking nothing but God's glory, and using no other means to attain it than those of his own prescribing.

Verse 18. *And the fruit of righteousness is sown*] The whole is the principle of righteousness in the soul, and all the above virtues are the fruits of that righteousness.

Is sown in peace] When the peace of God rules the heart, all these virtues and graces grow and flourish abundantly.

Of them that make peace] The peace-makers are continually recommending this wisdom to others, and their own conduct is represented as a sowing of heavenly seed, which brings forth divine fruits. Perhaps sowing in peace signifies sowing prosperously—being very successful. This is not only the proper disposition for every teacher of the gospel, but for every professed follower of the Lord Jesus.

CHAPTER IV.

The origin of wars and contentions, and the wretched lot of those who are engaged in them, 1, 2. Why so little heavenly good is obtained, 3. The friendship of the world is enmity with God, 4, 5. God resists the proud, 6. Men should submit to God, and pray, 7, 8. Should humble themselves, 9, 10. And not speak evil of each other, 11, 12. The impiety of those who consult not the will of God, and depend not on his providence, 13-15. The sin of him who knows the will of God, and does not do it, 16, 17.

FROM whence come wars and 'fightings among you? come they not hence, even of your^b lusts^c that war in your members? 2 Ye lust, and have not: ye^d kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

^a Or, *brawlings*.—^b Or, *pleasures*. So ver. 3.—^c Rom. vii. 23. Gal. v. 17. 1 Pet. ii. 11.—^d Or, *envy*.—^e Job xxvii. 9. xxxv. 12. Ps. xviii. 41. Prov. i. 28. Isa. i. 16. Jer. xi. 11. Mic. iii. 4.

Verse 1. *From whence come wars and fightings*] About the time in which St. James wrote, whether we follow the earlier or the later date of this epistle, we find, according to the accounts given by Josephus, that the Jews under pretence of defending their religion, and procuring that liberty to which they believed themselves entitled, made various insurrections in Judea against the Romans, which occasioned much bloodshed and misery to their nation. The factions also, into which the Jews were split, had violent contentions

3 'Ye ask, and receive not, 'because ye ask amiss, that ye may consume it upon your^a lusts.

4 'Ye adulterers and adulteresses, know ye not that the 'friendship of the world is enmity with God? 'whosoever therefore will be a friend of the world, is the enemy of God.

Zech. vii. 13.—^f Ps. lxxvi. 18. 1 John iii. 22. v. 14.—^g Or, *pleasures*.—^h Ps. lxxiii. 27.—ⁱ 1 John ii. 15.—^j John xv. 19. xvii. 14. Gal. i. 10.

among themselves, in which they massacred and plundered each other. These are probably the wars and fightings to which St. James alludes; and which they undertook rather from a principle of covetousness than from any sincere desire to convert the heathen.

Come they not hence—of your lusts] This was the principle from which these Jewish contentions and predatory wars proceeded, and the principle from which all the wars that have afflicted and desolated the world have proceeded.

5 Do ye think that the scripture saith in vain, 'The spirit that dwelleth in us lusteth to envy?'

6 But he giveth more grace. Wherefore he saith, 'God resisteth the proud, but giveth grace unto the humble.'

7 Submit yourselves therefore to God. 'Resist the devil, and he will flee from you.'

8 'Draw nigh to God, and he will draw nigh to you. 'Cleanse your hands, ye sinners; and 'purify your hearts, ye double-minded.'

9 'Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.'

* See Gen. vi. 5. vlii. 21. Num. xi. 29. Prov. xxi. 10.—b Or, enviously. —c Job xxii. 29. Ps. cxxviii. 6. Prov. iii. 34. xxix. 23. Matt. xxiii. 12. Luke i. 52. xiv. 11. xviii. 14. 1 Pet. v. 5.—d Eph. iv. 27. vi. 11. 1 Pet. v. 9.—e 2 Chron. xv. 2.—f Isa. i. 16.—g 1 Pet. i. 22. 1 John

These wars and fightings could not be attributed to the Christians in that time; for, howsoever fallen or degenerate, they had no power to raise contentions; and no political consequence to enable them to resist their enemies by the edge of the sword, or resistance of any kind.

Verse 2. *Ye lust, and have not*] Ye are ever covetous, and ever poor.

Ye kill, and desire to have] Ye are constantly engaged in insurrections and predatory wars, and never gain any advantage.

Ye have not, because ye ask not] Ye get no especial blessing from God as your fathers did, because ye do not pray. Worldly good is your god; ye leave no stone unturned in order to get it; and as ye ask nothing from God but to consume it upon your evil desires and propensities, your prayers are not heard.

Verse 3. *Ye ask, and receive not*] Some think that this refers to their prayers for the conversion of the heathen; and on the pretence that they were not converted thus, they thought it lawful to extirpate them and possess their goods.

Ye ask amiss] Ye ask evilly, wickedly. Ye have not the proper dispositions of prayer, and ye have an improper object. Ye ask for worldly prosperity, that ye may employ it in riotous living. This is properly the meaning of the original, *That ye may expend it upon your pleasures*. Whether the lusting of which St. James speaks were their desire to make proselytes, in order that they might increase their power and influence by means of such, or whether it were a desire to cast off the Roman yoke, and become independent; the motive and the object were the same, and the prayers were such as God could not hear.

Verse 4. *Ye adulterers and adulteresses*] The Jews, because of their covenant with God, are represented as being espoused to him; and hence their idolatry, and their iniquity in general, are represented under the notion of adultery. And although they had not since the Babylonish captivity been guilty of idolatry, according to the letter: yet what is intended by idolatry, having their hearts estranged from God, and seeking their portion in this life and out of God, is that of which the Jews were then notoriously guilty.

The friendship of the world] The world was their god; here they committed their spiritual adultery; and they cultivated this friendship in order that they might gain this end.

Whosoever will be a friend of the world] When the world gets into the church, the church becomes a painted sepulchre; its spiritual vitality being extinct.

Verse 5. *Do ye think that the scripture saith in vain*] This verse is exceedingly obscure. We cannot tell what scripture St. James refers to; many have been produced by learned men as that which he had particularly in view. He may probably refer, not to any particular portion, but to the spirit and design of the scripture in those various places where it speaks against envying, covetousness, worldly associations &c., &c.

I must leave this sense as the best I can give, without asserting that I have hit the true meaning. There is not a critic in Europe, who has considered the passage, that has not been puzzled with it. I think the 5th verse should be understood as giving a contrary sense to that in our translation. Every genuine Christian is a habitation of the Holy Ghost, and that Spirit excites strong desires against envy;

10 'Humble yourselves in the sight of the Lord, and he shall lift you up.'

11 'Speak not evil one of another, brethren. Ho that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.'

12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

13 Go to now, ye that say, To-day, or to-morrow, we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what shall be on the

iii. 8.—b Ch. i. 8.—c Matt. v. 4.—d Job xxii. 29. Matt. xxiii. 12. Luke xiv. 11. xviii. 14. 1 Pet. v. 6.—e Eph. iv. 31. 1 Pet. ii. 1.—f Matt. vii. 1. Luke vi. 37. Rom. ii. 1. 1 Cor. iv. 5.—g Matt. x. 28.—h Rom. xiv. 4. 13.—i Prov. xxvii. 1. Luke xii. 18, &c.

a man must not suppose that he is a Christian if he have an envious or covetous heart.

Verse 6. *But he giveth more grace*] A greater benefit than all the goods that the world can bestow; for he gives genuine happiness, and this the world cannot confer. May this be St. James's meaning?

God resisteth the proud] Sets himself in battle array against him.

Giveth grace unto the humble] The sure way to please God is to submit to the dispensations of his grace and providence; and when a man acknowledges him in all his ways he will direct all his steps. The covetous man grasps at the shadow, and loses the substance.

Verse 7. *Submit to God*] Continue to bow to all his decisions, and to all his dispensations.

Resist the devil] He cannot conquer you if you continue to resist. Strong as he is, God never permits him to conquer the man who continues to resist him. He cannot force the human will. He who, in the terrible name of Jesus, opposes even the devil himself, is sure to have a speedy and glorious conquest. He flees from that name, and from his conquering blood.

Verse 8. *Draw nigh to God*] Approach HIM, in the name of Jesus, by faith and prayer, and he will draw nigh to you—he will meet you at your coming.

Cleanse your hands, ye sinners] Washing or cleansing the hands was a token of innocence and purity.

Purify your hearts] Separate yourselves from the world and consecrate yourselves to God: this is the true notion of sanctification.

Verse 9. *Be afflicted, and mourn*] Without true and deep repentance ye cannot expect the mercy of God.

Let your laughter be turned to mourning] It appears most evidently that many of those to whom St. James addressed this epistle had lived a very irregular and dissolute life. He had already spoken of their lusts and pleasures, and he had called them adulterers and adulteresses; and perhaps they were so in the grossest sense of the words. He speaks here of their laughter and their joy; and all the terms taken together show that a dissolute life is intended.

Verse 10. *Humble yourselves in the sight of the Lord*] Submission to God's authority will precede humiliation of soul, and genuine repentance is performed as in the sight of God; for when a sinner is truly awakened to a sense of his guilt and danger, he seems to see, whithersoever he turns, the face of a justly incensed God turned against him.

He shall lift you up] Mourners and penitents lay on the ground, and rolled themselves in the dust. When comforted and pardoned, they arose from the earth, shook themselves from the dust, and clothed themselves in their better garments.

Verse 11. *Speak not evil one of another*] Perhaps this exhortation refers to evil speaking, slander, and backbiting in general, the writer having no particular persons in view. It may, however, refer to the contentions among the zealots, and different factions then prevailing among this wretched people, or to their calumnies against those of their brethren who had embraced the Christian faith.

Speaketh evil of the law] He who is guilty of these, and allows himself in these vices, in effect judges and condemns the law, i.e., he considers it unworthy to be kept, and that it is no sin to break it.

morrow. For what *is* your life? *It is even a *vapour*, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, ° If the Lord will, we shall live, and do this, or that.

*Or, for it is.—^a Job vii. 7. P's. cii. 3. Ch. i. 10. 1 Pet. i. 24. 1 John ii. 17.—^c Acts xviii. 21. 1 Cor. iv. 19. xvi. 7. Heb. vi. 3.

Thou art not a doer of the law, but a judge.] Thou rejectest the law of God, and settest up thy own mischievous conduct as a rule of life; or, by allowing this *evil speaking* and *detraction*, dost intimate that the law that condemns them is improper, imperfect, or unjust.

Verse 12. *There is one lawgiver*] The man who breaks the law, and teaches others so to do, thus in effect sets himself up as a *lawgiver* and *judge*. But there is only one such lawgiver and judge—God Almighty, who is *able to save* all those who obey him, and *able to destroy* all those who trample under feet his testimonies.

Who art thou that judgest another?] Who art thou who darest to usurp the office and prerogative of the Supreme Judge?

Verse 18. *Go to now*] Come now, the same in meaning as the Hebrew *habah*, come, Gen. xi. 3, 4, 7. Come, and hear what I have to say, ye that say, &c.

To-day or to-morrow we will go] This presumption on a precarious life is here well reprov'd; and the ancient Jewish rabbins have some things on the subject which probably St. James had in view.

And continue there a year, and buy and sell] This was the custom of those ancient times; they traded from city to city, carrying their goods on the backs of camels.

Verse 14. *Whereas ye know not*] This verse should be read in a parenthesis. It is not only impious, but grossly absurd, to speak thus concerning futurity, when ye know

16 But now ye rejoice in your boastings: ° all such rejoicing is evil.

17 Therefore ° to him that knoweth to do good, and doeth it not, to him it is sin.

—^a 1 Cor. v. 6.—^c Luke xii. 47. John ix. 41. xv. 22. Rom. i. 20, 21, 32. ii. 17, 18, 23.

not what a day may bring forth. Life is utterly precarious; and God has not put it within the power of all the creatures he has made to *command one moment of what is future*.

It is even a vapour] It is a *smoke*, always fleeting, uncertain, evanescent, and obscured with various trials and afflictions. This is a frequent metaphor with the Hebrews; see Ps. cii. 11; Job. viii. 9; 1 Chron. xxix. 15.

Verse 15. *For that ye ought to say*] *Instead of saying, or instead of which ye should say.*

Verse 16. *But now ye rejoice in your boastings*] Ye glory in your proud and self-sufficient conduct, exulting that ye are free from the trammels of *superstition*, and that ye can live independently of God Almighty. *All such boasting is wicked, is impious.*

Verse 17. *To him that knoweth to do good*] As if he had said: After this warning none of you can plead *ignorance*; if, therefore, any of you shall be found to act their ungodly part, not acknowledging the divine providence, the uncertainty of life, and the necessity of standing every moment prepared to meet God—as you will have the greater sin, you will infallibly get the greater punishment. This may be applied to all who know better than they act, Luke xii. 47, 48. St. James may have the *Christians* in view who were converted from Judaism to Christianity. They had much more light and religious knowledge than the Jews had; and God would require a proportionable improvement from them.

CHAPTER V.

The profligate rich are in danger of God's judgments, because of their pride, fraudulent dealings, riotous living, and cruelty, 1-6. The oppressed followers of God should be patient, for the Lord's coming is nigh; and should not grudge against each other, 7-9. They should take encouragement from the example of the prophets, and of Job, 10, 11. Swearing forbidden, 12. Directions to the afflicted, 13-15. They should confess their faults to each other, 16. The great prevalence of prayer instanced in Elijah, 17, 18. The blessedness of converting a sinner from the error of his way, 19, 20.

GO *to now, ye rich men, weep and howl for your miseries that shall come upon you.

2 Your riches are corrupted, and ° your garments are moth-eaten.

3 Your gold and silver is cankered; and the rust

*Prov. xi. 28. Luke vi. 24. 1 Tim. vi. 9.—^b Job xiii. 28. Matt. vi. 20. Ch. ii. 2.

Verse 1. *Weep and howl for your miseries*] St. James seems to refer here, in the spirit of prophecy, to the destruction that was coming upon the Jews, not only in Judea, but in all the provinces where they sojourned.

Verse 2. *Your riches are corrupted*] Are *putrefied*. The term *riches* is to be taken here, not for *gold, silver, or precious stones* (for these could not *putrefy*), but for the produce of the fields and flocks, the different stores of grain, wine, and oil, which they had laid up in their granaries, and the various changes of raiment which they had amassed in their wardrobes.

Verse 3. *Your gold and silver is cankered*] Instead of

of them shall be a witness against you, and shall eat your flesh as it were fire. ° Ye have hoaped treasure together for the last days.

4 Behold, ° the hire of the labourers who have reaped down your fields, which is of you kept back

*Rom. ii. 5.—^a Lev. xix. 13. Job xxiv. 10, 11. Jer. xxii. 13. Mal. iii. 5. Eccles. xxxiv. 21, 22.

helping the poor, and thus honouring God with your substance, ye have, through the principle of covetousness, kept all to yourselves.

The rust of them shall be a witness against you] Your putrefied stores, your moth-eaten garments, and your tarnished coin, are so many proofs that it was not for want of property that you assisted not the poor, but through a principle of avarice; *loving money*, not for the sake of what it could procure, but for its own sake, which is the genuine principle of the miser.

Shall eat your flesh as it were fire.] This is a very bold and sublime figure. He represents the rust of their coin as

by fraud, crieth : and * the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5 ^b Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 ^c Ye have condemned and killed the just; and he doth not resist you.

7 ^d Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive * the early and latter rain.

* Deut. xxiv. 15.—^b Job xxi. 13. Amos vi. 1, 4. Luke xvi. 19, 25. 1 Tim. v. 6.—^c Ch. ii. 8.—^d Or, *Be long patient*; or, *Suffer with long patience*.—Deut. xl. 14. Jer. v. 24. Hos. vi. 3. Joel ii. 23. Zech. x. 1.—^f Phil. iv. 5. Heb. x. 25, 37. 1 Pet. iv. 7.—^g Ch.

becoming a canker that should produce gangrenes and phagodontous ulcers in their flesh, till it should be eaten away from their bones.

Ye have heaped treasure together] This verse is variously pointed. The word rendered *like as*, in the preceding clause, is left out by the *Syriac*, and some others; and *fire* is added here from that clause; so that the whole verse reads thus: "Your gold and your silver is cankered; and the rust of them shall be a witness against you, and shall consume your flesh. Ye have treasured up *fire* against the last days." This is a bold and fine image; instead of the *treasures of corn, wine, and oil, rich stuffs, with silver and gold*, which ye have been lying up, ye shall find a *treasure, a magazine, of fire*, that shall burn up your city, and consume even your temple.

By the *last days* we are not to understand the *day of judgment*, but the *last days of the Jewish commonwealth*, which were not long distant from the date of this epistle, whether we follow the *earlier or later* computation, of which enough has been spoken in the preface.

Verse 4. *The hire of the labourers*] The law, Lev. xix. 13, had ordered: *The wages of him that is hired shall not abide with thee all night until the morning*, every day's labour being paid for as soon as ended. This is more clearly stated in another law, Deut. xxiv. 15. And that God particularly resented this defrauding of the hireling we see from Mal. iii. 5.

The Lord of sabaoth] St. James often conceives in *Hebrew* though he writes in *Greek*. It is well known that *Yehovah tsebaoth*, Lord of hosts, or Lord of armies, is a frequent appellation of God in the Old Testament; and signifies his uncontrollable power, and the infinitely numerous means he has for governing the world, and defending his followers, and punishing the wicked.

Verse 5. *Ye have lived in pleasure*] *Ye have lived luxuriously*; feeding yourselves without fear, pampering the flesh.

And been wanton] *Ye have lived lasciviously*. Ye have indulged all your sinful and sensual appetites to the utmost; and your lives have been scandalous.

Ye have nourished your hearts] *Ye have fattened your hearts*, and have rendered them incapable of feeling, as in a day of slaughter, a day of sacrifice, where many victims are offered at once, and where the people feast upon sacrifices; many, no doubt, turning, on that occasion, a holy ordinance into a riotous festival.

Verse 6. *Ye have condemned and killed the just*; and he doth not resist you.] Several by the *just* one understand Jesus Christ, who is so called, Acts iii. 14; vii. 52; xxii. 14; but the structure of the sentence, and the connexion in which it stands, seem to require that we should consider this as applying to the *just or righteous in general*, who were persecuted and murdered by those oppressive rich men; and their death was the consequence of their *dragging them before the judgment-seats*, chap. ii. 6, where, having no influence, and none to plead their cause, they were unjustly condemned and executed.

And he doth not resist you.—In this, as in the *just*, there is an *enallage* of the singular for the plural number. And in the word *he doth not resist*, the idea is included of *defence in a court of justice*. These poor righteous people had none to plead their cause; and if they had it would have been useless, as their oppressors had all power and all influence,

8 Be ye also patient; stablish your hearts; * for the coming of the Lord draweth nigh.

9 ^a Grudge ^b not one against another, brethren, lest ye be condemned: behold, the judge ^c standeth before the door.

10 ^d Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, ^e we count them happy which endure. Ye have heard of ^f the patience of Job, and have seen ^g the end of the Lord; that ^h the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, ⁱ swear not,

iv. 11.—^b Or, *Groan*; or, *grieve not*.—Matt. xxiv. 33. 1 Cor. iv. 5.—^c Matt. v. 12. Heb. xi. 35, &c.—^d Ps. xciv. 12. Matt. v. 10, 11. x. 22.—^e Job i. 21, 22. ii. 10.—^f Job xlii. 10, &c.—^g Num. xiv. 18. Ps. ciii. 8.—^h Matt. v. 34, &c.

and those who sat on these judgment-seats were lost to all sense of justice and right.

Verse 7. *Be patient therefore*] Because God is coming to execute judgment on this wicked people, therefore be patient till he comes. He seems here to refer to the coming of the Lord to execute judgment on the Jewish nation, which shortly afterwards took place.

The husbandman waiteth] The seed of your deliverance is already sown, and by and by the harvest of your salvation will take place. God's counsels will ripen in due time.

The early and latter rain.] The ruin of *seed-time*; and the rain of ripening before *harvest*: the first fell in *Juden*, about the beginning of *November*, after the seed was sown; and the second towards the end of *April*, when the ears were filling, and this prepared for a full harvest. Without these two rains, the earth would have been unfruitful.

Verse 8. *Be ye also patient*] Wait for God's deliverance, as ye wait for his bounty in providence.

Stablish your hearts] Take courage; do not sink under your trials.

The coming of the Lord draweth nigh.] Is at hand. He is already on his way to destroy this wicked people, to raze their city and temple, and to destroy their polity for ever; and this judgment will soon take place.

Verse 9. *Grudge not*] *Groan not*; grumble not; do not murmur through impatience; and let the not ill treatment which you receive, induce you to vent your feelings in imprecations against your oppressors. Leave all this in the hands of God.

Lest ye be condemned] By giving way to a spirit of this kind, you will get under the condemnation of the wicked.

The judge standeth before the door.] His eye is upon every thing that is wrong in you, and every wrong that is done to you; and he is now entering into judgment with your oppressors.

Verse 10. *Take—the prophets*] The prophets who had spoken to their forefathers by the authority of God, were persecuted by the very people to whom they delivered the divine message; but they suffered affliction and persecution with patience, commending their cause to him who judgeth righteously; therefore, imitate their example.

Verse 11. *We count them happy which endure*] According to that saying of our blessed Lord, Matt. v. 11, &c.

Ye have heard of the patience of Job] Stripped of all his worldly possessions, deprived of a stroke of all his children, tortured in body with sore disease, tempted by the devil, harassed by his wife, and calumniated by his friends, he nevertheless held fast his integrity, resigned himself to the divine dispensations, and charged not God foolishly.

And have seen the end of the Lord] The issue to which God brought all his afflictions and trials, giving him children, increasing his property, lengthening out his life, and multiplying to him every kind of spiritual and secular good. This was *God's end* with respect to him; but the *devil's end* was to drive him to despair, and to cause him to blaspheme his Maker. This mention of *Job* shows him to have been a real person; for a fictitious person would not have been produced as an example of any virtue so highly important as that of patience and perseverance. *The end of the Lord* is a *Hebraism* for the issue to which God brings any thing or business.

The Lord is very pitiful, and of tender mercy.] Instead of the word which we translate *very pitiful*, and which might be rendered of *much sympathy*, (because any thing

neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? ^alet him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, ^banointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; ^cand if he have committed sins, they shall be forgiven him.

16 Confess your faults one to another, and pray one for another, that ye may be healed. ^dThe

^aEph. v. 19. Col. iii. 16.—^bMark vi. 13. xvi. 18.—^cIsa. xxxiii. 24. Matt. ix. 2.—^dGen. xx. 17. Num. xi. 2. Dent. ix. 18, 19, 20. Josh. x. 12. 1 Sam. xii. 18. 1 Kings xiii. 6. 2 Kings iv. 33. xix. 15, 20. xx. 2, 4, &c. Ps. x. 17. xxxiv. 15. cxlv. 18. Prov. xv. 29. xxviii. 9.

that affects us with commiseration causes us to feel an indescribable emotion of the bowels), several MSS., have, a word not easy to be translated; but it signifies *one whose commiseration is easily excited*, and whose commiseration is great or abundant.

Verse 12. *Above all things—swear not!* What relation this exhortation can have to the subject in question, I confess I cannot see. It may not have been designed to stand in any connexion, but to be a separate piece of advice, as in the several cases which immediately follow. That the Jews were notoriously guilty of *common swearing*, is allowed on all hands; and that swearing by *heaven, earth, Jerusalem, the temple, the altar*, different parts of the *body*, was not considered by them as *binding oaths*, has been sufficiently proved.

Let your yea be yea, &c.] Do not pretend to say yea with your lips, and annul it in your heart; let the yea or the nay which you express be *bona fide* such. Do not imagine that any mental reservation can cancel any such expressions of obligation in the sight of God.

Lest ye fall into condemnation.] *Lest ye fall into judgment.* Several MSS. have: *Lest ye fall into hypocrisy.*

Verse 13. *Is any among you afflicted? let him pray.]* The Jews taught that the meaning of the ordinance, Lev. xiii. 45, which required the leper to cry *unclean! unclean!* was, "that thus *making known* his calamity, the people might be led to offer up prayers to God in his behalf.

Is any merry? let him sing psalms.] These are all general but very useful directions. It is natural for a man to sing when he is cheerful and happy. Now no subject can be more noble than that which is divine; and as God alone is the author of all that good which makes a man happy, then his praise should be the subject of the *song* of him who is merry. But where persons rejoice in iniquity, and not in the truth, God and sacred things can never be the subject of their songs.

Verse 14. *Is any sick among you? let him call for the elders]* This was also a Jewish maxim.

St. James very properly sends all such to the elders of the church, who had power with God through the great Mediator, that they might pray for them.

Anointing him with oil] What is here recommended was to be done as a natural means of restoring health, which, while they used prayer and supplication to God, they were not to neglect. Oil in Judea was celebrated for its *sanative* qualities; so that they scarcely ever took a journey without carrying oil with them (see in the case of the Samaritan), with which they anointed their bodies, healed their wounds, bruises, &c. It was, and is frequently used in the east as a means of cure in very dangerous diseases; and in Egypt it is often used in the cure of the *plague*. But that it was the custom of the Jews to apply it as a means of healing, and that St. James refers to this custom, is not only evident from the case of the wounded man ministered to by the good Samaritan, Luke x. 34, but from the practice of the Jewish rabbins. They had recourse to this as a *natural* remedy; and we find that the disciples used it also in this way to heal the sick, not exerting the miraculous power but in cases where natural means were ineffectual, Mark vi. 13. On this latter place I have supposed that it might have been done *symbolically*, in order to prepare the way for a miraculous cure: this is the opinion of many commentators; but I am led,

effectual fervent prayer of a righteous man availeth much.

17 Elias was a man ^asubject to like passions as we are, and ^bhe prayed earnestly that it might not rain; ^cand it rained not on the earth by the space of three years and six months.

18 And ^dhe prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, ^eif any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way ^fshall save a soul from death, and ^gshall have a multitude of sins.

John ix. 31. 1 John iii. 22.—^aActs xiv. 15.—^b1 Kings xvii. 1.—^cOr, in prayer.—^dLuke ix. 25.—^e1 Kings xviii. 42, 45.—^fMatt. xviii. 15.—^gRom. xi. 14. 1 Cor. ix. 22. 1 Tim. iv. 16.—^hProv. x. 12. 1 Pet. iv. 8.

on more mature consideration, to doubt its propriety, yet dare not decide. In short, *anointing the sick with oil*, in order to their recovery, was a constant practice among the Jews. And here, I am satisfied that it has no other meaning than as a *natural means* of restoring health; and that St. James desires them to use *natural means* while looking to God for an especial blessing. And no wise man would direct otherwise.

Verse 15. *And the prayer of faith shall save the sick]* That is, God will often make those the means of a sick man's recovery; but there often are cases where *faith and prayer* are both ineffectual, because God sees it will be prejudicial to the patient's salvation to be restored; and therefore all faith and prayer on such occasions should be exerted on this ground: "If it be most for thy glory, and the eternal good of this man's soul, let him be restored; if otherwise, Lord, pardon, purify him, and take him to thy glory."

The Lord shall raise him up] Not the elders, how faithfully and fervently soever they have prayed.

And if he have committed sins] So as to have occasioned his present malady, *they shall be forgiven him*; for being the cause of the affliction it is natural to conclude that, if the effect be to cease, the cause must be removed. We find that in the miraculous restoration to health, under the powerful hand of Christ, the sin of the party is generally said to be *forgiven*, and this also *before* the miracle was wrought on the *body*: hence there was a maxim among the Jews, and it seems to be founded in *common sense and reason*, that God never restores a man miraculously to health till he has pardoned his sins; because it would be incongruous for God to exert his miraculous power in saving a *body*, the *soul* of which was in a state of condemnation to eternal death, because of the crimes it had committed against its Maker and Judge. Here then it is God that *remits the sin*, not in reference to the *unction*, but in reference to the *cure of the body* which he is miraculously to effect.

Verse 16. *Confess your faults one to another]* This is a good general direction to Christians who endeavour to maintain among themselves the communion of saints. This social confession tends much to humble the soul, and to make it watchful.

And pray one for another] There is no instance in *auricular confession* where the *penitent* and the *priest* pray together for pardon; but here the people are commanded to pray for each other that they may be healed.

The effectual fervent prayer of a righteous man availeth much.] The words signify *energetic supplication*, or such a prayer as is *suggested to the soul and wrought in it by a divine energy*. When God designs to do some particular work in his church he pours out on his followers the spirit of grace and supplication; and this he does sometimes when he is about to do some especial work for an *individual*. When such a power of prayer is granted, faith should be immediately called into exercise, that the blessing may be given: the spirit of prayer is the proof that the power of God is present to heal. Long prayers give no particular evidence of *divine inspiration*.

Verse 17. *Elias was a man subject to like passions]* The word signifies of the same constitution, a human being just as ourselves are. There was some reason to apprehend that because Elijah was *translated*, therefore he was more *than human*, and if so, his example could be no pattern for us.

That it might not rain] See this history, 1 Kings xvii. 1, &c.

And it rained not on the earth] On that land, viz., the land of Judea, for this drought did not extend elsewhere.

Three years and six months.] This is the term mentioned by our Lord, Luke iv. 25; but this is not specified in the original history.

Verse 18. *And he prayed again*] This second prayer is not mentioned in the history in express words, but as in 1 Kings xvii. 42, it is said, *He cast himself down upon the earth, and put his face between his knees*; that was probably the time of the second praying, viz., that rain might come, as this was the proper posture of prayer.

Verse 19. *Err from the truth*] Stray away from the gospel of Christ; and one convert him—reclaim him from his error, and bring him back to the fold of Christ.

Verse 20. *Let him know*] Let him duly consider, for his encouragement, that he who is the instrument of converting a sinner shall save a soul from eternal death, and a body from ruin, and shall hide a multitude of sins; for in being the means of his conversion we bring him back to God, who, in his infinite mercy, hides or blots out the numerous sins which he had committed during the time of his backsliding. It is not the man's sins who is the means of his conversion, but the sins of the backslider, which are here said to be hidden.

THE FIRST GENERAL EPISTLE

OF

PETER.

CHAPTER I.

Of the persons to whom this epistle was directed, and their spiritual state, 1, 2. He describes their privileges, and thanks God for the grace by which they were preserved faithful in trials and difficulties, 3-5. The spiritual benefit they were to receive out of their afflictions, 6, 7. Their love to Christ, 8. And the salvation they received through believing, 9. This salvation was predicted by the prophets, who only saw it afar off, and had only a foretaste of it, 10-12. They should take encouragement, and be obedient and holy, 13-16. They should pray, and deeply consider the price at which they were purchased, that their faith and hope might be in God, 17-21. As their souls had been purified by obeying the truth through the Spirit, they should love each other with a pure and fervent love, 22, 23. The frailty of man, and the unchangeableness of God, 24, 25.

PETER, an apostle of Jesus Christ, to the strangers * scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, ² Elect * according to the foreknowledge of God the Father, ⁴ through sanctification of the Spirit, unto obedience and ⁵ sprinkling of the blood of Jesus Christ: ⁶ Grace unto you, and peace, be multiplied.

³ Blessed be the God and Father of our Lord Jesus Christ, which ⁴ according to his ¹ abundant mercy ¹ hath begotten us again unto a lively hope

⁴ by the resurrection of Jesus Christ from the dead, ⁴ To an inheritance incorruptible, and undefiled, ¹ and that fadeth not away, ¹ reserved in heaven ¹ for you.

⁵ Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time:

⁶ Wherein ye greatly rejoice, though now ⁴ for a season, if need be, ⁷ ye are in heaviness through manifold temptations:

⁷ That ¹ the trial of your faith, being much more

* John vii. 35. Acts ii. 5, 9, 10. James i. 1.—¹ Eph. i. 4. Ch. ii. 9.—² Rom. viii. 29. xi. 2.—³ Thess. ii. 13.—⁴ Heb. x. 22. xii. 24.—⁵ Rom. i. 7. 2 Pet. i. 2. Jude 2.—⁶ 2 Cor. i. 3. Eph. i. 3.—⁷ Tit. iii. 5.—⁸ Gr. much.—⁹ John iii. 3, 5. James i. 18.—¹⁰ 1 Cor. xv. 20.

[Dr. Clarke's Introduction to the First and Second Epistle of St. Peter is taken entirely from *Michaelis* and *Lardner*; and is therefore omitted in this edition. The authenticity of the First Epistle has never been questioned by a competent authority. It is frequently alluded to by *Polycarp* in his Epistle to the Philippians; it is quoted by *Papias*, and repeatedly by *Irenaeus*, *Clemens* of Alexandria, *Tertullian*, and *Origen*. The internal evidence of the authorship is equally strong. It was probably written, according to the tradition of the Church, at *Babylon*, the ancient capital of the East, where the Jews had, at the time, a rich and prosperous settlement. Christianity made considerable progress in that city and the adjoining district in the first century. *Silvanus*, by whom the epistle was conveyed to the Churches of Asia Minor, has been thought by some to have been the amanuensis of the Apostle. Of this there is no evidence; but the marked similarity between the tone of Peter's thought and that of St. Paul, may be the result of the influence of *Silvanus*, whose connexions with the great Apostle were most intimate.]

Verse 1. *Peter, an apostle*] *Simon Peter*, called also *Kephas*: he was a fisherman, son of *Jonah*, brother of

1 Thess. iv. 14. Ch. iii. 21.—¹ Ch. v. 4.—² Col. i. 5. 2 Tim. iv. 8.—³ Or, for us.—⁴ John x. 28, 29. xvii. 11, 12, 15. Jude 1.—⁵ Matt. v. 12. Rom. xii. 12. 2 Cor. vi. 10. Ch. iv. 13.—⁶ 2 Cor. iv. 17. Ch. v. 10.—⁷ James i. 2.—⁸ James i. 3, 12. Ch. iv. 12.

Andrew, and born at *Bethsaida*; and one of the first disciples of our Lord.

The strangers scattered throughout] *Jews* first, who had believed the gospel in the different countries here specified; and converted *Gentiles* also. The word *strangers* may refer to all truly religious people, see Gen. xlvii. 9, Ps. xxxix. 12, in the Septuagint, and Heb. xi. 13.

Pontus] An ancient kingdom of Asia Minor, originally a part of *Cappadocia*; bounded on the east by *Colchis*, on the west by the river *Halys*, on the north by the *Euxine Sea*, and on the south by *Armenia Minor*.

Galatia] The ancient name of a province of Asia Minor, now called *Amasia*. It was called also *Gallugræcia*, and *Gallia Parva*. It was bounded on the east by *Cappadocia*, on the south by *Pamphylia*, on the north by the *Euxine Sea*, and on the west by *Bithynia*.

Cappadocia] An ancient kingdom of Asia, comprehending all the country lying between Mount *Taurus* and the *Euxine Sea*.

Asia] This word is taken in different senses: It signifies, 1. One of the three general divisions of our continent, and one of the four of the whole earth.

precious than of gold that perisheth, though * it be tried with fire, ^b might be found unto praise and honour and glory at the appearing of Jesus Christ :

8 ^c Whom having not seen, ye love ; ^d in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory :

9 Receiving ^e the end of your faith, *even* the salvation of your souls.

10 ^f Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that *should come* unto you :

11 Searching what, or what manner of time ^g the Spirit of Christ which was in them did signify, when it testified beforehand ^h the sufferings of Christ, and the glory that should follow.

* Job xxiii. 10. Ps. lxxvi. 10. Prov. xvii. 3. Isa. xlviii. 10. Zech. xii. 9. 1 Cor. iiii. 13.—^a Rom. ii. 7, 10. 1 Cor. iv. 5. 2 Thess. i. 7, 12.—^b 1 John iv. 20.—^c John xx. 29. 2 Cor. v. 7. Heb. xi. 1. 27.—^d Rom. vi. 22.—^e Gen. xlix. 10. Dan. ii. 44. Hag. ii. 7. Zech. vi. 12. Matt. xiii. 17. Luke x. 24. 2 Pet. i. 19, 20, 21.—^f Ch. iii. 19. 2 Pet. i. 21.—^g Ps. xxii. 6. Isa. liii. 3, &c. Dan. ix. 26. Luke xxiv. 25, 26, 44, 46. John xii. 41. Acts xxvi. 22, 23.—

2. Asia Minor, that part of Turkey in Asia, now called *Natolia*, which comprehends a great number of provinces situated between the Euxine, Mediterranean, and Archipelago.

3. That province of Asia Minor of which Ephesus was the capital. It appears, says Calmet, that it is in this latter sense that it is used here by St. Peter, because *Pontus, Galatia, and Bithynia*, are comprised in the provinces of *Asia Minor*.

Bithynia. An ancient kingdom of Asia, formerly called *Mysia, Mygdonia, Bebrycia, and Bithonia*. It was bounded on the west by the *Bosporus Thracicus* and part of the *Propontis*, on the south by the river *Rhynadacus* and Mount *Olympus*, on the north by the *Euxine Sea*, and on the east by the river *Parthenius*.

Verse 2. *Elect according to the foreknowledge of God*] If the apostle had directed his letter to persons *elected to eternal life*, no one could have received such a letter, because no one could have been sure of his election in this way till he had arrived in heaven. But the persons to whom the apostle wrote were all, with propriety, said to be *elect according to the foreknowledge of God*; because, agreeably to the original purpose of God discovered in the prophetic writings, Jews and Gentiles, indiscriminately, were called to be the visible church, and entitled to all the privileges of the people of God, on their believing the gospel. In this sense the word *elected* is used in other places of scripture; see 1 Thess. i. 4, and the note there. See also *Wesley's* notes in loco.

Through sanctification of the Spirit] Through the renewing and purifying influences of his Spirit on their souls, unto obedience—to engage and enable them to yield themselves up to all holy obedience, the foundation of all which is the *sprinkling of the blood of Jesus Christ*—the atoning blood of Jesus Christ which was typified by the sprinkling of the blood of sacrifices under the law, in allusion to which it is called the *blood of sprinkling*.

Verse 3. *Blessed be the God and Father*] *Blessed be God even the Father, or blessed be God, the Father of our Lord Jesus Christ*.

Begotten us again unto a lively hope] I think the apostle has reference here to his own case, and that of his fellow-apostles, at the time that Christ was taken by the Jews and put to death. Previously to this time they had *strong confidence* that he was the Messiah, and that it was he who should redeem Israel; but when they found that he actually expired upon the cross, and was buried, they appear to have lost all hope of the great things which before they had in prospect. See Luke xxiv. 18-24. By his resurrection the hope was revived. This is very properly expressed here by being *begotten again to a living hope*, or, as some MSS. and Versions have it, *to the hope of life*.

The expressions, however, may include more particulars than what are above specified; as none can *inherit eternal life* except those who are *children* in the heavenly family, and none are *children* but those who are *born again*: then St. Peter may be considered as laying here the foundation of the hope of eternal life in the *regeneration of the soul*; for

12 ⁱ Unto whom it was revealed, that ^j not unto themselves, but unto us, they did minister the things, which are now reported unto you by them that have preached the gospel unto you with ^k the Holy Ghost sent down from heaven; ^l which things the angels desire to look into.

13 Wherefore ^m gird up the loins of your mind, ⁿ be sober, and hope ^o to the end for the grace that is to be brought unto you ^p at the revelation of Jesus Christ;

14 As obedient children, ^q not fashioning yourselves according to the former lusts ^r in your ignorance:

15 ^s But as he which hath called you is holy, so be ye holy in all manner of conversation;

^a Dan. ix. 24. xii. 9, 13.—^b Heb. xi. 13, 39, 40.—^c Acts ii. 4.—^d Exod. xxv. 20. Dan. viii. 13. xii. 5, 6. Eph. iii. 10.—^e Luke xii. 85. Eph. vi. 14.—^f Luke xxi. 34. Rom. xiii. 13. 1 Thess. v. 6, 8. Ch. iv. 7. v. 8.—^g Gr. *perfectly*.—^h Luke xvii. 30. 1 Cor. i. 7. 2 Thess. i. 7.—ⁱ Rom. xii. 2. Ch. iv. 2.—^j Acts xvii. 30. 1 Thess. iv. 5.—^k Luke i. 74, 75. 2 Cor. vii. 1. 1 Thess. iv. 8, 4, 7. Heb. xii. 14. 2 Pet. iii. 11.

none can *legally* inherit but the children, and none are children of God till they are spiritually *begotten* and born again.

Verse 4. *To an inheritance*] Called an *inheritance* because it belongs to the children of God. Eternal life cannot be a gift to any but *these*; for, even in heaven, the *lot* is dealt out according to law: if *children*, then *heirs*; if *not children*, then *not heirs*.

Incorruptible] It has no principles of *dissolution* or *decay* in it; and, therefore, must be totally different from this earth.

Undefined] Nothing *impure* can enter it; it not only has no principles or seeds of *dissolution* in itself, but it can never admit any; therefore its deterioration is impossible.

Fadeth not away] *It cannot wither*, it is always in bloom; a metaphor taken from those flowers that never lose their *sweet* nor their fragrance. From the original word we have our flowers called *amaranths*, because they preserve their hue and odour for a long time.

Verse 5. *Who are kept*] Who are defended as in a fortress or castle. The true disciples of Christ are under the continual watchful care of God, and the inheritance is guarded for them. In some countries military posts are constantly kept on the confines, in order to prevent irruptions from a neighbouring people; and, in many cases, *heirs*, while in their minority, are kept in fortified places under military guards.

By the power of God] By the mighty and miracle-working power of God; for nothing less is necessary to keep and preserve, in this state of continual trial, a soul from the contagion that is in the world. But this *power of God* is interested in the behalf of the soul by faith; to believe is our work, the exertion of the almighty power is of God. No persevering without the power, and no power without faith.

Ready to be revealed] Or rather, *Prepared to be revealed*. The inheritance is prepared for you; but its glories will not be revealed till the last time—till ye have done with life, and passed through your probation, having held fast faith and a good conscience.

Verse 6. *Wherein ye greatly rejoice*] Some refer *wherein* to the salvation mentioned above; others, to the last time, in ver. 5; others think that it applies to the being kept by the power of God through faith; and others, that it refers to all the preceding advantages and privileges. It was in the present salvation of God that they rejoiced or gloried, though not without having an eye to the great recompence of reward.

Though now for a season] *A little while yet*—during your pilgrimage here below, which is but a *point* when compared with eternity.

If need be] *If it be necessary*—if your situation and circumstances be such that you are exposed to trials and persecutions which you cannot avoid, unless God were to work a miracle for your deliverance, which would not be for your ultimate good, as he purposes to turn all your trials and difficulties to your advantage.

Sometimes there is a kind of necessity that the followers of God should be afflicted; when they have no trials they are

16 Because it is written, ^a Be ye holy; for I am holy.

17 And if ye call on the Father, ^b who without respect of persons judgeth according to every man's work, ^c pass the time of your ^d sojourning *here* in fear:

18 Forasmuch as ye know ^e that ye were not redeemed with corruptible things, ^f as silver and gold, from your vain conversation ^g received by tradition from your fathers;

^a Lev. xi. 44. xix. 2. xx. 7.—^b Dout. x. 17. Acts x. 34. Rom. ii. 11.—^c 2 Cor. vii. 1. Phil. ii. 12. Heb. xii. 28.—^d 42 Cor. v. 6. Heb. xi. 13. Ch. ii. 11.—^e 1 Cor. vi. 20. vii. 23.—^f Ezek. xx. 18. Ch. iv. 3.—^g Acts xx. 28. Eph. i. 7. Heb. ix. 12, 14. Rev. v. 9.—^h Exod. xii. 5. Isa. liii. 7. John i. 29, 36. 1 Cor. v. 7.—ⁱ Rom. iii. 25. xvi. 25, 26. Eph. iii. 9, 11. Col. i. 26. 2 Tim. i. 9, 10.

apt to get careless, and when they have secular prosperity they are likely to become worldly-minded. But the disciples of Christ may be very happy in their souls, though grievously afflicted in their bodies and in their estates. Those to whom St. Peter wrote rejoiced greatly, *danced for joy*, while they were grieved with various trials.

Verse 7. *That the trial of your faith, being much more precious than of gold*] As by the action of fire gold is separated from all alloy and heterogeneous mixtures, and is proved to be gold by its enduring the action of the fire without losing anything of its nature, weight, colour, or any other property, so genuine faith is proved by adversities, especially such as the primitive Christians were obliged to pass through.

Though it be tried with fire] That is: Though gold will bear the action of the fire for any given time, even millions of years, were that possible, without losing the smallest particle of weight or value, yet even gold, in process of time will wear away by continual use; and the earth, and all its works, will be burnt up by that supernatural fire whose action nothing can resist. But on that day the faith of Christ's followers will be found brighter, and more glorious. God himself will praise such faith, angels and men will hold it in honour, and Christ will crown it with glory.

Verse 8. *Whom having not seen, ye love*] Those to whom the apostle wrote had never seen Christ in the flesh; and yet, such is the realizing nature of faith, they loved him as strongly as any of his disciples could, to whom he was personally known.

Ye rejoice with joy unspeakable] Ye have unutterable happiness through believing; and ye have the fullest, clearest, strongest evidence of eternal glory.

Verse 9. *Receiving the end of your faith*] Ye are put in possession of the salvation of your souls, which was the thing presented to your faith when ye were called by the gospel of Christ.

Salvation of your souls.] The object of the Jewish expectations in their Messiah was the salvation or deliverance of their bodies from a foreign yoke; but the true Messiah came to save the soul from the yoke of the devil and sin. This glorious salvation these believers had already received.

Verse 10. *Of which salvation the prophets have inquired*] The prophets plainly saw that the grace which was to come under the Messiah's kingdom was vastly superior to anything that had ever been exhibited under the law; and in consequence they made all possible inquiry, and searched as after grains of gold, hidden among sand or compacted with ore (for such is the meaning of the original word), in order to ascertain the time, and the signs of that time, in which this wondrous display of God's love and mercy to man was to take place; but all that God thought fit to instruct them in, was what is mentioned ver. 12.

Verse 11. *The glory that should follow.*] Not only the glory of his resurrection, ascension, exaltation, and the effusion of his Spirit; but that grand manifestation of God's infinite love to the world in causing the gospel of his Son to be everywhere preached, and the glorious moral changes which should take place in the world under that preaching, and the final glorification of all them who had here received the report, and continued faithful unto death.

Verse 12. *Unto whom it was revealed*] We may presume that, in a great variety of cases, the prophets did not understand the meaning of their own predictions. When they wished to find out the times, the seasons, and the circumstances, God gave them to understand that it was not for

19 But ^a with the precious blood of Christ, ^b as of a lamb without blemish and without spot:

20 ^c Who verily was fore-ordained before the foundation of the world, but was manifest ^d in these last times for you,

21 Who by him do believe in God, ^e that raised him up from the dead, and ^f gave him glory; that your faith and hope might be in God.

22 Seeing ye ^g have purified your souls in obeying the truth through the Spirit unto unfeigned ^h love

Tit. i. 2, 3. Rev. xiii. 8.—^a Gal. iv. 4. Eph. i. 10. Heb. i. 2. ix. 28.—^b Acts ii. 24.—^c Matt. xxviii. 18. Acts ii. 33. iii. 13. Eph. i. 20. Phil. ii. 9. Heb. ii. 9. Ch. iii. 22.—^d Acts xv. 9.—^e Rom. xii. 9, 10. 1 Thess. iv. 9. 1 Tim. i. 5. Heb. xiii. 1. Ch. ii. 17. iii. 8. iv. 8. 2 Pet. i. 7. 1 John iii. 18. iv. 7, 21.

themselves, but for us, that they did minister the things which are now reported unto us by the preaching of the gospel. This was all the satisfaction they received in consequence of their earnest searching; and this was sufficient to repress all needless curiosity, and to induce them to rest satisfied that the Judge of all the earth would do right. If all succeeding interpreters of the prophecies had been contented with the same information relative to the predictions still unaccomplished, we should have had fewer books, and more wisdom.

Angels desire to look into] *To stoop down to*; the posture of those who are earnestly intent on finding out a thing, especially a writing difficult to be read. There is evidently an allusion here to the attitude of the cherubim who stood at the ends of the ark of the covenant, in the inner tabernacle, with their faces turned towards the mercy-seat or propitiatory in a bending posture, as if looking attentively, or, as we term it, *poring* upon it.

We learn from the above that it was the Spirit of Christ in the Jewish prophets that prophesied of Christ; it was that Spirit which revealed him; and it is the same Spirit which takes of the things of Christ and shows them unto us.

Verse 13. *Gird up the loins of your mind*] The allusion here is to the long robes of the Asiatics which, when they were about to perform any active service, they tucked in their girdles: this they did also when they waited on their superiors at meals.

Hope to the end for the grace] Continue to expect all that God has promised, and particularly that utmost salvation, that glorification of body and soul, which ye shall obtain at the revelation of Christ, when he shall come to judge the world.

Verse 14. *Not fashioning yourselves*] As the offices of certain persons are known by the garb or livery they wear, so are transgressors: where we see the world's livery we see the world's servants; they fashion or habit themselves according to their lusts, and we may guess that they have a worldly mind by their conformity to worldly fashions.

Verse 15. *But as he which hath called you*] Heathenism scarcely produced a god whose example was not the most abominable; their greatest gods, especially, were paragons of impurity; none of their philosophers could propose the objects of their adoration as objects of imitation. God is holy, and he calls upon all who believe in him to imitate his holiness; and the reason why they should be holy is, that God who has called them is holy, ver. 15.

Verse 17. *And if ye call on the Father*] Seeing ye invoke the Father of our Lord Jesus Christ, and your Father through Christ, and profess to be obedient children, and sojourners here below for a short time only, see that ye maintain a godly reverence for this Father, walking in all his testimonies blameless.

Who without respect of persons] God is said to be no respecter of persons for this reason among many others, that, being infinitely righteous, he must be infinitely impartial. He cannot prefer one to another, because he has nothing to hope or fear from any of his creatures. All partialities among men spring from one or other of these two principles, hope or fear; God can feel neither of them, and therefore God can be no respecter of persons. He approves or disapproves of men according to their moral character. He pities all, and provides salvation for all, but he loves those who resemble him in his holiness; and he loves them in proportion to that resemblance, i.e., the more

I. PETER.

of the brethren, *see that ye love one another with a pure heart fervently:*

23 ^a Being born again, not of corruptible seed, but of incorruptible, ^b by the word of God, which lieth and abideth for ever.

24 ^c For ^d all flesh is as grass, and all the glory

^a John i. 13. iii. 5.—^b James i. 18. 1 John ii. 9.—^c Or, For that.
^d Ps. ciii. 15. Isa. xl. 6. li. 12. James i. 10.

of his image he sees in any, the more he loves him; and *contra*. And every man's work will be the evidence of his conformity or nonconformity to God; and according to this evidence will God judge him.

Verse 18. *Ye were not redeemed with corruptible things*] To *redeem*, signifies to procure life for a captive or liberty for a slave by *paying a price*, and the *precious blood of Christ* is here stated to be the *price* at which the souls of both Jews and Gentiles were redeemed; it was a *price* paid down, and a price which God's righteousness required.

Corruptible things means here anything that man usually gives in exchange for another; but the term necessarily includes all created things, as all these are *corruptible* and perishing. The meaning of the apostle is, evidently, that created things could not purchase the souls of men, else the sacrifice of Christ had not been offered; could any thing less have done, God would not have given up his only-begotten Son.

Vain conversation] Empty, foolish, and unprofitable conduct, full of vain hopes, vain fears, and vain wishes.

Received by tradition from your fathers] The Jews had innumerable burdens of empty ceremonies and useless ordinances, which they received by tradition from their fathers, rabbins, or doctors. The *Gentiles* were not less encumbered with such than the Jews; all were wedded to their *vanities*, because they received them from their *forefathers*, as they had done from *theirs*.

Verse 19. *The precious blood of Christ*] The *valuable blood*; how *valuable* neither is nor could be stated.

As of a lamb] Such as was required for a *sin-offering* to God; and *the Lamb of God that takes away the sin of the world*.

Without blemish] In himself, and *without spot* from the world; being perfectly *pure* in his soul, and *righteous* in his life.

Verse 20. *Who verily was fore-ordained*] *Fore known*; appointed in the divine purpose to be sent into the world, because infinitely approved by the divine justice.

Before the foundation of the world] Before the law was given, or any sacrifice prescribed by it, its whole sacrificial system was appointed in reference to this *fore-appointed Lamb*, and consequently from him derived all its significance and virtue. The phrase, *foundation of the world*, occurs often in the New Testament, and is supposed by some learned men and good critics to signify the commencement of the *Jewish state*. But if we take it here in its common signification, the *creation of universal nature*, then it shows that God, foreseeing the fall and ruin of man, appointed the remedy that was to cure the disease. It may here have a reference to the opinion of the Jewish doctors, who maintain that *seven things* existed before the creation of the world, one of which was the *Messiah*.

of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 ^a But the word of the Lord endureth for ever. ^b And this is the word which by the gospel is preached unto you.

^a Ps. cii. 13, 29. Isa. xl. 8. Luke xvi. 17.—^b John i. 1, 14.
1 John i. 1, 8.

Last times] The gospel dispensation, called the *last times*, as we have often seen, because never to be succeeded by any other.

Verse 21. *Who by him do believe in God*] This is supposed to refer to the *Gentiles*, who never knew the true God till they heard the preaching of the gospel: the Jews had known him long before, but the *Gentiles* had everything to learn when the first preachers of the gospel arrived amongst them.

Gave him glory] Raised him to his right hand, where, as a Prince and a Saviour, he gives repentance and remission of sins.

That your faith] In the fulfilment of all his promises, and *your hope* of eternal glory, *might be in God*, who is unchangeable in his counsels, and infinite in his mercies.

Verse 22. *Seeing ye have purified your souls*] Having purified your souls, in obeying the truth—by believing in Christ Jesus, through the influence and teaching of the *Spirit*; and giving full proof of it by *unfeigned love* to the brethren; ye love one another or ye will love each other, with a pure heart fervently.

Verse 23. *Being born again*] For being born of Abraham's seed will not avail to the entering of the kingdom of heaven.

Not of corruptible seed] By no human generation, or earthly means; but of *incorruptible*—a divine and heavenly principle which is not liable to decay, nor to be effected by the changes and chances to which all sublunary things are exposed.

By the word of God] By the doctrine of the living God, which remaineth for ever; which doctrine shall never change, any more than the source shall whence it proceeds.

Verse 24. *For all flesh is as grass*] Earthly seeds, earthly productions, and earthly generations, shall fail and perish like as the grass and flowers of the field; for the grass withereth, and the flower falleth off, though, in the ensuing spring and summer, they may put forth new verdure and bloom.

Verse 25. *But the word of the Lord*] The doctrine delivered by God concerning Christ endureth for ever, having, at all times and in all seasons, the same excellence and the same efficacy.

And this is the word] What is spoken, by the gospel preached unto you. All human schemes of salvation, and plans for the melioration of the moral state of man, shall come to nought; and the doctrine of Christ crucified, though a stumbling-block to the Jews, and foolishness to the *Gentiles*, shall be alone the power of God, for salvation to every soul that believeth.

CHAPTER II.

We should lay aside all evil dispositions, and desire the sincere milk of the word, that we may grow thereby, 1-3. And come to God to be made living stones, and be built up into a spiritual temple, 4, 5. The prophecy of Christ, as chief corner-stone, precious to believers, but a stumbling-stone to the disobedient, 6-8. True believers are a chosen generation, a royal priesthood, &c., 9, 10. They should abstain from fleshly lusts, 11. Walk uprightly among the Gentiles, 12. Be obedient to civil authority, according to the will of God, 13-15. Make a prudent use of their Christian liberty, 16. Fear God, and honour the king, 17. Servants should be subject to their masters, and serve them faithfully, and suffer indignities patiently, after the example of Christ, 18-23. Who bore the punishment due to our sins in his own body upon the tree, 24. They were formerly like sheep going astray, but are now returned unto the Shepherd and Bishop of their souls, 25.

WH and hypocrisies, and envies, and all evil speakings,

2 ^b As new-born babes, desire the sincere ^c milk of the word, that ye may grow thereby (*unto salvation*):

3 If so be ye have ^d tasted that the Lord is gracious.

4 To whom coming, *as unto* a living stone, ^e disallowed indeed of men, but chosen of God, and precious,

5 ^f Ye also, as lively stones, ^g are built up ^h a spiritual house, ⁱ an holy priesthood, to offer up ^j spiritual sacrifices, ^k acceptable to God by Jesus Christ.

^a Eph. iv. 22, 25, 31. Col. iii. 8. Heb. xii. 1. James i. 21. v. 9. Ch. iv. 2.—^b Matt. xviii. 3. Mark x. 15. Rom. vi. 4. 1 Cor. xii. 20. Ch. i. 23.—^c 1 Cor. xii. 2. Heb. v. 12, 13.—^d 1 Ps. xxxiv. 8. Heb. vi. 5.—^e Ps. cxviii. 22. Matt. xxi. 42. Acts iv. 11.—^f Eph. ii. 21, 22.—^g Or, be ye built.—^h Heb. iii. 6.—ⁱ Isa. lxi. 6. lxxvi. 21. Ver. 9.—^j Hos. xiv. 2. Mal. i. 11. Rom. xii. 1. Heb. xiii. 15, 16.—^k Phil. iv. 18. Ch. iv. 11.—^l Isa. xxviii. 16. Rom. ix. 33.—^m Or,

Verse 1. *Wherefore, laying aside* [This is in close connexion with the preceding chapter, from which it should not have been separated; and the subject is continued to the end of the 10th verse.]

These tempers and dispositions indicated must have been common among the Jews, as they are frequently spoken against: Christianity can never admit of such; they show the mind, not of Christ, but of the old murderer.

Verse 2. *As new-born babes* [The figure is very expressive: as a child newly born shows an immediate desire for that nourishment, and that only, which is its most proper food; so they, being just *born of God*, should show that the incorruptible seed abides in them, and that they will receive nothing that is not suited to that new nature: and, indeed, they can have no spiritual growth but by the pure doctrines of the gospel.]

That ye may grow thereby [Unto salvation is added here by many MSS., Versions, and ancient Fathers. The reading is undoubtedly genuine, and is very important. It shows why they were regenerated, and why they were to desire the unadulterated doctrines of the gospel, viz., that they might grow up unto salvation.]

Verse 3. *If so be ye have tasted* [Seeing ye have tasted. There could be no doubt that they had tasted the goodness of Christ who were born again of incorruptible seed, and whose hearts were purified by the truth, and who had like precious faith with the apostles themselves.]

That the Lord is gracious. [This seems to refer to Ps. xxxiv. 8: O taste and see that the Lord is good. And there is still a reference to the sucking child that, having once tasted its mother's milk, ever after desires and longs for it.]

Verse 4. *To whom coming, as unto a living stone* [This is a reference to Isa. xxviii. 16. Jesus Christ is, in both the prophet and apostle, represented as the foundation on which the Christian Church is built, and on which it must continue to rest: and the stone or foundation is called here *living*, to intimate that he is the source of life to all his followers, and that it is in union with him that they live, and answer the end of their regeneration; as the stones of a building are of no use but as they occupy their proper places in a building, and rest on the foundation.]

Disallowed indeed of men [That is, rejected by the Jews. This is a plain reference to the prophecy, Ps. cxviii. 22.]

Chosen of God [As Christ is the choice of the Father, we need have no doubt of the efficacy and sufficiency of all that he has suffered and done for the salvation of a lost world.]

Precious [Honourable. Howsoever despised and rejected by men, Jesus, as the sacrifice for a lost world, is infinitely honourable in the sight of God; and those who are united by faith to him partake of the same honour, being members of that great and glorious body of which he is the head, and stones in that superb building of which he is the foundation.]

Verse 5. *Ye also, as lively stones* [Living stones; each being instinct with the principle of life, which proceeds from him who is the foundation, called above a living stone.]

Verse 6. *Behold, I lay in Sion* [This intimates that the

6 Wherefore also it is contained in the scripture, ^a Behold, I lay in Sion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded.]

7 Unto you therefore which believe *he is* ^b precious: but unto them which be disobedient, ^c the stone which the builders disallowed, the same is made the head of the corner,

8 ^d And a stone of stumbling, and a rock of offence, ^e even to them which stumble at the word, being disobedient: ^f whereunto also they were appointed.]

9 But ye are ^g a chosen generation, ^h a royal priesthood, ⁱ an holy nation, ^j a ^k peculiar people; that ye should shew forth the ^l praises of him who hath called you out of ^m darkness into his marvellous light:

^a an honour.—^b Ps. cxlviii. 22. Matt. xxi. 42. Acts iv. 11.—^c Isa. viii. 14. Luke ii. 34. Rom. ix. 33.—^d 1 Cor. i. 23.—^e Exod. ix. 16. Rom. ix. 22. 1 Thess. v. 9. Jude 4.—^f Deut. x. 15. Ch. i. 2.—^g Exod. xix. 5, 6. Rev. i. 6. v. 14.—^h John xvii. 19. 1 Cor. iii. 17. 2 Tim. i. 9.—ⁱ Deut. iv. 20. vii. 6. xiv. 2. xvi. 18, 19. Acts xix. 28. Eph. i. 14. Tit. ii. 14.—^j Or, a purchased people.—^k Or, virtues.—^l Acts xxvi. 18. Eph. v. 8. Col. i. 13. 1 Thess. v. 4, 5.

foundation of the Christian Church should be laid at Jerusalem; and there it was laid, for there Christ suffered, and there the preaching of the gospel commenced.]

A chief corner-stone [This is the same as the foundation-stone; and it is called here the *chief corner-stone* because it is laid in the foundation, at an angle of the building where its two sides form the ground-work of a side and end wall.]

Elect, precious [Chosen and honourable. See on ver. 4.]

Shall not be confounded. [These words are quoted from Isa. xxviii. 16; but rather more from the Septuagint than from the Hebrew text. The latter we translate, *He that believeth shall not make haste*—he who comes to God, through Christ, for salvation, shall never be confounded; he need not haste to flee away, for no enemy shall ever be able to annoy him.]

Verse 7. *Unto you therefore which believe* [You, both Jews and Gentiles.]

He is precious [The honour is to you who believe, i.e., the honour of being in this building, and of having your souls saved through the blood of the Lamb, and becoming sons and daughters of God Almighty.]

Them which be disobedient [The Jews, who continue to reject the gospel; that very person whom they reject is *head of the corner*—is Lord over all, and has all power in the heavens and the earth.]

Verse 8. *A stone of stumbling* [Because in him all Jews and Gentiles who believe are united; and because the latter were admitted into the church, and called by the gospel to enjoy the same privileges which the Jews, as the peculiar people of God, had enjoyed for two thousand years before; therefore they rejected the Christian religion, they would have no partakers with themselves in the salvation of God.]

Whereunto also they were appointed. [The disobedient being appointed to stumble against the word, or being prophesied of as persons that should stumble, necessarily means, from the connexion in which its stands, and from the passage in the prophet, that their *stumbling, falling, and being broken*, is the consequence of their disobedience or unbelief; but there is no intimation that they were appointed or decreed to *disobey*, that they might stumble, and fall, and be broken. They stumbled and fell through their *obstinate unbelief*; and thus their stumbling and falling, as well as their unbelief, were of themselves; in consequence of this they were appointed to be broken; this was God's work of judgment. This seems to be the meaning which our Lord attaches to this very prophecy, which he quotes against the chief priests and elders, Matt. xxi. 44.]

Verse 9. *Ye are a chosen generation* [The titles formerly given to the whole Jewish Church, i.e., to all the Israelites without exception, all who were in the covenant of God by circumcision, whether they were holy persons or not, are here given to Christians in the same way, i.e., to all who believed in Christ, whether Jews or Gentiles, and who received baptism in the name of the Father, and of the Son, and of the Holy Ghost.]

10 * Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* ^bas strangers and pilgrims, ^aabstain from fleshly lusts, ^dwhich war against the soul;

12 * Having your conversation honest among the Gentiles: that ^cwhereas they speak against you as evil doers, ^ethey may by *your* good works, which they shall behold, glorify God ^bin the day of visitation.

13 ¹Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him ¹for the punishment of evil doers, and ²for the praise of them that do well.

* Hos. i. 9, 10. ii. 23. Rom. ix. 25.—^b1 Chron. xxix. 15. Ps. xxxix. 12. cxix. 19. Heb. xi. 13. Ch. i. 17.—^cRom. xiii. 14. Gal. v. 16.—^dJames iv. 1.—^e1 Tim. xii. 17. 2 Cor. viii. 21. Phil. ii. 15. Tit. ii. 8. Ch. iii. 16.—^fOr, *wherein*.—^gMatt. v. 16.—^hLuke xix. 44. Matt. xxii. 21. Rom. xxi. 1. Tit. iii. 1.—ⁱRom. xii. 4.—^jRom. xiii. 3.—^kTit. ii. 8. Ver. 12.—^lGal. v. 1, 13.—^mGr. *having*.—ⁿ1 Cor. vii. 22.—^oRom.

Verse 10. *Which in time past were not a people*] This is a quotation from Hosea i. 9, 10, and ii. 23.

Verse 11. *As strangers and pilgrims*] See the note on Heb. xi. 13. These were *strangers and pilgrims* in the most literal sense of the word, see chap. i. 1, for they were *strangers* scattered through Asia, Pontus, &c.

Abstain from fleshly lusts] As ye are *strangers* and *pilgrims*, and profess to seek a heavenly country, do not entangle your affections with earthly things. All kinds of earthly desires, whether those of the *flesh* or of the *eye*, or those included in the *pride of life*, are here comprised in the words *fleshly lusts*.

Which war against the soul] Which are *marshalled and drawn up in battle array*, to fight against the soul; either to slay it, or to bring it into captivity. This is the object and operation of every earthly and sensual desire. How little do those who indulge them think of the ruin which they produce!

Verse 12. *Having your conversation honest*] Living in such a manner among the Gentiles, in whose country ye sojourn, as becomes the gospel which ye profess.

That whereas they speak against you as evil doers] In all the heathen countries, in the first age of the Church, the Christians and the Jews were confounded together; and as the latter were everywhere exceeding troublesome and seditious, the Christians shared in their blame, and suffered no small measure of obloquy and persecution on this very account.

In the day of visitation.] I believe this refers to the time when God should come to execute judgment on the disobedient Jews, in the destruction of their civil polity, and the subversion of their temple and city. God did at that time put a remarkable difference between the Jews and the Christians: *all the former* were either destroyed or carried into slavery; *not one of the latter*: nor did they deserve it; for not one of them had joined in the sedition against the Roman government. The words, however, may refer to the time in which the Christians should be called to suffer for the testimony of Christ; the heathens, seeing them bear their sufferings with unconquerable patience, were constrained to confess that God was with them; and not a few, from being *spectators* of their sufferings, became *converts* to Christianity.

Verse 13. *Submit yourselves to every ordinance of man*] In every settled state, and under every form of political government, where the laws are not in opposition to the laws of God, it may be very soundly and rationally said: Genuine Christians have nothing to do with the laws but to obey them.

Verse 14. *Or unto governors*] By *king, as supreme*, the Roman emperor is meant; and by *governors*, are meant leaders, governors, presidents, proconsuls, and other chief magistrates, sent by him into the provinces dependant on the Roman empire.

For the punishment of evil doers] This was the object

15 For so is the will of God, that ¹with well doing ye may put to silence the ignorance of foolish men:

16 * As free, and not ^ausing *your* liberty for a cloak of maliciousness, but as ^bthe servants of God.

17 * Honour ^call men. * Love the brotherhood. * Fear God. Honour the king.

18 * Servants, be subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For this *is* ^athankworthy, ^bif a man for conscience toward God endure grief, suffering wrongfully.

20 For ^awhat glory *is* it, if when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for* it, ye take it patiently, this *is* ^aacceptable with God.

xii. 10. Phil. ii. 3.—^aOr, *esteem*.—Heb. xlii. 1. Ch. i. 22.—^bProv. xxiv. 21. Matt. xxii. 21. Rom. xiii. 7.—^cEph. vi. 5. Col. iii. 22. 1 Tim. vi. 1. Tit. ii. 9.—^dOr, *thank*. Luke vi. 32. Ver. 20.—^eMatt. v. 10. Rom. xiii. 5. Ch. iii. 14.—^fCh. iii. 14. iv. 14, 15.—^gOr, *thank*.

of their mission; they were to punish delinquents, and encourage and protect the virtuous.

Verse 15. *For so is the will of God*] God, as their supreme governor, shows them that it is his will that they should act uprightly and obediently at all times, and thus confound the ignorance of foolish men, who were ready enough to assert that their religion made them bad subjects. The word which we translate, *put to silence*, signifies to muzzle, i.e., stop their mouths, leave them nothing to say; let them *assert*, but ever be unable to bring proof to support it.

Verse 16. *As free*] The Jews pretended that they were a free people, and owed allegiance to God alone; hence they were continually rebelling against the Roman government, to which God had subjected them because of their rebellion against him: thus they *used their liberty for a cloak of maliciousness*—for a pretext of rebellion, and by it endeavoured to vindicate their seditious and rebellious conduct.

But as the servants of God] These were free from sin and Satan, but they were the *servants of God*—bound to obey him; and, as he had made it their duty to obey the civil magistrate, they served God by submitting to every ordinance of man for the Lord's sake.

Verse 17. *Honour all men.*] That is, Give honour to whom honour is due, Rom. xiii. 7.

Love the brotherhood.] All true Christians, who form one great family of which God is the head.

Fear God.] Who gives you those commandments; lest he punish you for disobedience.

Honour the king.] Pay that respect to the emperor which his high authority requires, knowing that civil power is of God; that the authority with which he, in the course of his providence, has invested him, must be respected in order to its being obeyed; and that if the man be even bad, and as a man be worthy of no reverence, yet he should be respected on account of his office.

Verse 18. *Servants, be subject*] See the notes on Eph. vi. 5; Col. iii. 22; and Tit. ii. 9.

With all fear.] With all submission and reverence.

The good and gentle.] Those who are ever just in their commands, never requiring more work than is necessary or proper, and always allowing sufficient food and sufficient time.

The froward.] The crooked, perverse, unreasonable, morose, and austere.

Verse 19. *For this is thankworthy*] If, in a conscientious discharge of your duty, you suffer evil, this is in the sight of God thankworthy, pleasing, and proper; it shows that you prefer his authority to your own ease, peace, and emolument.

Verse 20. *For what glory is it*] It appears from this that the poor Christians, and especially those who had been converted to Christianity while in a state of slavery, were often grievously abused.

Verse 21. *Hereunto were ye called*] Ye were called to a state of suffering when ye were called to be Christians; for the world cannot endure the yoke of Christ, and they that

21 For ^aeven hereunto were ye called: because ^bChrist also suffered ^cfor us, ^dleaving us an example, that ye should follow his steps.

22 ^aWho did no sin, neither was guile found in his mouth:

23 ^aWho, when he was reviled, reviled not again; when he suffered, he threatened not; but ^bcommitted ^chimself to him that judgeth righteously:

^aMatt. xvi. 24. Acts xiv. 22. 1 Thess. iii. 3. 2 Tim. iii. 12. —^bCh. iii. 18.—^cSome read, *for you*.—^dJohn xiii. 15. Phil. ii. 5. 1 John ii. 6.—^eIsa. liii. 9. Luke xxii. 41. John viii. 46. 2 Cor. v. 21. Heb. iv. 15.—^fIsa. liii. 7. Matt. xxvii. 39. John viii. 48, 49. Heb.

will live godly in Christ must suffer persecution; they will meet with it in one form or other.

Christ also suffered for us] And left us the example of his meekness and gentleness; for when he was reviled, he reviled not again.

Verse 22. *Who did no sin*] He suffered, but not on account of any evil he had either *done* or *said*. In deed and word he was immaculate, and yet he was exposed to suffering; expect the same, and when it comes, bear it in the same spirit.

Verse 23. *But committed himself*] Though he could have inflicted any kind of punishment on his persecutors, yet to give us, in this respect also, an example that we should follow his steps, he committed his cause to Him who is the righteous Judge.

Verse 24. *Who his own self*] Not another in his place, as some anciently supposed, because they thought it impossible that the Christ should suffer.

Bare our sins in his own body] Bore the punishment due to our sins. In no other sense could Christ bear them. To say that they were so imputed to him as if they had been his own, and that the Father beheld him as blackened with imputed sin, is monstrous, if not blasphemous.

That we, being dead to sins] That we, being freed from sin—delivered out of its power, and from under its tyranny.

24 ^aWho his own self bare our sins in his own body ^bon the tree, ^cthat we, being dead to sins, should live unto righteousness: ^dby whose stripes ye were healed.

25 For ^aye were as sheep going astray; but are now returned ^bunto the Shepherd and Bishop of your souls.

xii. 3.—^aLuke xxiii. 46.—^bOr, committed his cause.—^cIsa. liii. 4, 5, 6, 11. Matt. viii. 17. Hob. ix. 28.—^dOr, to.—^eRom. vi. 2, 11. vii. 6.—^fIsa. liii. 5.—^gIsa. liii. 6. Ezek. xxiv. 6.—^hEz. k. xxxiv. 23. xxxvii. 24. John x. 11, 14, 16. Heb. xiii. 20. Ch. v. 4.

Should live unto righteousness] That righteousness should be our master now, as sin was before. He is speaking still to servants who were under an oppressive yoke, and were cruelly used by their masters, scourged, buffeted, and variously maltreated.

By whose stripes ye were healed] The apostle refers here to Isa. liii. 4-6; and he still keeps the case of these persecuted servants in view, and encourages them to suffer patiently by the example of Christ, who was buffeted and scourged, and who bore all this that the deep and inveterate wounds, inflicted on their souls by sin, might be healed.

Verse 25. *For ye were as sheep going astray*] Formerly ye were not in a better moral condition than your oppressors; ye were like stray sheep, in the wilderness of ignorance and sin, till Christ, the true and merciful Shepherd, called you back from your wanderings, by sending you the gospel of his grace.

Bishop of your souls] Unless we consider the word bishop as a corruption of the word *episcopos*, and that this literally signifies an overseer, an inspector, or one that has the oversight, it can convey to us no meaning of the original. Jesus Christ is the Overseer of souls; he has them continually under his eye; he knows their wants, wishes, dangers, &c., and provides for them.

CHAPTER III.

The duty of wives to their husbands, how they are to be adorned, and be in subjection as Sarah was to Abraham, 1-6. The duty of husbands to their wives, 7. How to obtain happiness, and live a long and useful life, 8-11. God loves and succours them that do good; but his face is against the wicked, 12, 13. They should suffer persecution patiently, and be always ready to give a reason of the hope that is in them; and preserve a good conscience, though they suffered for righteousness, 14-17. Christ suffered for us, and was put to death in the flesh, but quickened by the Spirit, 18. How he preached to the old world while Noah was preparing the ark, 19, 20. The salvation of Noah and his family a type of baptism, 21. Christ is ascended to heaven, all creatures being subject to him, 22.

LIKewise, ^aye wives, be in subjection to your own husbands; that if any obey not the word, ^bthey also may without the word ^cbe won by the conversation of the wives;

^a1 Cor. xiv. 34. Eph. v. 22. Col. iii. 18. Tit. ii. 5.—
^b1 Cor. vii. 16.

Verse 1. *Ye wives, be in subjection*] Consider that your husband is, by God's appointment, the head and ruler of the house; do not, therefore, attempt to usurp his government; for even though he obey not the word—is not a believer in the Christian doctrine, his rule is not thereby impaired; for Christianity never alters civil relations: and your affectionate,

2 ^aWhile they behold your chaste conversation coupled with fear.

3 ^aWhose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

^aMatt. xviii. 15. 1 Cor. ix. 19-22.—^bCh. ii. 12.—
^c1 Tim. ii. 9. Tit. ii. 3, &c.

obedient conduct, will be the most likely means of convincing him of the truth of the doctrine which you have received.

Without the word] That your holy conduct may be the means of begetting in them a reverence for Christianity, the preaching of which they will not hear.

Verse 3. *Chaste conversation—with fear*] While they

4 But let it be ^a the hidden man of the heart, in that which is not corruptible, *even the ornament of a meek and quiet spirit, which is in the sight of God of great price.*

5 For after this manner, in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands :

6 Even as Sara obeyed Abraham, ^b calling him lord : whose ^c daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 ^d Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, ^e as unto the weaker vessel, and as being heirs together of the grace of life ; ^f that your prayers be not hindered.

8 Finally, ^g be ye all of one mind, having compas-

^aPs. xiv. 13. Rom. ii. 29. vii. 22. 2 Cor. iv. 16.—^bGen. xviii. 12.—^cGr. children.—^d1 Cor. vii. 3. Eph. v. 25. Col. iii. 19.—^e1 Cor. xii. 23. 1 Thess. iv. 4.—^fSee Job xlii. 8. Matt. v. 23, 24. xvi. 19.—^gRom. xii. 16. xv. 6. Phil. iii. 16.—^hRom. xii. 10. Heb. xii. 1. Ch. ii. 17.—ⁱOr, loving to the brethren.—^jCol. iii. 12. Eph. iv. 32.—^kProv. xvii. 13. xx. 22. Matt. v. 39. Rom. xii. 14, 17.

see that ye join modesty, chastity, and the purest manners, to the fear of God. Or perhaps fear is taken, as in Eph. v. 33, for the reverence due to the husband.

Verse 3. *Whose adorning*] See the note on Heb. ix. 1, where the word is defined; and also the note on Gen. ii. 1.

Plaiting the hair, and of wearing of gold] Plaiting the hair, and variously folding it about the head, was the most ancient and most simple mode of disposing of this chief ornament of the female head. Thin plates of gold were often mixed with the hair, to make it appear more ornamental by the reflection of light and of the solar rays. Small golden buckles were also used in different parts; and among the Roman ladies, pearls and precious stones of different colours. But it is evident, from many remaining monuments, that in numerous cases the hair differently plaited and curled was the only ornament of the head. Often a simple pin, sometimes of ivory, pointed with gold, seemed to connect the plaits.

Verse 4. *The hidden man of the heart*] This phrase is of the same import with that of St. Paul, Rom. vii. 22, the inner man; that is, the soul, with the whole system of affections and passions. Every part of the Scripture treats man as a compound being: the body is the outward or visible man; the soul, the inward, hidden, or invisible man.

A meek and quiet spirit] That is, a mind that will not give provocation to others, nor receive irritation by the provocation of others. Meekness will prevent the first; quietness will guard against the last.

Great price.] All the ornaments placed on the head and body of the most illustrious female are, in the sight of God, of no worth; but a meek and silent spirit are, in his sight, invaluable, because proceeding from and leading to himself, being incorruptible, surviving the ruins of the body and the ruins of time, and enduring eternally.

Verse 5. *For after this manner*] Simplicity reigned in primitive times; natural ornaments alone were then in use. Trade and commerce brought in luxuries; and luxury brought pride, and all the excessive nonsense of dress. No female head ever looks so well as when adorned with its own hair alone. This is the ornament appointed by God. To cut it off or to cover it is an unnatural practice; and to exchange the hair which God has given, for hair of some other colour, is an insult to the Creator.

Who trusted in God] The women who trust not in God are fond of dress and frippery; those who trust in God follow nature and common sense.

Being in subjection unto their own husbands] It will rarely be found that women who are fond of dress, and extravagant in it, have any subjection to their husbands but what comes from mere necessity. Indeed, their dress, which they intend as an attraction to the eyes of others, is a sufficient proof that they have neither love nor respect for their own husbands.

Verse 6. *Even as Sara obeyed*] The words of the apostle imply that she acknowledged his superiority, and her own subjection to him, in the order of God.

sion one of another; ^h love ⁱ as brethren, ^j be pitiful, be courteous :

9 ^k Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, ^l that ye should inherit a blessing.

10 For ^m he that will love life, and see good days, ⁿ let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him ^o eschew evil, and do good; ^p let him seek peace, and ensue it.

12 For the eyes of the Lord are over the righteous, ^q and his ears are open unto their prayers: but the face of the Lord is ^r against them that do evil.

13 ^s And who is he that will harm you, if ye be followers of that which is good?

1 Cor. iv. 12. 1 Thess. v. 15.—¹Matt. xxv. 34.—²Ps. xxxiv. 12, &c.—³James i. 26. Ch. ii. i. 22. Rev. xiv. 5.—⁴Ps. xxxvii. 27. Isa. i. 16, 17. 3 John ii. 1.—⁵Rom. xii. 18. xiv. 19. Heb. xii. 14.—⁶John ix. 31. James v. 16.—⁷Gr. upon.—⁸Prov. xvi. 7. Tobit xii. 7. Rom. viii. 28.

Whose daughters ye are] A son of Abraham is a true believer; a daughter of Sarah is the same.

As long as ye do well] For you cannot maintain your relationship to her longer than ye believe; and ye cannot believe longer than ye continue to obey.

And are not afraid with any amazement.] It is difficult to extract any sense out of this clause. The original may be rendered, *And not fearing with any terror.* If ye do well, and act conscientiously your part as faithful wives, ye will at no time live under the distressing apprehension of being found out, or terrified at every appearance of the discovery of infidelities, or improper conduct. Being not guilty of these, you will not have occasion to fear detection.

Verse 7. *Dwell with them according to knowledge*] Give your wives, by no species of unkind carriage, any excuse for delinquency.

Giving honour unto the wife] The word signifies maintenance as well as respect—maintain, provide for the wife.

As—the weaker vessel] The female has what the man wants—beauty and delicacy. The male has what the female wants—courage and strength. The one is as good in its place as the other: and by these things God has made an equality between the man and the woman, so that there is properly very little superiority on either side.

That your prayers be not hindered.] That ye may not be prevented, by disputes or misunderstandings, from uniting daily in that most important duty—family and social prayer.

Verse 8. *Be ye all of one mind*] Unity, both in the family and in the church, being essentially necessary to peace and salvation.

Having compassion] Being sympathetic; feeling for each other; bearing each other's burdens.

Love as brethren] Be lovers of the brethren.

Pitiful] Tender-hearted; let your bowels yearn over the distressed and afflicted.

Courteous] Be friendly-minded; acquire and cultivate a friendly disposition. But instead of this word, one which signifies be-humble-minded, is probably the true reading.

Verse 9. *Ye are thereunto called*] This is your calling—your business in life, to do good, and to do good for evil. And this is not only your duty, but your interest; for in so doing you shall obtain God's blessing, even life for evermore.

Verse 10. *For he that will love life*] Ps. xxxiv. 12-16. He who wishes to live long and prosperously, must act as he is here directed. 1. He must refrain from evil-speaking, lying, and slandering. 2. He must avoid flattery and fair speeches, which cover hypocritical or wicked intentions. 3. He must avoid evil, keep going away from evil. 4. He must do good; he must walk in the way of righteousness. 5. He must live peaceably with all men; seek peace where it has been lost; restore it where it has been broken; and pursue it where it seems to be flying away. And as excess in action and passion always tends to the shortening of life, and nothing preys on the constitution more than disorderly passions, he must live not only happiest, but longest, who avoids them.

Verse 12. *The eyes of the Lord are over the righteous*] That is, He is continually under God's notice and his care;

14 * But and if ye suffer for righteousness' sake, happy are ye : and ^b be not afraid of their terror, neither be troubled ;

15 But sanctify the Lord God in your hearts ; and ^c be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and ^d fear :

16 * Having a good conscience ; ' that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For *it* is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath ^e once suffered for sins, the just for the unjust, that he might bring us to

^a Matt. v. 10, 11, 12. Ch. ii. 19. iv. 14. James i. 12.—^b Isa. viii. 12, 13. Jer. i. 8. John xiv. 1, 27.—^c Ps. cxix. 46. Acts iv. 8. Col. iv. 6. 2 Tim. ii. 25.—^d Or, reverence.—^e Heb. xiii. 18.—^f Tit. ii. 8. Ch. ii. 12.—^g Rom. v. 6. Heb. ix. 26, 28. Ch. ii. 21. iv. 1.—^h 2 Cor. xiii. 4.—ⁱ Col. i. 21, 22.—^j Rom. i. 4. viii. 11.—^k Ch. i. 12.

God continually watches for him and watches over him, and he is under his constant protection.

And his ears are open unto their prayers] The original is very emphatic : *The eyes of the Lord are upon the righteous, and his ears to their prayers.*

But the face of the Lord] Far from his eye being upon them, or his ear open to their requests (for prayer they have none), his face, his approbation, his providence and blessing, are turned away from them ; and he only looks upon them to abhor them, and to turn the arm of his justice against them.

Verse 13. Who is he that will harm you] Is it possible that a man can be wretched who has God for his friend ?

If ye be followers, &c.] If ye be imitators of the Good One, i.e., of God. The Good One, is one of God's prime epithets, see Matt. xix. 17, and Satan is distinguished by the reverse, the EVIL one, Matt. xxiii. 19, where see the notes. [The true reading of this passage, according to the best MSS., &c., is, *be ye zealous of that which is good.*]

Verse 14. But and if ye suffer] God may permit you to be tried and persecuted for righteousness' sake, but this cannot essentially harm you ; he will press even this into your service, and make it work for your good.

Happy are ye] This seems to refer to Matt. v. 10, &c.

Be not afraid of their terror] Fear not their fear. See Isa. viii. 12. Sometimes fear is put for the object of a man's religious worship. See Gen. xxi. 42 ; Prov. i. 26 ; and the place in Isaiah just quoted. The exhortation may mean, *Fear not their gods, they can do you no hurt ; and supposing that they curse you by them, yet be not troubled ; " He who fears God need have no other fear." [A better sense is : be not afraid with the fear which they endeavour to inspire.]*

Verse 15. But sanctify the Lord God in your hearts] To sanctify God may signify to offer him the praises due to his grace ; but as to sanctify literally signifies to make holy, it is impossible that God should be thus sanctified. We have often already seen that this word signifies to separate from earth, that is, from any common use or purpose, that the thing or person thus separated may be devoted to a sacred use. Perhaps we should understand Peter's words thus : Entertain just notions of God ; of his nature, power, will, justice, goodness, and truth. Do not conceive of him as being actuated by such passions as men ; separate him in your hearts from everything earthly, human, fickle, rigidly severe, or capriciously merciful. Consider the goodness of his nature ; for goodness, in every possible state of perfection and infinitude, belongs to him. By so doing, you separate him from all that is imperfect, human, evil, capricious, changeable, and unkind.

Instead of God, many MSS. and Versions read CHRIST. Sanctify Christ in your hearts. [This is the true reading ; and the passage evidently bears a much simpler meaning than that which is here suggested.]

A reason of the hope] An account of your hope of the resurrection of the dead and eternal life in God's glory. This was the great object of their hope, as Christ was the grand object of their faith.

With meekness and fear] Several excellent MSS. add the word but here, and it improves the sense considerably. Do

God, ^h being put to death ⁱ in the flesh, but ^j quickened by the Spirit :

19 By which also he went and ^k preached unto the spirits ^l in prison ;

20 Which sometime were disobedient, ^m when once the long-suffering of God waited in the days of Noah, while ⁿ the ark was a preparing, ^o wherein few, that is, eight souls, were saved by water.

21 ^p The like figure whereunto even baptism doth also now save us (not the putting away of ^q the filth of the flesh, ^r but the answer of a good conscience towards God), ^s by the resurrection of Jesus Christ :

22 Who is gone into heaven, and ^t is on the right hand of God ; ^u angels and authorities and powers being made subject unto him.

iv. 6.—¹ Isa. xlii. 7. xlix. 9. lxi. 1.—² Gen. vi. 3, 5, 13.—³ Heb. xi. 7.—⁴ Gen. vii. 7. viii. 18. 2 Pet. ii. 5.—⁵ Eph. v. 26.—⁶ Tit. iii. 5.—⁷ Rom. x. 10.—⁸ Ch. i. 3.—⁹ Ps. cx. 1. Rom. viii. 34. Eph. i. 20. Col. iii. 1. Heb. i. 3.—¹⁰ Rom. viii. 38. 1 Cor. xv. 24. Eph. i. 21.

not permit your readiness to answer, nor the confidence you have in the goodness of your cause, to lead you to answer perty or superciliously to any person ; defend the truth with all possible gentleness and fear.

Verse 16. Having a good conscience] The testimony of God in your own soul, that in simplicity and godly sincerity you have your conversation in the world.

Verse 18. Christ also hath once suffered] See the notes on Rom. v. 6 ; Heb. ix. 28.

Put to death in the flesh] In his human nature.

But quickened by the Spirit] That very dead body revived by the power of his divinity.

Verse 19. By which] Spirit, his own divine energy and authority.

He went and preached] By the ministry of Noah, one hundred and twenty years.

Unto the spirits in prison] The inhabitants of the antediluvian world, who, having been disobedient, and convicted of the most flagrant transgressions against God, were sentenced by his just law to destruction. But their punishment was delayed to see if they would repent ; and the long-suffering of God waited one hundred and twenty years, which were granted to them for this purpose ; during which time, as criminals tried and convicted, they are represented as being in prison—detained under the arrest of divine justice, which waited either for their repentance or the expiration of the respite, that the punishment pronounced might be inflicted. This I have long believed to be the sense of this difficult passage, and no other that I have seen is so consistent with the whole scope of the place. [It is scarcely necessary to say that great difficulties beset every interpretation of this passage.]

Verse 20. Were saved by water.] While the ark was preparing, only Noah's family believed ; these amounted to eight persons ; and these only were saved from the deluge, on the water ; all the rest perished in the water ; though many of them, while the rains descended, and the waters daily increased, did undoubtedly humble themselves before God, call for mercy, and receive it ; but as they had not repented at the preaching of Noah, and the ark was now closed, and the fountains of the great deep broken up, they lost their lives, though God might have extended mercy to their souls.

Verse 21. The like figure whereunto, &c.] But was it the deluge itself, or the ark, or the being saved by that ark from the deluge, that was the antitype of which St. Peter speaks ? Noah and his family were saved by water, i.e., it was the instrument of their being saved through the good providence of God. So the water of baptism, typifying the regenerating influence of the Holy Spirit, is the means of salvation to all those who receive this Holy Spirit in its quickening, cleansing efficacy. Now, as the waters of the flood could not have saved Noah and his family, had they not made use of the ark, so the water of baptism saves no man, but it is the means of his getting his heart purified by the Holy Spirit, and typifying to him that purification. The ark was not immersed in the water ; had it been so they must all have perished ; but it was borne up on the water, and

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sprinkled with the rain that fell from heaven. This text, as far as I can see, says nothing in behalf of immersion in baptism; but is rather, from the circumstances mentioned above, in favour of sprinkling. In either case it is not the sprinkling, washing, or cleansing the body, that can be of any avail to the salvation of the soul, but the answer of a good conscience towards God—the internal evidence and external proof that the soul is purified in the laver of regeneration, and the person enabled to walk in newness of life. We are therefore strongly cautioned

here, not to rest in the letter, but to look for the substance. Verse 22. *Who is gone into heaven*] Having given the fullest proof of his resurrection from the dead, and of his having accomplished the end for which he came into the world.

On the right hand of God] In the place of the highest dignity, honour, and influence.

Angels and authorities and powers] That is, all creatures and beings, both in the heavens and in the earth, are put under subjection to Jesus Christ.

CHAPTER IV.

We should suffer patiently, after the example of Christ, 1. And no longer live according to our former custom, but disregard the scoffs of those who are incensed against us because we have forsaken their evil ways, who are shortly to give account to God for their conduct, 2-5. How the gospel was preached to Jews and Gentiles, 6. As the end of all things was at hand, they should be sober, watchful, charitable, benevolent, good stewards of the bounty of Providence; and, when called to instruct others, speak as the oracles of God, 7-11. Of the persecutions and trials which were coming upon them, and how they were to suffer so as not to disgrace their Christian character, 12-16. Judgment was about to begin at the house of God, and even the righteous would escape with difficulty from the calamities coming upon the Jews; but they must continue in well doing, and thus commit the keeping of their souls to their faithful Creator, 17-19.

FORASMUCH then ^aas Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for ^bhe that hath suffered in the flesh, hath ceased from sin;

2 ^cThat he no longer ^dshould live the rest of his time in the flesh to the lusts of men, ^ebut to the will of God.

3 ^fFor the time past of our life may suffice us

^aCh. iii. 18.—^bRom. vi. 2, 7. Gal. v. 24. Col. iii. 3, 5.—^cRom. xiv. 7. Ch. ii. 1.—^dGal. ii. 20. Ch. i. 14.—^eJohn i. 13. Rom. vi. 11. 2 Cor. v. 15. James i. 18.—^fEzek. xiv. 6. xiv. 9. Acts xvii. 30.—^gEph. ii. 2. iv. 17. 1 Thess. iv. 5. Tit. iii. 3. Ch. i. 14.

Verse 1. *As Christ hath suffered*] He is your proper pattern; have the same disposition he had; the same forgiving spirit, with meekness, gentleness, and complete self-possession.

He that hath suffered in the flesh, hath ceased from sin] This is a general maxim, if understood literally: The man who suffers generally reflects on his ways, is humbled, fears approaching death, loathes himself because of his past iniquities, and ceases from them; for, in a state of suffering, the mind loses its relish for the sins of the flesh, because they are embittered to him through the apprehension which he has of death and judgment; and on his application to God's mercy, he is delivered from his sin.

Verse 2. *That he no longer should live—in the flesh*] Governed by the base principle of giving up his faith to save his life; to the lusts of men—according to the will of his idolatrous persecutors; but to the will of God; which will of God is, that he should retain the truth, and live according to its dictates, though he should suffer for it.

Verse 3. *The time past of our life*] This is a complete epitome of the Gentile or heathen state, and a proof that those had been Gentiles to whom the apostle wrote. With this monstrous wickedness Christianity had everywhere to struggle.

Verse 4. *They think it strange*] They wonder and are astonished at you, that ye can renounce these gratifications of the flesh for a spiritual something, the good of which they cannot see.

^gto have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with them to the same excess of riot, ^hspeaking evil of you:

5 Who shall give account to him that is ready ⁱto judge the quick and the dead.

6 For for this cause ^jwas the gospel preached

—^hActs xiii. 45. xviii. 6. Ch. iii. 16.—ⁱActs x. 42. xvii. 31. Rom. xiv. 10, 12. 1 Cor. xv. 51, 52. 2 Tim. iv. 1. James v. 9.—^jCh. iii. 19.

Excess of riot] Flood of profligacy, bearing down all rule, order, and restraints before it.

Speaking evil of you] Literally, blaspheming, i.e., speaking impiously against God, and calumniously of you.

Verse 5. *To judge the quick and the dead*] They shall give account of the irregularities to Him who is prepared to judge both the Jews and the Gentiles. [This can scarcely be the meaning of the phrase.]

Verse 6. *Was the gospel preached also to them that are dead*] There are as many different translations of this verse, and comments upon it, as there are translators and commentators.

But if the apostle had the same fact in view which he mentions, chap. iii. 19, 20, then the antediluvians are the persons intended: For this cause, that Christ is prepared to judge the quick and the dead, and to dispense righteous judgment in consequence of having afforded them every necessary advantage, was the gospel preached by Noah to them also who are dead—the antediluvian world, then dead in trespasses and sins, and condemned to death by the righteous judgment of God; but in his great compassion he afforded them a respite, that though they were condemned as men in the flesh, yet, hearing this gospel by Noah, they may believe, and live according to God in the spirit—live a blessed life in eternity according to the mercy of God, who sent his Spirit to strive with them.

Verse 7. *But the end of all things is at hand*] I think that here also St. Peter keeps the history of the deluge before

also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But ^a the end of all things is at hand: ^b be ye therefore sober, and watch unto prayer.

8 ^c And above all things have fervent charity among yourselves: for ^d charity ^e shall cover the multitude of sins.

9 ^f Use hospitality one to another ^g without grudging.

10 ^h As every man hath received the gift, *even so* minister the same one to another, ⁱ as good stewards of ^j the manifold grace of God.

11 ^k If any man speak, *let him speak* as the oracles of God; ^l if any man minister, *let him do it* as of the ability which God giveth: that ^m God in all things may be glorified through Jesus Christ; ⁿ to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning ^o the fiery trial which is to try you, as though some strange thing happened unto you:

13 ^p But rejoice, inasmuch as ^q ye are partakers

^a Matt. xxiv. 13, 14. Rom. xlii. 12. Phil. iv. 5. Heb. x. 25. James v. 8. 2 Pet. iii. 9, 11. 1 John ii. 18.—^b Matt. xxvi. 41. Luke xxi. 34. Col. iv. 2. Ch. i. 13. v. 8.—^c Heb. xii. 1. Col. iii. 14.—^d Prov. x. 12. 1 Cor. xii. 7. James v. 20.—^e Or, will.—^f Rom. xii. 13. Heb. xii. 2.—^g 2 Cor. ix. 7. Phil. ii. 14. Philem. 14.—^h Rom. xii. 6. 1 Cor. iv. 7.—ⁱ Matt. xxiv. 45. xxv. 14, 21. Luke xii. 42. 1 Cor. iv. 1, 2. Tit. i. 7.—^j 1 Cor. xii. 4. Eph. iv. 11.—^k Jer. xxiii. 22.—^l Rom. xii. 6, 7, 8. 1 Cor. iii. 10.—^m Eph. v. 20. Ch. ii. 5.—ⁿ 1 Tim. vi. 16. Ch. v. 11. 6.—^o 1 Cor. iii. 13.

his eyes, finding a parallel to the state of the Jews in his own time in that of the antediluvians in the days of Noah.

If these words could be taken in any general sense, then we might say to every present generation, *The end of all things is at hand; the end of all the good which the wicked enjoy, and the end of all the evil which the righteous suffer.*

Be—sober, and watch unto prayer. Be sober—make a prudent and moderate use of all you possess; and watch against all occasions of sin; and pray for the supporting hand of God to be upon you for good.

Verse 8. *Have fervent charity.* Intense love; for love shall cover a multitude of sins. A loving disposition leads us to pass by the faults of others, to forgive offences against ourselves, and to excuse and lessen, as far as is consistent with truth, the transgressions of men. It does not mean that our love to others will induce God to pardon our offences.

Verse 9. *Use hospitality.* Be ever ready to divide your bread with the hungry, and succour the stranger.

Without grudging. Without grumbings. Do nothing merely because it is commanded; but do it from love to God and man; then it will be without grumbling.

Verse 10. *Hath received the gift.* A gift; any blessing of providence or grace. I cannot think that the word means here the Holy Ghost, or any of his supernatural gifts or influences; it may include those, but it signifies anything given by the mercy and bounty of God: but perhaps in this place it may signify some or any office in the church; and this sense, indeed, the connexion seems to require.

Stewards of the manifold grace. Whatever gifts or endowments any man may possess, they are, properly speaking, not his own; they are the Lord's property, and to be employed in his work, and to promote his glory.

Verse 11. *If any man speak.* In order to explain or enforce God's word, and edify his neighbour, let him do it as those did to whom the living oracles were committed; they spoke as they were inspired by the Holy Ghost. This command is sent to every man upon earth in holy orders, in pretended holy orders, or pretending to holy orders.

Of the ability which God giveth. Perhaps the ministering here may refer to the care of the poor, and the ability is the quantum of means which God has placed in their hands; and they are to minister this as coming immediately from God, and lead the minds of the poor to consider him as their benefactor, that he in all things may be glorified through Christ Jesus.

Verse 12. *Think it not strange concerning the fiery trial.*

of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 ^a If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: ^b on their part he is evil spoken of, but on your part he is glorified.

15 But ^c let none of you suffer as a murderer, or as a thief, or as an evil doer, ^d or as a busy-body in other men's matters.

16 Yet if ^e any man suffer as a Christian, let him not be ashamed; ^f but let him glorify God on this behalf.

17 For the time is come ^g that judgment must begin at the house of God: and ^h if it first begin at us, ⁱ what shall the end be of them that obey not the gospel of God?

18 ^j And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore, let them that suffer according to the will of God ^k commit the keeping of their souls to him in well doing, as unto a faithful Creator.

Ch. i. 7.—^a Acts v. 41. James i. 2.—^b Rom. viii. 17. 2 Cor. i. 7. iv. 10. Phil. iii. 10. Col. i. 24. 2 Tim. ii. 12. Ch. v. i. 10. Rev. i. 9.—^c Ch. i. 5, 6.—^d Matt. v. 11. 2 Cor. xii. 10. James i. 12. Ch. ii. 19, 20. iii. 14.—^e Ch. ii. 12, 16.—^f Ch. ii. 20.—^g 1 Thess. iv. 11. 1 Tim. v. 13.—^h Acts v. 41.—ⁱ Isa. x. 12. Jer. xxv. 29. xlix. 12. Ezek. ix. 6. Mal. iii. 5.—^j Luke xxiii. 31.—^k Luke x. 12, 14.—^l Prov. xi. 31. Luke xxiii. 31.—^m Ps. xxxi. 5. Luke xxiii. 46. 2 Tim. i. 12.

The burning. St. Peter returns here to what he had often touched upon in this epistle, namely, to exhort the Christians to behave with patience and integrity under their present severe persecution.

Verse 14. *If ye be reproached for the name of Christ.* To be reproached for the name of Christ is to be reproached for being a Christian, that is, for being like Christ. This is the highest honour to which any man can arrive in this world, and therefore the apostle says to such, *Happy are ye.*

The spirit of glory and of God resteth upon you. As this Divine Spirit rested upon Jesus, so does it rest upon his persecuted followers. So that what constituted them unhappy in the sight of the world was the chief happiness in the sight of God; they carried Christ, the fountain of blessedness, in their heart, and therefore could not be unhappy.

On their part he is evil spoken of. By them he is blasphemed, by you he is honoured.

Verse 15. *But let none of you suffer—as a busybody in other men's matters.* The inspector of another; meddling with other people's concerns, and forgetting their own; such persons are hated by all men.

Verse 16. *Yet if—as a Christian.* If he be persecuted because he has embraced the Christian faith; let him not be ashamed, but let him rather glorify God on this very account. Christ suffered by the Jews because he was holy; Christians suffer because they resemble him.

The word *Christian* is used only here and in Acts xi. 26, xvi. 28.

Verse 17. *Judgment must begin at the house of God.* Our Lord had predicted that, previously to the destruction of Jerusalem, his own followers would have to endure various calamities. See Matt xxiv. 9, 21, 22; Mark xiii. 12, 13; John xvi. 2, &c. Here true disciples are called *the house* or *family* of God.

And if it first begin at us. Jews, who have repented, and believed on the Son of God; *what shall the end be of them*—the Jews who continue impenitent, and obey not the gospel of God? [The force of this passage is weakened by any interpretation which limits the word *judgment* to the destruction of Jerusalem.]

Verse 18. *And if the righteous scarcely be saved.* If it shall be with extreme difficulty that the Christians shall escape from Jerusalem, when the Roman armies shall come against it with the full commission to destroy it, *where shall the ungodly and the sinner appear?*

Verse 19. *Suffer according to the will of God.* A man suffers according to the will of God who suffers for righte-

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ousness' sake; and who, being reviled, reviles not again. *Commit the keeping of their souls*]. Place their lives confidently in his hand, who, being their *Creator*, will also be their preserver, and keep that safely which is committed to his trust.

But they had no reason to hope that he would care for their lives and souls unless they continued in *well doing*. He who is employed in God's work will have God's protection. The path of duty ever was, and ever will be, the only way of safety.

CHAPTER V.

Directions to the elders to feed the flock of God, and not to be lords over God's heritage, that, when the Chief Shepherd does appear, they may receive a crown of glory. 1-4. *The young are to submit themselves to the elder, and to humble themselves under the mighty hand of God, and cast all their care upon him,* 5-7. *They should be sober and watchful, because their adversary the devil is continually seeking their destruction, whom they are to resist, steadfast in the faith,* 8, 9. *They are informed that the God of all grace had called them to his eternal glory,* 10, 11. *Of Silvanus, by whom this epistle was sent,* 12. *Salutations from the Church at Babylon,* 13. *The apostolic benediction,* 14.

THE elders which are among you I exhort, who am also ^aan elder and ^ba witness of the sufferings of Christ, and also ^ca partaker of the glory that shall be revealed:

2 ^dFeed the flock of God ^ewhich is among you, taking the oversight thereof, ^fnot by constraint, but willingly; ^gnot for filthy lucre, but of a ready mind; 3 Neither as ^hbeing ⁱlords over ^jGod's heritage, but ^kbeing ensamples to the flock.

^a Philm. 9.—^b Luke xiv. 48. Acts i. 8, 22. v. 32. x. 39.—^c Rom. viii. 17, 18. Rev. i. 9.—^d John xxi. 15, 16, 17. Acts xx. 28.—^e Or, as much as in you is.—^f 1 Cor. ix. 17.—^g 1 Tim. iii. 3, 8. Tit. i. 7.—^h Or, overruling.—ⁱ Ezek. xxxiv. 4. Matt. xx. 25, 26. 1 Cor. iii. 9.

Verse 1. *The elders which are among you*]. In this place, the term *elders* or *presbyters* is the name of an office. They were as *pastors* or *shepherds* of the flock of God, the Christian people among whom they lived. They were the same as *bishops, presidents, teachers, and deacons*, Acts xiv. 23; 1 Tim. v. 17. And that these were the same as *bishops*, the next verse proves.

Who am also an elder]. A fellow-elder; one on a level with yourselves. Had he been what the Pope of Rome says he was—the *prince of the apostles, and head of the church*, and what they affect to be, could he have spoken of himself as he here does? It is true that the Roman Pontiffs, in all their bulls, style themselves *servus servorum Dei*, servant of the servants of God, while each affects to be *rex regum*, king of kings, and vicar of Jesus Christ. But the Popes and the scriptures never agree.

A witness of the sufferings of Christ]. He was with Christ in the garden, he was with him when he was apprehended, and he was with him in the *high-priest's hall*. Whether he followed him to the cross we know not.

A partaker of the glory]. He had a right to it through the blood of the Lamb; he had a blessed anticipation of it by the power of the Holy Ghost; and he had the promise from his Lord and Master that he should be with him in heaven, to behold his glory, John xvii. 21, 24.

Verse 2. *Feed the flock*]. Do not fleece the flock.

Taking the oversight]. Discharging the office of *bishops* or *superintendents*. This is another proof that *bishop* and *presbyter* were the same order in the apostolic times, though afterwards they were made distinct.

Not by constraint]. The office was laborious and dangerous, especially in those times of persecution.

Not for filthy lucre]. Could the office of a *bishop*, in those early days, and in the time of persecution, be a *lucrative office*? Does not the Spirit of God lead the apostle to speak these things rather for *posterity* than for that time? See the notes on 1 Tim. iii. 8.

4 And when ^lthe chief Shepherd shall appear, ye shall receive ^ma crown of glory ⁿthat fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, ^oall of you be subject one to another, and be clothed with humility: for ^pGod resisteth the proud, and ^qgiveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

2 Cor. i. 24.—Ps. xxxiii. 12. lxxiv. 2.—^k Phil. iii. 17. 2 Thess. iii. 9. 1 Tim. iv. 12. Tit. ii. 7.—^l Heb. xii. 20.—^m 1 Cor. ix. 25. 2 Tim. iv. 8. James i. 12.—ⁿ Ch. i. 4.—^o Rom. xii. 10. Eph. v. 21. Phil. ii. 3.—^p James iv. 6.—^q Isa. lvi. 15. lvi. 2.—^r James iv. 10.

But of a ready mind]. Doing all for Christ's sake, and through love to immortal souls.

Verse 3. *Neither as being lords over God's heritage*]. This is the voice of St. Peter in his *Catholic epistle to the Catholic Church*! According to him there are to be no lords over God's heritage, the bishops and presbyters who are appointed by the head of the church are to *feed the flock, to guide and to defend it*, not to *fleece and waste it*; and they are to look for their reward in another world, and in the approbation of God in their consciences. And in humility, self-abasement, self-renunciation, and heavenly-mindedness, they are to be *ensamples, types* to the flock, moulds of a heavenly form, into which the spirits and lives of the flock may be cast, that they may come out after a perfect pattern.

Verse 4. *When the chief Shepherd*]. That is, the Lord Jesus Christ, whose is the flock, and who provides the pasture, and from whom, if ye are legally called to the most awful work of preaching the gospel, ye have received your commission.

Verse 5. *Likewise, ye younger*]. This probably means *inferiors*, or those not in sacred offices; and may be understood as referring to the *people* at large who are called to obey them that have the rule over them in the Lord. In this sense our Lord, it appears, uses the word, Luke xxii. 26.

Be subject one to another]. Strive all to serve each other; let the pastors strive to serve the people, and the people the pastors; and let there be no contention, but who shall do most to oblige and profit all the rest.

Be clothed with humility]. To be clothed with a thing or person is a Greek mode of speech for *being that thing or person* with which a man is said to be clothed. Be ye truly humble; and let your outward garb and conduct be a proof of the humility of your hearts.

Verse 6. *Humble yourselves*]. Those who submit patiently to the dispensations of God's providence, he lifts up; those who lift themselves up, God thrusts down.

Verse 7. *Casting all your care*]. Your anxiety, your dis-

7 ^a Casting all your care upon him; for he careth for you.

8 ^b Be sober, be vigilant; because ^c your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 ^d Whom resist, steadfast in the faith, ^e knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, ^f who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered ^g a while, ^h make you perfect, ⁱ stablish, strengthen, settle you.

^a Ps. xxxvii. 5. lv. 22. Wisd. xii. 13. Matt. vi. 25. Luke xii. 11, 22. Phil. vi. 6. Heb. xiii. 5.—^b Luke xxi. 34, 36. 1 Thess. v. 6. Ch. iv. 7.—^c Job i. 7. ii. 2. Luke xxii. 31. Rev. xii. 12.—^d Eph. vi. 11, 13. James iv. 7.—^e Acts xiv. 22. 1 Thess. iii. 8. 2 Tim. iii. 12. Ch. ii. 21.—^f 1 Cor. i. 9. 1 Tim. vi. 12.—^g 2 Cor. iv. 17.

trusting care on him, for he careth for you, for he meddles or concerns himself with the things that interest you. What-ever things concern a follower of God, whether they be spiritual or temporal, or whether in themselves great or small, God concerns himself with them; what affects them affects him; in all their afflictions he is afflicted.

Verse 8. *Be sober*] Avoid drunkenness of your senses, and drunkenness in your souls; be not overcharged with the concerns of the world.

Be vigilant] Awake, and keep awake; be always watchful; never be off your guard; your enemies are alert, they are never off theirs.

Your adversary the devil] This is the reason why ye should be sober and vigilant; ye have an ever active, implacable, subtle enemy to contend with.

As a roaring lion] Satan tempts under three forms: 1. The subtle serpent; to beguile our senses, pervert our judgment, and enchant our imagination. 2. As an angel of light, to deceive us with false views of spiritual things, refinements in religion, and presumption on the providence and grace of God. 3. As a roaring lion, to bear us down, and destroy us by violent opposition, persecution, and death.

Walketh about] Traversing the earth; a plain reference to Job ii. 2, which see.

Seeking whom he may devour] Whom he may gulp down.

Verse 9. *Whom resist*] Stand against him. Though invulnerable, he is not unconquerable: the weakest follower of God can confound and overpower him, if he continue steadfast in the faith—believing on the Son of God, and walking uprightly before him. To a soul thus engaged he can do no damage.

The same afflictions are accomplished in your brethren] It is the lot of all the disciples of Christ to suffer persecution.

Verse 10. *But the God of all grace*] The Fountain of infinite compassion, mercy, and goodness.

Who hath called us] By the preaching of the gospel.

Unto his eternal glory] To the infinite felicity of the heavenly state.

By Christ Jesus] Through the merit of his passion and death, by the influence of his Holy Spirit, by the precepts of his gospel, and by the splendour of his own example.

After that ye have suffered a while] Having suffered a little time; that is, while ye are enduring these persecutions, God will cause all to work together for your good.

Make you perfect, &c.] All these words are read in the future tense by the best MSS. and Versions.

He will make you perfect] Put you in complete joint as the timbers of a building.

Stablish] Make you firm in every part; adapt you strongly to each other, so that you may be mutual supports, the whole building being one in the Lord.

11 ^j To him be glory and dominion for ever and ever. Amen.

12 ^k By Silvanus, a faithful brother unto you, as I suppose, I have ^l written briefly, exhorting, and testifying ^m that this is the true grace of God wherein ye stand.

13 The church that is at Babylon, elected together with you saluteth you; and so doth ⁿ Marcus my son.

13 ^o Greet ye one another with a kiss of charity. ^p Peace be with you all that are in Christ Jesus. Amen.

Ch. i. 6.—^h Heb. xiii. 12. Jude 24.—ⁱ 2 Thess. ii. 17. iii. 3.—^j Ch. iv. 11. Rev. i. 6.—^k 2 Cor. i. 19.—^l Heb. xiii. 22.—^m Acts xx. 24. 1 Cor. xv. 1. 2 Pet. i. 12.—ⁿ Acts xii. 12, 25.—^o Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 13. 1 Thess. v. 26.—^p Eph. vi. 2.

Strengthen] Cramp and bind every part, so that there shall be no danger of warping, splitting, or falling.

Settle] Cause all to rest so evenly and firmly upon the best and surest foundation, that ye may grow together to a holy temple in the Lord: in a word, that ye may be complete in all the mind that was in Christ; supported in all your trials and difficulties; strengthened to resist and overcome all your enemies; and, after all, abide, firmly founded, in the truth of grace. All these phrases are architectural; and the apostle has again in view the fine image which he produced, chap. ii. 5, where see the notes.

Verse 12. *By Silvanus, a faithful brother unto you, as I suppose*] I see no reason why the clause may not thus be translated: *I have written to you, as I consider, briefly, by Silvanus, the faithful brother.* But if the words as I suppose be applied to Silvanus, they must be taken in a sense in which they are often used: “*I conclude him to be a trustworthy person: one by whom I may safely send this letter; who will take care to travel through the different regions in Asia, Pontus, Galatia, and Bithynia; read it in every church; and leave a copy for the encouragement and instruction of Christ’s flock.*”

Exhorting] Calling upon you to be faithful, humble, and steady.

And testifying] Earnestly witnessing, that it is the true grace—the genuine gospel of Jesus Christ, in which ye stand, and in which ye should persevere to the end.

Verse 13. *The church that is at Babylon*] After considering all that has been said by learned men and critics on this place, I am quite of opinion that the apostle does not mean Babylon in Egypt, nor Jerusalem, nor Rome, as figurative Babylon, but the ancient celebrated Babylon in Assyria, which was the metropolis of the eastern dispersion of the Jews.

Elected together with you] Fellow elect, or elected jointly with you. Probably meaning that they, and the believers at Babylon, received the gospel about the same time. On the election of those to whom St. Peter wrote, see the notes on chap. i. 2.

And—Marcus my son.] This is supposed to be the same person who is mentioned, Acts xii. 12, and who is known by the name of John Mark; he was sister’s son to Barnabas, Col. iv. 10, his mother’s name was Mary, and he is the same who wrote the gospel that goes under his name. He is called here Peter’s son, i.e., according to the faith, Peter having been probably the means of his conversion. This is very likely, as Peter seems to have been intimate at his mother’s house.

Verse 14. *Greet ye one another with a kiss of charity.*] See the notes on Rom. xvi. 16, and on 1 Cor. xvi. 20.

Peace be with you all] May all prosperity, spiritual and temporal, be with all that are in Christ Jesus—that are truly converted to him, and live in his Spirit obedient to his will.

THE SECOND GENERAL EPISTLE

OF

PETER

CHAPTER I.

The apostolical address, and the persons to whom the epistle was sent described by the state into which God had called, and in which he had placed, them, 1-4. What graces they should possess, in order to be fruitful in the knowledge of God, 5-8. The miserable state of those who either have not these graces, or have fallen from them, 9. Believers should give diligence to make their calling and election sure, 10, 11. The apostle's intimation of his speedy dissolution, and his wish to confirm and establish those churches in the true faith, 12-15. The certainty of the gospel, and the convincing evidence which the apostle had of its truth from being present at the transfiguration, by which the word of prophecy was made more sure, 16-19. How the prophecies came, and their nature, 20, 21.

SIMON PETER, apostle of Jesus Christ, to them that have obtained ^b like precious faith with us, through the righteousness ^c of God and our Saviour Jesus Christ.

2 ^d Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.

^a Or, Symeon. Acts xv. 14.—^b Rom. i. 12. 2 Cor. iv. 13. Eph. iv. 5. Tit. i. 4.—^c Gr. of our God and Saviour. Tit. ii. 13.—^d Dan. iv. i. vi. 25. 1 Pet. i. 2. Jude 2.—^e John xvii. 3.—^f 1 Thess. ii. 12.

[The authenticity of the Second Epistle of St. Peter does not rest on evidence so strong as that on which the authenticity of his First Epistle stands. There are few references to it, if indeed there be any of a positive character, in the writings of the Fathers. The style is different from that of the former epistle, and its remarkable similarity to the Epistle of St. Jude has been viewed as a questionable feature. It was not admitted into the Canon until the year 393, at the Council of Hippo. But these difficulties, although considerable, are not of sufficient weight to warrant the rejection of the Epistle. Strong arguments on the other side sanction the judgment of the early Church and that of more recent critics of unchallenged competence, in accepting it as authentic.]

Verse 1. *Simon Peter*] *Symeon* is the reading of almost all the Versions, and of all the most important MSS. And this is the more remarkable, as the surname of Peter occurs upwards of seventy times in the New Testament, and is invariably read *Simon*, except here and in Acts xv. 14, where James gives him the name of *Symeon*.

And an apostle] Commissioned immediately by Jesus Christ himself to preach to the Gentiles, and to write these epistles for the edification of the Church. As the writer was an apostle, the epistle is therefore canonical.

Precious faith] *Valuable faith*; faith worth a great price, and faith which cost a great price. The word *precious* is used in the low religious phraseology for *dear*, *comfortable*, *delightful*, &c.; but how much is the dignity of the subject let down by expressions and meanings more proper for the nursery than for the noble science of salvation.

With us] God having given to you—believing *Gentiles*,

3 According as his divine power hath given unto us all things that pertain unto life and godliness, ^e through the knowledge of him ^f that hath called us ^g to glory and virtue:

4 ^h Whereby are given unto us exceeding great and precious promises; that by these ye might be ⁱ partakers of the divine nature, ^j having escaped the corruption that is in the world through lust.

iv. 7. 2 Thess. ii. 14. 2 Tim. i. 9. 1 Pet. ii. 9. iii. 9.—^e Or, by.—^h 2 Cor. vii. 1.—ⁱ 2 Cor. iii. 18. Eph. iv. 24. Heb. xii. 10. 1 John iii. 2.—^j Ch. ii. 18, 20.

the same faith and salvation which he had given to us—believing *Jews*.

Through the righteousness of God] Through his method of bringing a lost world, both Jews and Gentiles, to salvation by Jesus Christ; through his gracious impartiality, providing for Gentiles as well as Jews.

Of God and our Saviour Jesus Christ.] This is not a proper translation of the original, which is literally, *Of our God and Saviour Jesus Christ*; and this reading, which is indicated in the margin, should have been received into the text; and it is an absolute proof that St. Peter calls Jesus Christ GOD, even in the properest sense of the word, with the article prefixed.

Verse 2. *Grace*] God's favour; *peace*—the effects of that favour in the communication of spiritual and temporal blessings.

Through the knowledge of God] *By the acknowledging of God, and of Jesus our Lord*. For those who acknowledge him in all their ways he will direct their steps.

Verse 3. *As his divine power*] His power, which no power can resist because it is *divine*—that which properly belongs to the infinite Godhead.

Hath given unto us] *Hath endowed us with the gifts; or, hath gifted us*.

By life and godliness we may understand, 1. a *godly life*; or, 2. eternal life as the end, and godliness the way to it; or, 3. what was essentially necessary for the *present life*, food, raiment, &c., and what was requisite for the life to come.

That hath called us to glory and virtue] *To virtue or courage as the means*; and *glory*—the kingdom of heaven, as the end.

5 And beside this, ^a giving all diligence, add to your faith virtue; and to virtue ^b knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and ^c to brotherly kindness charity.

8 For if these things be in you, and abound, they make you that ye shall neither be ^d barren ^e nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things ^f is blind, and cannot see afar off, and hath forgotten that he was ^g purged from his old sins.

10 Wherefore the rather, brethren, give diligence ^h to make your calling and election sure: for if ye do these things, ⁱ ye shall never fall.

^aCh. iii. 18.—^b1 Pet. iii. 7.—^cGal. vi. 10. 1 Thess. iii. 12. v. 15. 1 John iv. 21.—^dGr. *idle*.—^eJohn xv. 2. Tit. iii. 14.—^f1 John ii. 9, 11.—^gEph. v. 26. Heb. ix. 14. 1 John i. 7.—^h1 John iii. 19.—ⁱCh. iii. 17.—^jRom. xv. 14, 15. Phil. iii. 1. Ch. iii. 1.

But there is a various reading here which is of considerable importance, and which, from the authorities by which it is supported, appears to be genuine. Through the knowledge of him who hath called us by his own glory and power, or by his own glorious power.

Verse 4. *Whereby are given unto us*] By his own glorious power he hath freely given unto us exceeding great and invaluable promises.

That by these ye might be partakers] The object of all God's promises and dispensations was to bring fallen man back to the image of God, which he had lost. This, indeed, is the sum and substance of the religion of Christ. We have partaken of an earthly, sensual, and devilish nature; the design of God by Christ is to remove this, and to make us partakers of the divine nature; and save us from all the corruption in principle and fact which is in the world; the source of which is lust, irregular, unreasonable, inordinate, and impure desire; desire to have, to do, and to be, what God has prohibited, and what would be ruinous and destructive to us were the desire to be granted.

Verse 5. *And beside this*] Notwithstanding what God hath done for you, in order that ye may not receive the grace of God in vain;

Giving all diligence] Furnishing all earnestness and activity: the original is very emphatic.

Add to your faith] Lead up hand in hand; alluding, as most think, to the chorus in the Grecian dance, who danced with joined hands.

Your faith.—That faith in Jesus by which ye have been led to embrace the whole gospel, and by which ye have the evidence of things unseen.

Virtue] Courage or fortitude, to enable you to profess the faith before men, in these times of persecution.

Knowledge] True wisdom, by which your faith will be increased, and your courage directed and preserved from degenerating into rashness.

Verse 6. *Temperance*] A proper and limited use of all earthly enjoyments, keeping every sense under proper restraints, and never permitting the animal part to subjugate the rational.

Patience] Bearing all trials and difficulties with an even mind, enduring in all, and persevering through all.

Godliness] Piety towards God; a deep reverential religious fear; not only worshipping God with every becoming outward act, but adoring, loving, and magnifying him in the heart: a disposition indispensably necessary to salvation, but exceedingly rare among professors.

Verse 7. *Brotherly kindness*] Love of the brotherhood—the strongest attachment to Christ's flock; feeling each as a member of your own body.

Charity] Love to the whole human race, even to your persecutors: love to God and the brethren they had; love to all mankind they must also have.

Verse 8. *For if these things be in you, and abound*] The common translation is here very unhappy: barren and unfruitful certainly convey the same idea; but idle or inactive, which is the proper sense, takes away this tautology, and restores the sense.

Verse 9. *But he that lacketh these things*] He, whether

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore ^j I will not be negligent to put you always in remembrance of these things, ^k though ye know them, and be established in the present truth.

13 Yea, I think it meet, as ^l long as I am in this tabernacle, ^m to stir you up by putting you in remembrance;

14 ⁿ Knowing that shortly I must put off ^o this my tabernacle, even as ^p our Lord Jesus Christ hath shewed me.

15 Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed ^q cunningly devised

1 John ii. 21. Jude 5.—¹1 Pet. v. 12. Ch. iii. 17.—²2 Cor. v. 1, 4.—³Ch. iii. 1.—⁴See Dent. iv. 21, 22. xxxi. 14. 2 Tim. iv. 6.—⁵John xxi. 18, 19.—⁶1 Cor. i. 17. ii. 1, 4. 2 Cor. ii. 17. iv. 2.

Jew or Gentile, who professes to have FAITH in God, and has not added to that FAITH fortitude, knowledge, temperance, patience, godliness, brotherly kindness, and universal love, is blind; his understanding is darkened, and cannot see afar off, shutting his eyes against the light, winking, not able to look truth in the face, nor to behold that God whom he once knew was reconciled to him: and thus it appears he is wilfully blind, and having grieved the Holy Spirit by not showing forth the virtues of him who called him into his marvellous light, he has lost the testimony of his sonship; and then, darkness and hardness having taken the place of light and filial confidence, he first calls all his former experience into doubt, and questions whether he has not put enthusiasm in the place of religion.

Verse 10. *Wherefore*] Seeing the danger of apostasy, and the fearful end of them who obey not the gospel, and thus receive the grace of God in vain; give all diligence, hasten, be deeply careful, labour with the most intense purpose of soul.

And election] Your being chosen, in consequence of obeying the heavenly calling, to be the people and Church of God.

For if ye do these things] We find, therefore, that they who do not these things shall fall; and thus we see that there is nothing absolute and unconditional in their election.

Verse 11. *For so an entrance shall be ministered*] There seems to be here an allusion to the triumphs granted by the Romans to their generals who had distinguished themselves by putting an end to a war, or doing some signal military service to the State.

Verse 12. *Wherefore I will not be negligent*] He had already written one epistle, this is the second; and probably he meditated more should he be spared.

Verse 13. *As long as I am in this tabernacle*] By tabernacle we are to understand his body; and hence several of the Versions have body instead of tabernacle. Peter's mode of speaking is very remarkable: as long as I AM in this tabernacle; so then the body was not Peter, but Peter dwelt in that body.

Verse 14. *Knowing that shortly I must put off*] St Peter plainly refers to the conversation between our Lord and himself, related John xxi. 18, 19. And it is likely that he had now a particular intimation that he was shortly to seal the truth with his blood.

Verse 15. *After my decease*] After my going out, i.e., of his tabernacle. The real Peter was not open to the eye, nor palpable to the touch; he was concealed in that tabernacle vulgarly supposed to be Peter.

Verse 16. *Cunningly devised fables*] I think, from the apostle's using eye-witnesses, or rather beholders, in the end of the verse, it is probable that he means those cunningly devised fables among the heathens, concerning the appearance of their gods on earth in human form. And to gain the greater credit to these fables, the priests and statesmen instituted what they called the mysteries of the gods, in which the fabulous appearance of the gods was represented in mystic shows. But one particular show none but the fully initiated were permitted to behold; hence they were entitled beholders. To this it was natural enough for St.

fables, when we made known unto you the power and coming of our Lord Jesus Christ, but ^awere eye-witnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, ^bThis is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in ^cthe holy mount.

^a Matt. xvii. 1, 2. Mark ix. 2. John i. 14. 1 John i. 1. iv. 14. —^b Matt. iii. 17. xvii. 5. Mark i. 11. ix. 7. Luke iii. 22. ix. 35.—^c See Exod. iii. 5. Josh. v. 15. Matt. xvii. 1.—^d Ps.

Peter to allude, when speaking about the transfiguration of Christ. Here the indescribably resplendent majesty of the great God was manifested, as far as it could be, in conjunction with that human body in which the fulness of the divinity dwelt. And we, says the apostle, were beholders of his own majesty.

Verse 18. *And this voice—we heard*] That is, himself, James, and John heard it, and saw this glory; for these only were the beholders on the holy mount. It is worthy of remark that our blessed Lord, who came to give a new law to mankind, appeared on this holy mount with splendour and great glory, as God did when he came on the holy Mount Sinai to give the old law to Moses. And when the voice came from the excellent glory, *This is my Son, the beloved One, in whom I have delighted; hear him*: the authority of the old law was taken away.

Verse 19. *We have also a more sure word of prophecy*] We have the prophetic doctrine more firm or more confirmed; for in this sense the word is used in several places in the New Testament. This is the literal sense of the passage in question; and this sense removes that ambiguity from the text which has given rise to so many different interpretations. Taken according to the common translation, it seems to say that *prophecy* is a surer evidence of

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto ^aa light that shineth in a dark place, until the day dawn, and ^bthe day-star arise in your hearts:

20 Knowing this first, that ^cno prophecy of the scripture is of any private interpretation.

21 For ^dthe prophecy came not ^ein old time by the will of man: ^fbut holy men of God spake as they were moved by the Holy Ghost.

cxix. 1st. John v. 35.—^a Rev. ii. 28. xxii. 16. See 2 Cor. iv. 4, 6. —^b Rom. xii. 6.—^c 2 Tim. iii. 16. 1 Pet. i. 11.—^d Or, at any time.—^e 2 Sam. xxii. 2. Luke i. 70. Acts i. 16. iii. 18.

divine revelation than miracles; and so it has been understood.

Verse 20. *Knowing this first*] Considering this as a first principle, that no prophecy of the scripture, whether that referred to above, or any other, is of any private interpretation—proceeds from the prophet's own knowledge or invention, or was the offspring of calculation or conjecture. The word signifies also *impetus, impulse*; and probably this is the best sense here; not by the mere private impulse of his own mind.

Verse 21. *For the prophecy came not in old time*] That is, in any former time, by the will of man—by a man's own searching, conjecture, or calculation; but holy men of God—persons separated from the world, and devoted to God's service, spake, moved by the Holy Ghost. So far were they from inventing these prophetic declarations concerning Christ, or any future event, that they were carried away, out of themselves and out of the whole region, as it were, of human knowledge and conjecture, by the Holy Ghost, who without their knowing anything of the matter, dictated to them what to speak, and what to write; and so far above their knowledge were the words of the prophecy, that they did not even know the intent of those words.

CHAPTER II.

False teachers foretold, who shall bring in destructive doctrines and shall pervert many, but at last be destroyed by the judgments of God, 1-3. Instances of God's judgments in the rebellious angels, 4. In the antediluvians, 5. In the cities of Sodom and Gomorrah, 6-8. The Lord knoweth how to deliver the godly, as well as to punish the ungodly, 9. The character of those seducing teachers and their disciples; they are unclean, presumptuous, speak evil of dignities, adulterous, covetous, and cursed, 10-14. Have forsaken the right way, copy the conduct of Balaam, speak great swelling words, and pervert those who had escaped from error, 15-19. The miserable state of those who, having escaped the corruption that is in the world, have turned back like the dog to his vomit, and the washed swine to her wallowing in the mire, 20-22.

BUT ^athere were false prophets also among the people, even as ^bthere shall be false teachers among you, who privily shall bring in damnable heresies, even ^cdenying the Lord ^dthat bought them, ^eand bring upon themselves swift destruction.

2 And many shall follow their ^fpernicious ways;

^a Deut. xiii. 1.—^b Matt. xxiv. 11. Acts xx. 3¹. 1 Cor. xi. 19. 1 Tim. iv. 1. 2 Tim. iii. 1, 5. 1 John iv. 1. Jude 18.—^c Jude 4. —^d 1 Cor. vi. 20. Gal. iii. 13. Eph. i. 7. Heb. x. 29. 1 Pet. i. 18. Rev. v. 9.—^e Phil. iii. 19.—^f Or, lascivious ways, as some copies

Verse 1. *As there shall be false teachers among you*] At a very early period of the Christian Church many heresies sprung up; but the chief were those of the Ebionites, Cerinthians, Nicolaitane, Menandrians, and Gnostics, of whom

by reason of whom the way of truth shall be evil spoken of.

3 And ^athrough covetousness shall they with feigned words ^bmake merchandise of you: ^cwhose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not ^dthe angels ^ethat sinned,

read.—^a Rom. xvi. 18. 2 Cor. xii. 17, 18. 1 Tim. vi. 5. Tit. i. 11. —^b 2 Cor. ii. 17. Ch. i. 16.—^c Deut. xxxiii. 35. Jude 4, 15.—^d Job iv. 18. Jude 6.—^e John viii. 44. 1 John iii. 8.

many strange things have been spoken by the primitive Fathers, and of whose opinions it is difficult to form any satisfactory view.

Damnable heresies] *Heresies of destruction*; such as, if

but ^a cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved ^b Noah the eighth person, ^c a preacher of righteousness, ^d bringing in the flood upon the world of the ungodly;

6 And, ^e turning the cities of Sodom and Gomorrah into ashes, condemned *them* with an overthrow, ^f making *them* an ensample unto those that after should live ungodly;

7 And ^g delivered just Lot, vexed with the filthy conversation of the wicked:

8 (^h For that righteous man dwelling among them, ⁱ in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds:)

9 ^j The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

^a Luke viii. 31. Rev. xx. 2, 3.—^b Gen. vii. 1, 7, 23. Heb. xi. 7. 1 Pet. iii. 20.—^c 1 Pet. iii. 19.—^d Ch. iii. 6.—^e Gen. xix. 24. Deut. xxix. 23. Jude 7.—^f Num. xxvi. 10.—^g Gen. xix. 16.—^h Wisd. xix. 17.—ⁱ 1's. cxix. 139, 158. Ezek. ix. 4.—^j 1's. xxxiv.

followed, would lead a man to perdition. And these they will bring in privately—cunningly, without making much noise, and as covertly as possible. It would be better to translate destructive heresies than damnable.

Denying the Lord that bought them] It is not certain whether God the Father be intended here, or our Lord Jesus Christ; for God is said to have purchased the Israelites, Exod. xv. 16, Deut. xxxii. 6; but it seems more natural to understand the Lord that bought them as applying to Christ than otherwise; and if so, this is another proof, among many, 1. That none can be saved but by Jesus Christ. 2. That through their own wickedness some may perish for whom Christ died.

Verse 2. Many shall follow] WILL follow, because determined to gratify their sinful propensities.

Pernicious ways] The word lasciviousnesses is the true reading, and this points out what the nature of the heresies was: it was a sort of Antinomianism; they pampered and indulged the lusts of the flesh; and, if the Nicolaitans are meant, it is very applicable to them, for they taught the community of wives, &c. Griesbach has received this reading into the text.

By reason of whom] These were persons who professed Christianity; and because they were culled Christians, and followed such abominable practices, the way of truth—the Christian religion, was blasphemed. Had they called themselves by any name but that of Christ, his religion would not have suffered.

Verse 3. And through covetousness] That they might get money to spend upon their lusts, with feigned words, with counterfeit tales, false narrators of pretended facts, lying miracles, fabulous legends.

Whose judgment now of a long time] From the beginning God has condemned sin, and inflicted suitable punishments on transgressors; and has promised in his word, from the earliest ages, to pour out his indignation on the wicked. The punishment, therefore, so long ago predicted, shall fall on these impure and incorrigible sinners; and the condemnation which is denounced against them slumbers not—it is alert, it is on its way, it is hurrying on, and must soon overtake them.

Verse 4. For if God spared not the angels] The angels were originally placed in a state of probation; some having fallen and some having stood proves this. How long that probation was to last to them, and what was the particular test of their fidelity, we know not; nor indeed do we know what was their sin; nor when nor how they fell. The tradition of their fall is in all countries and in all religions, but the accounts given are various and contradictory; and no wonder, for we have no direct revelation on the subject. They kept not their first estate, and they sinned, is the sum of what we know on the subject; and here curiosity and conjecture are useless.

But cast them down to hell, and delivered them into chains of darkness] But with chains of darkness confining them in Tartarus, delivered them over to be kept to judgment. Chains of darkness is a highly poetic expression. Darkness binds

10 But chiefly ^k them that walk after the flesh in the lust of uncleanness, and despise ^l government. ^m Presumptuous are they, self-willed; they are not afraid to speak evil of dignities.

11 Whereas ⁿ angels, which are greater in power and might, bring not railing accusation ^o against them before the Lord.

12 But these, ^p as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 ^q And shall receive the reward of unrighteousness, as they that count it pleasure ^r to riot in the day time. ^s Spots they are and blemishes, sporting themselves with their own deceivings, while ^t they feast with you;

14 Having eyes full of ^u adultery, and that cannot cease from sin; beguiling unstable souls: ^v an heart

17, 19. 1 Cor. x. 18.—^k Jude 4, 7, 8, 10, 16.—^l Or, dominion.—^m Jude 8.—ⁿ Jude 9.—^o Some read, against themselves.—^p Jer. xii. 3. Jude 10.—^q Phil. iii. 19.—^r See Rom. xiii. 13.—^s Jude 12.—^t 1 Cor. xi. 20, 21.—^u Or, an adulteress.—^v Jude 11.

them on all hands; and so dense and strong is this darkness that it cannot be broken through; they cannot deliver themselves, nor be delivered by others.

Tartarus is found nowhere else in the New Testament, nor does it appear in the Septuagint. [But there can be no doubt that it is used as equivalent to Gehenna, or Hell.]

Verse 5. Spared not the old world] The apostle's argument is this: If God spared not the rebellious angels, nor the sinful antediluvians, nor the cities of Sodom and Gomorrah, he will not spare those wicked teachers who corrupt the pure doctrines of Christianity.

Saved Noah the eighth] Some think that the words should be translated, Noah the eighth preacher of righteousness; but it seems most evident, from 1 Pet. iii. 20, that eight persons are here meant, which were the whole that were saved in the ark, viz., Shem, Ham, Japhet, and their three wives, six; Noah's wife, seven; and Noah himself the eighth.

World of the ungodly] A whole race without God—without any pure worship or rational religion.

Verse 6. The cities of Sodom and Gomorrah] See the notes on Gen. xix. for an account of the sin and punishment of these cities.

Verse 7. Vexed with the filthy conversation] Being exceedingly pained with the unclean conduct of those lawless persons. What this was, see in the history, Gen. xix., and the notes there.

Verse 8. That righteous man dwelling among them] Lot, after his departure from Abraham, A.M. 2086, lived at Sodom till A.M. 2107, a space of about twenty years; and, as he had a righteous soul, he must have been tormented with the abominations of that people from day to day.

Verse 9. The Lord knoweth how to deliver the godly] The preservation and deliverance of Lot gave the apostle occasion to remark, that God knew as well how to save as to destroy; and that his goodness led him as forcibly to save righteous Lot, as his justice did to destroy the rebellious in the instances already adduced. And the design of the apostle, in producing these examples, is to show to the people to whom he was writing, that, although God would destroy those false teachers, yet he would powerfully save his faithful servants from their contagion and from their destruction. We should carefully observe, 1. That the godly man is not to be preserved from temptation. 2. That he will be preserved in temptation. 3. That he will be delivered out of it.

Verse 10 But chiefly them that walk] That is, God will in the most signal manner punish them that walk after the flesh.

Presumptuous are they] They are bold and daring, headstrong, regardless of fear.

Self-willed] Self-sufficient; presuming on themselves; following their own opinions, which no authority can induce them to relinquish.

Are not afraid to speak evil of dignities.] They are lawless and disobedient, spurn all human authority, and speak contemptuously of all legal and civil jurisdiction.

they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of *Balaam the son of Bosor*, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass, speaking with man's voice, forbade the madness of the prophet.

17 ^b These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when ^a they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that ^d were ^c clean escaped from them who live in error.

19 While they promise them *'liberty, they them-*

^a Num. xxii. 5, 7, 21, 23, 28. Jude 11.—^b Jude 12, 13.—^c Jude 16.—^d Acts i. 40. Ch. i. 4. Ver. 20.—^e Or, for a little; or, a while, as some read.—^f Gal. v. 13. 1 Pet. ii. 16.—^g John viii. 34.

Verse 11. *Whereas angels, &c.*] This is a difficult verse, but the meaning seems to be this: The holy angels, who are represented as bringing an account of the actions of the fallen angels before the Lord in judgment, simply state the facts without exaggeration, and without permitting anything of a bitter, reviling, or railing spirit, to enter into their accusations. See Zech. iii. 1, and Jude 9; to the former of which St. Peter evidently alludes. But these persons not only speak of the actions of men which they conceive to be wrong, but do it with untrue colourings and the greatest malevolence. Michael, the archangel, treated a damned spirit with courtesy; he only said, *The Lord rebuke thee, Satan!* but these treat the rulers of God's appointment with disrespect and calumny.

Verse 12. *But these, as natural brute beasts*] *As those natural animals void of reason*, following only the gross instinct of nature, being governed neither by reason nor religion.

Made to be taken and destroyed] Intended to be taken with nets and gins, and then destroyed, because of their fierce and destructive nature; so these false teachers and insurgents must be treated; first incarcerated, and then brought to judgment, that they may have the reward of their doings.

Verse 13. *They that count it pleasure to riot in the day time.*] Most sinners, in order to practise their abominable pleasures, seek the secrecy of the night; but these, bidding defiance to all decorum, decency, and shame, take the open day, and thus proclaim their impurities to the sun. [The expression may refer to the ephemeral nature of their pleasure.]

Spots—and blemishes] They are a disgrace to the Christian name.

Sporting themselves] Forming opinions which give license to sin, and then acting on those opinions; and thus rioting in their own deceits.

With their own deceivings] *In your love feasts*, is probably the true reading.

While they feast with you] It appears they held a kind of communion with the church, and attended sacred festivals, which they desecrated with their own unhallowed opinions and conduct.

Verse 14. *Having eyes full of adultery*] *Of an adulteress*; being ever bent on the gratification of their sensual desires, so that they are represented as having an adulteress constantly before their eyes, and that their eyes can take in no other object but her.

Cannot cease from sin] Which cease not from sin; they might cease from sin, but they do not; they love to practise it.

Beguiling unstable souls] The metaphor is taken from adulterers seducing unwary, inexperienced, and light, trifling women; so do those false teachers seduce those who are not established in righteousness.

Exercised with covetous practices] The metaphor is taken from the *Agonists* in the Grecian games, who exercised themselves in those feats, such as *wrestling, boxing, running, &c.*, in which they proposed to contend in the public games.

selves are ^a the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For ^b if after they ^c have escaped the pollutions of the world, ^d through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning.

21 For ^e it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, ^f The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire.

Rom. vi. 16.—^a Matt. xii. 45. Luke xi. 26. Heb. vi. 4, &c. x. 26, 27.—^b Ch. i. 4. Ver. 18.—^c Ch. i. 2.—^d Luke xii. 47, 48. John ix. 41. xv. 22.—^e Prov. xxvi. 11.

Cursed children] Such not only live under God's curse here, but they are heirs to it hereafter.

Verse 15. *Which have forsaken the right way*] As Balaam did, who, although God showed him the right way, took one contrary to it, preferring the reward offered him by Balak to the approbation and blessing of God.

The way of Balaam] Is the counsel of Balaam. He counselled the Moabites to give their most beautiful young women to the Israelitish youth, that they might be enticed by them to commit idolatry. See the notes on Num. xxii. 5, &c., and xxiii. 1, &c.

Verse 17. *These are wells without water*] Persons who, by their profession, should furnish the water of life to souls thirst for salvation; but they have not this water; they are teachers without ability to instruct; they are sowers, and they have no seed in their basket.

Clouds that are carried with a tempest] These false teachers were equally as unprofitable as the empty well, or the light, dissipated cloud.

To whom the mist of darkness is reserved] That is, an eternal separation from the presence of God, and the glory of his power. They shall be thrust into outer darkness, Matt. viii. 12; into the utmost degrees of misery and despair.

Verse 18. *They speak great swelling words of vanity*] The word signifies things of great magnitude, grand, superb, sublime; it sometimes signifies *inflated, tumid, bombastic*. These false teachers spoke of great and high things, and no doubt promised their disciples the greatest privileges, as they themselves pretended to a high degree of illumination; but they were all false and vain, though they tickled the fancy and excited the desires of the flesh; and indeed this appears to have been their object. And hence some think that the impure sect of the Nicolaitans is meant.

Those that were clean escaped] Those who, through hearing the doctrines of the gospel, had been converted, were perverted by those false teachers.

Verse 19. *While they promise them liberty*] Either to live in the highest degrees of spiritual good, or a freedom from the Roman yoke; or from the yoke of the law, or what they might term needless restraints. Their own conduct showed the falsity of their system; for they were slaves to every disgraceful lust.

For of whom a man is overcome] The ancient law was, that a man might either kill him whom he overcame in battle, or keep him for a slave. Those were called *servi*, slaves, from the verb *servare*, to keep or preserve. Thus the person who is overcome by his lusts is represented as being the slave of those lusts.

Verse 20. *The pollutions of the world*] Sin in general, and particularly superstition, idolatry, and lasciviousness.

Verse 21. *For it had been better for them not to have known*] Because they have sinned against more mercy, are capable of more sin, and are liable to greater punishment.

Verse 22. *According to the true proverb*] This seems to be a reference to Prov. xxvi. 11: *as the dog returneth to his vomit, so a fool repeateth his folly*. This is a called a true proverb: for it is a fact that a dog will eat up his own vomit; and a swine, howsoever carefully washed, will again wallow in the mire. As applied here it is very expressive:

the poor sinner, having heard the gospel of Christ, was led to loathe and reject his sin; and, on his application to God for mercy, was washed from his unrighteousness. But he is here represented as taking up again what he had before rejected, and defiling himself in that from which he had been cleansed.

Here is a sad proof of the possibility of falling from grace, and from very high degrees of it too. These had escaped from the contagion that was in the world; they had had true repentance, and cast up "their sour-sweet morsel of

sin;" they had been washed from all their filthiness, and this must have been through the blood of the Lamb; yet, after all, they went back, got entangled with their old sins, swallowed down their formerly rejected lusts, and re-swallowed in the mire of corruption. It is no wonder that God should say, *the latter end is worse with them than the beginning*: reason and nature say it must be so; and divine justice says it ought to be so; and the person himself must confess that it is right that it should be so.

CHAPTER III.

The apostle shows his design in writing this and the preceding epistle, 1, 2. Describes the nature of the heresies which should take place in the last times, 3-8. A thousand years with the Lord are but as a day, 9. He will come and judge the world as he has promised, and the heavens and the earth shall be burnt up, 10. How those should live who expect these things, 11, 12. Of the new heavens and the new earth, and the necessity of being prepared for this great change, 13, 14. Concerning some difficult things in St. Paul's epistles, 15, 16. We must watch against the error of the wicked, grow in grace, and give all glory to God, 17, 18.

THIS second epistle, beloved, I now write unto you; in both which * I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 * Knowing this first, that there shall come in the last days scoffers, ^d walking after their own lusts,

4 And saying, * Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

* Ch. i. 13.—^b Jude 17.—^c 1 Tim. iv. 1. 2 Tim. iii. 1. Jude 18.—^d Ch. ii. 10.—^e Isa. v. 19. Jer. xvii. 15. Ezek. xii. 22, 27. Matt. xxiv. 48. Luke xii. 45.—^f Gen. i. 6, 9. Ps. xxxiii. 6. Heb. xi. 3.—

Verse 1. *This second epistle*] In order to guard them against the seductions of false teachers, he calls to their remembrance the doctrine of the ancient prophets, and the commands or instructions of the apostles, all founded on the same basis.

He possibly refers to the prophecies of *Enoch*, as mentioned by *Jude*, ver. 14, 15; of *David*, Ps. i. 1, &c.; and of *Daniel*, xii. 2, relative to the coming of our Lord to judgment: and he brings in the instructions of the apostles of Christ, by which they were directed how to prepare to meet their God.

Verse 3. *Knowing this first*] Considering this in an especial manner, that those prophets predicted the coming of false teachers.

There shall come—scoffers] Persons who shall endeavour to turn all religion into ridicule, as this is the most likely way to depreciate truth in the sight of the giddy multitude.

Walking after their own lusts] Here is the true source of all infidelity. The gospel of Jesus is pure and holy, and requires a holy heart and holy life. They wish to follow their own lusts, and consequently cannot brook the restraints of the gospel: therefore they labour to prove that it is not true, that they may get rid of its injunctions, and at last succeed in persuading themselves that it is a forgery: and then throw the reins on the neck of their evil propensities. Thus their opposition to revealed truth began and ended in their own lusts.

There is a remarkable addition here in almost every MS. and Version of note: *There shall come in the last days, IN MOCKERY, scoffers walking after their own lusts.* They have

5 For this they willingly are ignorant of, that 'by the word of God the heavens were of old, and the earth ^a standing ^b out of the water and in the water:

6 'Whereby the world that then was, being overflowed with water, perished:

7 But; the heavens and the earth which are now, by the same word are kept in store, reserved unto ^k fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and ^l a thousand years as one day.

9 ^m The Lord is not slack concerning his promise,

* Gr. consisting.—^a Ps. xxiv. 2. xxxvi. 6. Col. i. 17.—^b Gen. vii. 11, 21, 22, 23. Ch. ii. 5.—^c Ver. 10.—^d Matt. xxv. 41. 2 Thess. i. 8.—^e 1's. xc. 4.—^f Hab. ii. 3. Heb. x. 37.

no desire to find out truth; they take up the Bible merely with the design of turning it into ridicule.

The last days] Probably refer to the conclusion of the Jewish polity, which was then at hand.

Verse 4. *Where is the promise of his coming?*] Perhaps the false teachers here referred to were such as believed in the eternity of the world: the prophets and the apostles had foretold its destruction, and they took it for granted, if this were true, that the terrestrial machine would have begun long ago to have shown some symptoms of decay; but they found that since the patriarchs died, all things remained as they were from the foundation of the world. As, therefore, they saw none of the changes which were predicted, they presumed that there would be none, and they intimated that there never had been any.

Verse 5. *For this they willingly are ignorant of*] They shut their eyes against the light, and refuse all evidence; what does not answer their purpose they will not know.

By the word of God the heavens were of old] However we take the words, they seem to refer to the origin of the earth. It was the opinion of the remotest antiquity that the earth was formed out of water, or a primitive moisture which they termed *hulê*, a first matter or nutriment for all things; but *Thales* pointedly taught that all things derive their existence from water, and this very nearly expresses the sentiment of Peter, and nearly in his own terms too. But is this doctrine true? It must be owned that it appears to be the doctrine of Moses: *In the beginning*, says he, *God, made the heavens and the earth; and the earth was without*

as some men count slackness; but ^a is long-suffering to us-ward, ^b not willing that any should perish, but ^c that all should come to repentance.

10 But ^a the day of the Lord will come as a thief in the night; in the which ^a the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be ^a in all holy conversation and godliness,

12 ^a Looking for and ^b hastening unto the coming of the day of God, wherein the heavens, being on fire, shall ^b be dissolved, and the elements shall ^b melt with fervent heat?

^a Isa. xxx. 18. 1 Pet. iii. 20. Ver. 15.—^b Ezek. xviii. 23, 33. xxxiii. 11.—^c Rom. ii. 4. 1 Tim. ii. 4.—^d Matt. xxiv. 43. Luke xii. 39. 1 Thess. v. 2. Rev. iii. 3. xvi. 17.—^e Ps. cii. 26. Isa. ii. 6. Matt. xxiv. 35. Mark xiii. 31. Rom. viii. 20. Heb. i. 11. Rev. xx. 11. xxi. 1.—^f 1 Pet. i. 15.—^g 1 Cor. i. 7. Tit. i. 13.—^h Or, hast-

form and void; and darkness was upon the face of the deep. Now, these heavens and earth which God made in the beginning, and which he says were at first *formless and empty*, and which he calls the *deep*, are in the very next verse called *waters*; from which it is evident that Moses teaches that the earth was made out of some fluid substance, to which the name of water is properly given.

Now, considering the earth to be thus formed of water, we have to consider what the apostle means by the next expression, variously translated by, *out of*, *by means of*, and *between*, the water.

Standing out of the water gives no sense, and should be abandoned. If we translate *between the waters*, it will bear some resemblance to Gen. i. 6, 7; then it may refer to the whole of the atmosphere, with which the earth is everywhere surrounded, and which contains all the vapours which belong to our globe, and without which we could neither have animal nor vegetable life. Thus then the earth, or *terracqueous globe*, which was originally formed out of water, subsists by water; and by means of that very water, the water compacted with the earth—the *fountains of the great deep*, and the waters in the atmosphere—the *windows of heaven*, Gen. vii. 11, the antediluvian earth was destroyed, as St. Peter states in the next verse: the *terracqueous globe*, which was formed originally of water or a fluid substance, the *chaos or first matter*, and which was suspended in the heavens—the atmosphere, enveloped with water, by means of which water it was preserved; yet, because of the wickedness of its inhabitants, was destroyed by those very same waters out of which it was originally made, and by which it subsisted.

Verse 7. But the heavens and the earth which are now] The present earth and its atmosphere, which are liable to the same destruction, because the same means still exist (for there is still water enough to drown the earth, and there is iniquity enough to induce God to destroy it and its inhabitants), are nevertheless kept in store, treasured up, kept in God's storehouse, to be destroyed, not by water, but by fire at the day of judgment.

Verse 8. Be not ignorant] Though they are wilfully ignorant, neglect not ye the means of instruction.

One day is with the Lord as a thousand years] That is: All time is as nothing before him, because, in the presence as in the nature of God, all is eternity; therefore nothing is long, nothing short, before him; no lapse of ages impairs his purposes, nor need he wait to find convenience to execute those purposes. And when the longest period of time has passed by, it is but as a moment or indivisible point in comparison of eternity.

Verse 9. But is long-suffering] It is not slackness, remissness, nor want of due displacence at sin, that induced God to prolong the respite of ungodly men; but his long-suffering, his unwillingness that any should perish; and therefore he spared them, that they might have additional offers of grace, and be led to repentance—to deplore their sins, implore God's mercy, and find redemption through the blood of the Lamb.

Verse 10. The day of the Lord will come] See Matt. xxiv. 43, to which the apostle seems to allude.

The heavens shall pass away with a great noise] As the

13 Nevertheless we, according to his promise, look for ^a new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent ^a that ye may be found of him in peace, without spot, and blameless:

15 And account that ^a the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you;

16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

ing the coming.—^a Ps. l. 3. Isa. xxxiv. 4.—^b Mic. i. 4. Ver. 1.—^c 1-a. lxxv. 17. lxxvi. 22. Rev. xxi. 1.—^d 1 Cor. i. 8. xv. 58. Phil. i. 10. 1 Thess. iii. 13. v. 23.—^e Rom. ii. 4. 1 Pet. iii. 20. Ver. 9.—^f Rom. viii. 19. 1 Cor. xv. 24. 1 Thess. iv. 15.

heavens mean here, and in the passages above, the whole atmosphere, in which all the torrestrial vapours are lodged; and as water itself is composed of two gases, eighty-five parts in weight of oxygen, and fifteen of hydrogen, or two parts in volume of the latter, and one of the former; and as the electric or ethereal fire is that which, in all likelihood, God will use in the general conflagration; the noise occasioned by the application of this fire to such an immense congeries of aqueous particles as float in the atmosphere, must be terrible in the extreme.

The elements shall melt with fervent heat] When the fire has conquered and decomposed the water, the elements, the hydrogen and oxygen airs or gases will occupy distinct regions of the atmosphere, the hydrogen, by its very great levity, ascending to the top, while the oxygen, from its superior specific gravity, will keep upon or near the surface of the earth; and thus, if different substances be once ignited, the fire, which is supported in this case, not only by the oxygen which is one of the constituents of atmospheric air, but also by a great additional quantity of oxygen obtained from the decomposition of all aqueous vapours, will rapidly seize on all other substances, on all terrestrial particles, and the whole frame of nature will be necessarily torn in pieces, and thus the earth and its works be burnt up.

Verse 11. All these things shall be dissolved] They will all be separated, all decomposed; but none of them destroyed. And as they are the original matter out of which God formed the terraqueous globe, consequently they may enter again into the composition of a new system; and therefore the apostle says, ver. 13: We look for new heavens and a new earth—the others being decomposed, a new system is to be formed out of their materials. There is a wonderful philosophic propriety in the words of the apostle in describing this most awful event.

What manner of persons ought ye to be] Only those who walk in holiness, who live a godly and useful life, can contemplate this most awful time with joy.

The word which we translate *hastening unto*, should be rendered *earnestly desiring, or wishing for*; which is a frequent meaning of the word in the best Greek writers.

Verse 12. The heavens, being on fire] See on ver. 10. It was an ancient opinion among the heathens that the earth should be burnt up with fire.

Verse 13. We, according to his promise, look for new heavens] The promise to which it is supposed the apostle alludes, is found in Isa. lxxv. 17, lxxvi. 22.

It does appear, from these promises, what the apostle says here, and what is said, Rev. xxi. 27, xxii. 14, 15, that the present earth, though destined to be burnt up, will not be destroyed, but be renewed and refined, purged from all moral and natural imperfection, and made the endless abode of blessed spirits. But this state is certainly to be expected after the day of judgment; for on this the apostle is very express, who says the conflagration and renovation are to take place at the judgment of the great day. See ver. 7, 8, 10, 12.

Verse 15. And account that the long-suffering of our Lord] Conclude that God's long-suffering with the world is a proof that he designs men to be saved.

Even as our beloved brother Paul] "The persons to whom

II. PETER.

17 Ye therefore, beloved, *seeing ye know *these things* before, ^bbeware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

* Mark xiii. 23. Ch. i. 12.—^b Eph. iv. 14. Ch. i. 10, 11. ii. 13.

Peter's epistles were sent were, for the most part, Paul's converts."

According to the wisdom given unto him] That is, according to the measure of the divine inspiration, by which he was qualified for the divine work, and by which he was so capable of entering into the deep things of God. It is worthy of remark that Paul's epistles are ranked among the *scriptures*; a term applied to those writings which are divinely inspired, and to those only.

Verse 16. As also in all his epistles, speaking in them of these things] Paul, in all his epistles, has spoken of the things written by Peter in this letter. For example, he has spoken of *Christ's coming to judgment*, 1. Thess. iii. 13, iv. 14-18; 2 Thess. i. 7-10; Titus ii. 13. And of the *resurrection of the dead*, 1 Cor. xv. 22; Phil. iii. 20, 21. And of the *burning of the earth*, 2 Thess. i. 8. And of the *heavenly country*, 2 Cor. v. 1-10. And of the *introduction of the righteous into that country*, 1 Thess. iv. 17; Heb. iv. 9, xii. 14, 18, 24. And of the *judgment of all mankind by Christ*, Rom. xiv. 10.

In which are some things hard to be understood] That is, if we retain the common reading, in or among which things, viz., what he says of the day of judgment, the resurrection of the body, &c. &c., there are some things difficult to be comprehended, and from which a wrong or false meaning may be taken. But if we take the reading of some important MSS. and Versions, it would intimate that there were difficulties in all the Epistles of St. Paul; and indeed in what ancient writings are there not difficulties? But the Papists say that the decision of all matters relative to the faith is not to be expected from the scriptures on this very account, but must be received from the church, i.e., the Popish or Romish Church. But what evidence have we that that church can infallibly solve any of those difficulties? We have none. And till we have an express, unequivocal revelation from heaven that an unerring spirit is given to that church, we are not to receive its pretensions.

Verse 17. Seeing ye know—before] Seeing that by prophets and apostles you have been thus forewarned, beware, keep watch, be on your guard; cleave to God and the word of his grace, lest ye be led away from the truth delivered by the prophets and apostles, by the error of the wicked, of the lawless—those who wrest the scriptures to make them countenance their lusts, exorbitant exactions, and lawless practices.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. ^aTo him be glory both now and for ever. Amen.

^c Eph. iv. 15. 1 Pet. ii. 2.—^d 2 Tim. iv. 18. Rev. i. 6.

Fall from your own stedfastness.] From that faith in Christ which has put you in possession of that grace which establishes the heart.

Verse 18. But grow in grace] Increase in the image and favour of God; every grace and divine influence which ye have received is a seed, a heavenly seed, which, if it be watered with the dew of heaven from above, will endlessly increase and multiply itself. The life of a Christian is a growth; he is at first born of God, and is a little child; becomes a young man, and a father in Christ. Every father was once an infant; and had he not grown, he would have never been a man. Those who content themselves with the grace they received when converted to God, are, at best, in a continual state of infancy; but we find, in the order of nature, that the infant that does not grow, and grow daily too, is sickly and soon dies; so, in the order of grace, those who do not grow up into Jesus Christ are sickly, and will soon die, die to all sense and influence of heavenly things.

To him] The Lord Jesus, be glory—all honour and excellency attributed, both now—in this present state, and for ever, to the day of eternity—that in which death, and misery, and trial, and darkness, and change, and time itself, are to the righteous for ever at an end: it is eternity; and this eternity is one unalterable, interminable, unclouded, and unchangeable DAY!

Amen.] So let it be! and so it shall be!

We have now passed over all the canonical writings of Peter that are extant; and it is worthy of remark that, in no place of the two epistles already examined, nor in any of this apostle's sayings in any other parts of the sacred writings, do we find any of the peculiar tenets of the Romish Church: not one word of his or the Pope's supremacy; not one word of those who affect to be his successors; nothing of the infallibility claimed by those pretended successors; nothing of purgatory, penances, pilgrimages, auricular confession, power of the keys, indulgences, extreme unction, masses, and prayers for the dead; and not one word on the most essential doctrine of the Romish Church, transubstantiation. Now, as all these things have been considered by themselves most essential to the being of that church; is it not strange that he, from whom they profess to derive all their power, authority, and influence, in spiritual and secular matters, should have said nothing of these most necessary things?

P R E F A C E

TO

T H E F I R S T E P I S T L E

OF

J O H N.

AS the author of this epistle is the same who wrote the gospel, I need not detain the reader with any particulars of his life, having taken up the subject much at large in my preface to his gospel, to which I must refer for that species of information.

On the term *epistle*, as applied to this work of St. John, it may be necessary to make a few remarks. There is properly nothing of the *epistolary style* in this work; it is addressed neither to any particular *person*, nor to any *church*.

The writer does not mention himself either in the beginning or ending; and, although this can be no objection against its *authenticity*, yet it is some proof that the work was never intended to be considered in the light of an *epistle*.

1. Is it a *tract* or *dissertation* upon the more sublime parts of Christianity? 2. Is it a *polemical discourse* against *heretics*, particularly the *Gnostics*, or some of their teachers, who were disturbing the churches where John dwelt? 3. Is it a *sermon*, the subject of which is God's love to man in the mission of Jesus Christ; from which our obligations to love and serve him are particularly inferred? 4. Or is it a *collection* of Christian *aphorisms*, made by John himself; and put together as they occurred to his mind, without any intended *order* or *method*? Much might be said on all these heads of inquiry; and the issue would be, that the idea of its being an *epistle* of any kind must be relinquished: and yet *epistle* is its general denomination through all antiquity.

It is a matter, however, of little importance what its *title* may be, or to what literary composition it belongs; while we know that it is the genuine work of St. John; of the holiest man who ever breathed; of one who was most intimately acquainted with the doctrine and mind of his Lord; of one who was admitted to the closest fellowship with his Saviour; and who has treated of the deepest things that can be experienced or comprehended in the Christian life.

As to *distinct heads of discourse*, it does not appear to me that any were intended by the apostle; he wrote just as the subjects occurred to his mind, or rather as the Holy Spirit gave him utterance; and, although *technical order* is not here to be expected, yet nothing like disorder or confusion can be found in the whole work.

THE FIRST GENERAL EPISTLE

OF

JOHN.

CHAPTER I.

The testimony of the apostle concerning the reality of the person and doctrine of Christ; and the end for which he bears this testimony, 1-4. God is light, and none can have fellowship with him who do not walk in the light; those who walk in the light are cleansed from all unrighteousness by the blood of Christ, 5-7. No man can say that he has not sinned; but God is faithful and just to cleanse from all unrighteousness them who confess their sins, 8-10.

THAT ^a which was from the beginning, which we have heard, which we have seen with our eyes, ^b which we have looked upon, and ^c our hands have handled, of the Word of life;

² (For ^d the Life ^e was manifested, and we have seen it, ^f and bear witness, ^g and shew unto you that eternal Life, ^h which was with the Father, and was manifested unto us,)

^a John i. 1. Ch. ii. 13.—^b John i. 14. 2 Pet. i. 16. Ch. iv. 14.—^c Luke xxiv. 39. John xx. 27.—^d John i. 4. xi. 25. xiv. 6.—^e Rom. xvi. 26. 1 Tim. iii. 16. Ch. iii. 5.—^f John xxi. 24. Acts ii. 32.—

Verse 1. *That which was from the beginning*] That glorious personage, JESUS CHRIST the LORD, who was from eternity; him, being manifested in the flesh, we have heard proclaim the doctrine of eternal life; with our own eyes have we seen him, not transiently, for we have looked upon him frequently; and our hands have handled—frequently touched his person; and we have had every proof of the identity and reality of this glorious being that our senses of hearing, seeing, and feeling could possibly require.

Verse 2. *For the Life was manifested*] The Lord Jesus, who is the creator of all things, and the fountain of life to all sentient and intellectual beings, and from whom eternal life and happiness come, was manifested in the flesh.

Verse 3. *That which we have seen and heard*] We deliver nothing by hearsay, nothing by tradition, nothing from conjecture.

That ye also may have fellowship with us] That ye may be preserved from all false doctrine, and have a real participation with us apostles of the grace, peace, love, and life of God.

Verse 4. *That your joy may be full*] Ye have already tasted that the Lord is good; but I am now going to show you the height of your Christian calling, that your happiness may be complete, being thoroughly cleansed from all sin, and filled with the fulness of God.

³ ¹ That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly ¹ our fellowship is with the Father, and with his Son Jesus Christ.

⁴ And these things write we unto you, ² that your joy may be full.

⁵ ¹ This then is the message which we have heard of him, and declare unto you, that ² God is light, and in him is no darkness at all.

^a Ch. v. 20.—^b John i. 1, 2.—^c Acts iv. 20.—^d John xvii. 11. 1 Cor. i. 9. Ch. ii. 24.—^e John xv. 11. xvi. 24. ² John 12.—Ch. iii. 11.—^f John i. 9. viii. 12. ix. 5. xii. 35, 36.

Verse 5. *This then is the message*] This is the grand principle on which all depends, which we have heard of FROM him, for neither Moses nor the prophets ever gave that full instruction concerning God and communion with him which Jesus Christ has given, for the only-begotten Son, who was in the bosom of the Father, has alone declared the fulness of the truth, and the extent of the blessings which believers on him are to receive.

God is light] This is the grand message of the gospel, the principle on which the happiness of man depends. LIGHT implies every essential excellence, especially wisdom, holiness, and happiness. DARKNESS implies all imperfection, and principally ignorance, sinfulness, and misery. LIGHT is the purest, the most subtle, the most useful, and the most diffusive of all God's creatures; it is, therefore, a very proper emblem of the purity, perfection, and goodness of the divine nature. God is to human souls what the light is to the world; without the latter all would be dismal and uncomfortable, and terror and death would universally prevail; and without an indwelling God, what is religion? Without his all-penetrating and diffusive light, what is the soul of man? Religion would be an empty science, a dead letter, a system unauthoritative and uninfluencing; and the soul a trackless wilderness, a howling waste, full of evil, of terror and dismay, and ever racked with realising anticipations of future,

6 * If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and ^b the blood of Jesus Christ his Son cleanseth us from all sin.

*2 Cor. vi. 14. Ch. ii. 4.—^b1 Cor. vi. 11. Eph. i. 7. Heb. ix. 14. 1 Pet. i. 19. Ch. ii. 2. Rev. i. 5.—^c1 Kings viii. 46. 2 Chron. vi. 36. Job ix. 2. xv. 14. xxv. 4. Prov. xx. 9. Eccles. vii. 20. James

successive, permanent, substantial, and endless misery. Verse 6. *If we say that we have fellowship*] Having fellowship, *communion* with God, necessarily implies a *partaking of the divine nature*. Now, if a man profess to have such communion, and *walk in darkness*—live an irreligious and sinful life, *he lies* in the profession which he makes, and *does not the truth*—does not walk according to the directions of the gospel, on the grace of which he holds his relation to God, and his communion with him.

Verse 7. *But if we walk in the light*] If, having received the principle of holiness from him, we live a holy and righteous life, deriving continual light, power, and life from him, then *we have fellowship one with another*; that is, we have communion with God, and God condescends to hold communion with us. What John says is no figure; God and a holy heart are in continual correspondence.

The blood of Jesus Christ] The meritorious efficacy of his passion and death has purged our conscience from dead works, and *cleanseth us, continues to cleanse us*, i.e., to keep clean what it has made clean (for it requires the same merit and energy to preserve holiness in the soul of man, as to produce it), or, as several MSS. and some Versions read, *will cleanse*; speaking of those who are already justified, and are expecting full redemption in his blood.

And being cleansed from all sin is what every believer should look for, what he has a right to expect, and what he must have in *this life*, in order to be prepared to meet his

8 * If we say that we have no sin, we deceive ourselves, ^d and the truth is not in us.

9 * If we confess our sins, he is faithful and just to forgive us *our sins*, and to 'cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

iii. 2.—^dCh. ii. 4.—^ePs. xxxii. 5. Prov. xxviii. 18.—^fVer. 7. Ps. ii. 2.

God. Christ is not a *partial Saviour*; he saves to the uttermost, and he cleanses from ALL sin.

Verse 8. *If we say that we have no sin*] It is very likely that the heretics, against whose evil doctrines the apostle writes, denied that they had any sin, or needed any Saviour. Indeed, the *Gnostics* even denied that Christ suffered; the *Æon* or Divine Being that dwelt in the man Christ Jesus, according to them, left him when he was taken by the Jews; and he, being but a common man, his sufferings and death had neither merit nor efficacy.

We deceive ourselves] The most dreadful of all deceptions, as it leaves the soul under all the guilt and pollution of sin, exposed to hell, and utterly unfit for heaven.

The truth is not in us.] We have no *knowledge* of the gospel of Jesus, the whole of which is founded on the most awful truth—all have sinned, all are guilty, all are unholy; and none can redeem himself.

Verse 9. *If we confess our sins*] If, from a deep sense of our guilt, impurity, and helplessness, we humble ourselves before God, acknowledging our iniquity, his holiness, and our own utter helplessness, and implore mercy for his sake who has died for us; *he is faithful*, because to such he has promised mercy, Ps. xxxii. 5; Prov. xxviii. 13; and *just*, for Christ has died for us, and thus made an atonement to the divine justice; so that God can now be just, and yet the justifier of him who believeth in Jesus.

And to cleanse us from all unrighteousness.] Not only to forgive the sin, but to purify the heart.

CHAPTER II.

He exhorts them not to sin; yet encourages those who have fallen, by the hope of mercy through Christ, who is a propitiation for the sins of the whole world, 1, 2. He who knows God keeps his commandments; and he who professes to abide in Christ ought to walk as Christ walked, 3-6. The old and new commandment, that we should walk in the light, and love the brethren, 7-11. The apostle's description of the different states in the family of God; little children, young men, and fathers; and directions to each, 12-15. A statement of what prevails in the world, 16-17. Cautions against antichrists, 18-23. Exhortations to persevere in what they had received, and to continue to follow that anointing of the divine Spirit, by which they could discern all men, and know all things necessary to their salvation, and proper to prepare them for eternal glory, 24-29.

MY little children, these things write I unto you, that ye sin not. And if any man sin, * we have an advocate with the Father, Jesus Christ the righteous:

2 And ^b he is the propitiation for our sins: and

* Rom. viii. 34. 1 Tim. ii. 5. Heb. vii. 25. ix. 24.—^b Rom. iii. 25. 2 Cor. v. 18. Ch. i. 7. iv. 10.

Verse 1. *My little children*] *My beloved children*; the address of an affectionate father to children whom he tenderly loves. The term also refers to the apostle's authority as their spiritual father, and their obligation to obey as his spiritual children.

That ye sin not.] This is the language of the whole scrip-

ture; of every dispensation, ordinance, institution, doctrine, and word of God.

3 And hereby we do know that we know him, if we keep his commandments.

4 He ^d that saith, I know him, and keepeth not his

* John i. 29. iv. 42. xl. 51, 52. Ch. iv. 14.—

^d Ch. i. 6. iv. 20.

ture; of every dispensation, ordinance, institution, doctrine, and word of God.

And if any man sin] If, through ignorance, inexperience, the violence of temptation, unwatchfulness, &c., ye have fallen into sin, and grieved the Spirit of God, do not continue in the sin, nor under the guilt; do not despair of being again

commandments, *is a liar, and the truth is not in him.

5 But ^bwhoso keepeth his word, ^cin him verily is the love of God perfected: ^dhereby know we that we are in him.

6 *He that saith he abideth in him ^eought himself also so to walk, even as he walked.

7 Brethren, ^fI write no new commandment unto you, but an old commandment ^gwhich ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, ^ha new commandment I write unto you, which thing is true in him and in you: ⁱbecause the darkness is past, and ^kthe true light now shineth.

9 ^lHe that saith he is in the light, and hateth his brother, is in darkness even until now.

10 ^mHe that loveth his brother abideth in the light, and ⁿthere is none ^ooccasion of stumbling in him.

11 But he that hateth his brother is in darkness, and ^pwalketh in darkness, and knoweth not whither

he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because ^qyour sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him ^rthat is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him ^sthat is from the beginning. I have written unto you, young men, because ^tye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 ^uLove not the world, neither the things ^vthat are in the world. ^wIf any man love the world, the love of the Father is not in him.

16 For all that ^xis in the world, the lust of the flesh, ^yand the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And ^zthe world passeth away, and the lust

* Ch. i. 8.—^b John xiv. 21, 23.—^c Ch. iv. 12.—^d Ch. iv. 13.—^e John xv. 4, 5.—^f Matt. xi. 29. John xii. 15. 1 Pet. ii. 21.—^g 2 John 5.—^h Ch. iii. 11. 2 John 5.—ⁱ John xii. 34. xv. 12.—^j Rom. xiii. 12. Eph. v. 8. ^k Thess. v. 5, 8.—^l John i. 9. viii. 12. xii. 35.—^m 1 Cor. xii. 2. 2 Pet. i. 9. Ch. iii. 14, 15.—ⁿ Ch. iii. 14.—^o 2 Pet. i. 10.—

restored to the favour of God; your case, it is true, is deeply deplorable, but not desperate; there is still hope, for—

We have an advocate with the Father] We still have him before the throne who died for our offences, and rose again for our justification; and *there* he makes intercession for us. He is the *righteous*; he who suffered, the *JUST* for the *unjust*, that he might bring us to God.

Verse 2. *And he is the propitiation*] The *atonement* sacrifice for our sins. This is the proper sense of the word as used in the *Septuagint*, where it often occurs; and is the translation of *asham*, an *oblation for sin*, Amos viii. 14; *chattath*, a *sacrifice for sin*, Ezek. xlv. 27; *kippur*, an *atonement*, Num. v. 8. The word is used only here and in chap. iv. 10.

And not for ours only] The apostle does not say that he died for any select part of the inhabitants of the earth, or for some out of every nation, tribe, or kindred; but for ALL MANKIND; and the attempt to limit this is a violent outrage against God and his word.

Verse 3. *And hereby we do know that we know him*] If we keep the commandments of God, loving him with all our heart, and our neighbour as ourselves, we have the fullest proof that we have the true saving knowledge of God and his Christ.

Verse 4. *He that saith, I know him*] This is a severe blow against the *Gnostics*, and against all pretenders to religious knowledge who live under the power of their sins; and against all Antinomians, and false boasters in the righteousness of Christ as a covering for their personal unholiness.

Verse 5. *But whoso keepeth his word*] Conscientiously observes his doctrine, the spirit and letter of the religion of Christ.

Is the love of God perfected] The design of God's love in sending Jesus Christ into the world to die for the sin of man is accomplished, in that man who receives the doctrine and applies for the salvation provided for him.

That we are in him] That we have entered into his spirit and views, received his salvation, have been enabled to walk in the light, and have communion with him by the Holy Spirit.

Verse 6. *Abideth in him*] To be in Christ, ver. 5, is to be converted to the Christian faith, and to have received the remission of sins. To abide in Christ, ver. 6, is to continue in that state of salvation, growing in grace, and in the knowledge of our Lord Jesus Christ.

Verse 7. *Brethren, I write no new commandment*] There seems a contradiction between this and the next verse. But the apostle appears to speak, not so much of any difference in the essence of the precept itself, as in reference to the degrees of light and grace belonging to the Mosaic and Christian dispensations. It was ever the command of God

* Gr. scandal.—^a John xii. 35.—^b Luke xxiv. 47. Acts iv. 12. x. 43. xiii. 38. Ch. i. 7.—^c Ch. i. 7.—^d Eph. vi. 10.—^e Rom. xii. 2.—^f Matt. vi. 24. Gal. i. 10. James iv. 4.—^g Eccles. v. 11.—^h 1 Cor. vii. 31. James i. 10. iv. 14. 1 Pet. i. 24.

that men should receive his light, walk by that light, and love him and one another. But this commandment was renewed by Christ with much latitude and spirituality of meaning; and also with much additional *light* to see its extent, and *grace* to observe it.

Instead of *brethren*, the best MSS, *Versions*, and *Fathers* have *beloved*. This is without doubt the true reading.

Verse 8. *Which thing is true in him and in you*] It is true that Christ loved the world as well as to lay down his life for it; and it was true in them, in all his faithful followers at that time, who were ready to lay down their lives for the testimony of Jesus.

The darkness is past] The total thick darkness of the heathen world, and the comparative darkness of the Mosaic dispensation, are now *passing away*; and the pure and superior light of Christianity is now diffusing its beams everywhere. He does not say that the darkness was *all gone by*, but it is *passing away*; he does not say that the *fullness of the light had appeared*, but it is *now shining*, and will shine more and more to the perfect day; for the darkness passes away in proportion as the light shines and increases.

Verse 9. *He that saith he is in the light*] He that professes to be a convert to Christianity, even in the lowest degree; and *hateth his brother*—not only does not love him, but wills and does him evil, as the Jews did the Gentiles; *is in darkness*—has received no saving knowledge of the truth.

Verse 10. *He that loveth his brother*] That is, his neighbour, his fellow-creature, whether Jew or Gentile, so as to bear him continual good will, and to be ready to do him every kind office; *abideth in the light*—not only gives proof that he has received Christ Jesus the Lord, but that he walks in him, that he *retains* the grace of his justification, and grows therein.

And there is none occasion of stumbling in him] And there is no *stumbling-block* in him; he neither gives nor receives offence: love prevents him from giving any to his neighbour; and love prevents him from receiving any from his neighbour, because it leads him to put the best construction on everything.

Verse 11. *But he that hateth his brother is in darkness*] He is still in his heathen or unconverted state, and *walketh in darkness*, his conduct being a proof of that state; and *knoweth not whither he goeth*—having no proper knowledge of God or eternal things; and *cannot tell whether he is going to heaven or hell*, because that darkness has blinded his eyes—darkened his whole soul, mind, and heart.

Verse 12. *I write unto you, little children*] *Beloved children*; those who were probably the apostle's own converts, and members of the church over which he presided. But it may be applied to young converts in general.

Verse 13. *I write unto you, fathers*] By father it is very likely that the apostle means persons who had embraced

thereof: but he that doeth the will of God abideth for ever.

18 * Little children, ^b it is the last time: and as ye have heard that ^c antichrist shall come, ^d even now are there many antichrists; whereby we know ^e that it is the last time.

19 ^f They went out from us, but they were not of us; for ^g if they had been of us, they would no doubt have continued with us: but *they went out*, ^h that they might be made manifest that they were not all of us.

20 But ⁱ ye have an unction ^j from the Holy One, and ^k ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

^a John xxi. 5.—^b Heb. i. 2.—^c 2 Thess. ii. 3, &c. 2 Pet. ii. 1. Ch. iv. 3.—^d Matt. xxiv. 5, 24. 2 John 7.—^e 1 Tim. iv. 1. 2 Tim. iii. 1.—^f Dout. xiii. 13. Ps. xli. 9. Acts xx. 30.—^g Matt. xxiv. 24. John vi. 37. x. 28, 29. 2 Tim. ii. 19.—^h 1 Cor. xi. 19.—ⁱ 2 Cor. i. 21. Heb. i. 9. Ver. 27.—^j Mark i. 24. Acts iii. 14.—^k John x. 4, 5. xiv. 26.

Christianity on its first promulgation in Judea and in the Lesser Asia, some of whom had probably seen Christ in the flesh; for this appears to be what is meant by, *Ye have known him from the beginning*. But the expression, *him who is from the beginning*, may mean Jesus Christ in the eternity of his nature, see John i. 1, 2; but the sense is the same.

I write unto you, young men] These were persons in the prime of life, and in the zenith of their faith and love.

I write unto you, little children] A very different term from that used in the 12th verse, which means beloved children, as we have already seen. This is another class, and their state is differently described: *Ye have known the Father*. These were disciples of Christ, not of very long standing in the Church, nor of much experience.

Verse 14. *The word of God abideth in you*] Ye have not only thoroughly known and digested the divine doctrine, but your hearts are moulded into it; ye know it to be the truth of God from the power and happiness with which it inspires you, and from the constant abiding testimony of the Spirit of that truth which lives and witnesses wherever that truth lives and predominates.

Verse 15. *Love not the world*] Covetousness is the predominant vice of old age: *Ye fathers love not the world*. The things which are in the world, its profits, pleasures, and honours, have the strongest allurements for youth; therefore, ye young men, little children, and babes, love not the things of this world.

The love of the Father is not in him] The love of God and the love of earthly things are incompatible.

Verse 16. *For all that is in the world*] All that it can boast of, all that it can promise, is only sensual, transient gratification, and even this promise it cannot fulfil; so that its warmest votaries can complain loudest of their disappointment.

The lust of the flesh] Sensual and impure desires, which seek their gratification in women, strong drink, delicious viands, and the like.

Lust of the eyes] Inordinate desires after finery of every kind, gaudy dress, splendid houses, superb furniture, expensive equipage, trappings, and decorations of all sorts.

Pride of life] Hunting after honours, titles, and pedigrees: boasting of ancestry, family connexions, great offices, honourable acquaintance, and the like.

Is not of the Father] Nothing of these inordinate attachments either comes from or leads to God. They are of this world; here they begin, flourish, and end.

Verse 17. *The world passeth away*] All these things are continually fading and perishing; and the very state in which they are possessed is changing perpetually; and the earth and its works will be shortly burnt up.

And the lust thereof] The men of this world, their vain pursuits and delusive pleasures are passing away in their successive generations, and their very memory perishes; but *he that doeth the will of God*—that seeks the pleasure, profit, and honour that comes from above, shall abide for ever, always happy through time and eternity, because God, the unchangeable source of felicity, is his portion.

Verse 18. *Little children, it is the last time*] This phrase

22 ¹ Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 ² Whosoever denieth the Son, the same hath not the Father: [*but*] ³ *he that acknowledgeth the Son hath the Father also*.

24 Let that therefore abide in you ⁴ which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ⁵ ye also shall continue in the Son, and in the Father.

25 ⁶ And this is the promise that he hath promised us, *even eternal life*.

26 These things have I written unto you ⁷ concerning them that seduce you.

27 But ⁸ the anointing which ye have received of him abideth in you, and ⁹ ye need not that any man

xvi. 13. Ver. 27.—¹ Ch. iv. 3. 2 John 7.—² John xv. 23. 2 John 9.—³ John xiv. 7, 9, 10. Ch. iv. 15.—⁴ 2 John 6.—⁵ John xiv. 23. Ch. i. 3.—⁶ John xvii. 3. Ch. i. 2. v. 11.—⁷ Ch. iii. 7. 2 John 7.—⁸ Ver. 20.—⁹ Jer. xxxi. 33, 34. Heb. viii. 10, 11.

is variously understood. This is the *last dispensation* of grace and mercy to mankind; the *present age* is the conclusion of the Jewish state, as the temple and holy city are shortly to be destroyed. But as there are many who suppose that this epistle was written after the destruction of Jerusalem, consequently the words cannot, on that supposition, refer to this. Others think that the original should be translated, a most difficult, perilous, and wretched time; a time in which all kinds of vices, heresies, and pollutions shall have their full reign; that time which our Lord predicted, Matt. vii. 15, when he said, *Beware of false prophets*. Now the apostle may allude to this prediction of our Lord; but it refers to a time antecedent to the destruction of Jerusalem. I am therefore inclined to think, whatever may be here the precise meaning of the *last time*, that the epistle before us was written while Jerusalem yet stood.

Antichrist shall come] Who is this Antichrist? Is he the Emperor Domitian, the Gnostics, Nicolaitans, Nazareans, Cerinthians, Romish Pontiffs, &c. &c.? Aus. Any person, thing, doctrine, system of religion, polity, &c., which is opposed to Christ, and to the spirit and spread of his gospel, is Antichrist. We need not look for this imaginary being in any of the above exclusively. Even Protestantism may have its antichrist as well as Popery. Every man who opposes the spirit of the gospel, and every teacher and writer who endeavours to lower the gospel standard to the spirit and taste of the world, is a genuine antichrist, no matter where or among whom he is found.

Many antichrists] Many false prophets, false Messiahs, heretics, and corrupters of the truth.

Whereby we know that it is the last time] That time which our Lord has predicted, and of which he has warned us.

Verse 19. *They went out from us*] These heretics had belonged to our Christian assemblies, they professed Christianity, and do so still; but we apostles did not commission them to preach to you, for they have disgraced the divine doctrine with the most pernicious opinions; they have given up or explained away its most essential principles; they have mingled the rest with heathenish rites and Jewish glosses.

They were not of us] For if they had been of us, they would not have departed from us to form a sect of themselves.

That they were not all of us] These false teachers probably drew many sincere souls away with them; and to this it is probable the apostle alludes when he says, *they were not all of us*. Some were; others were not.

Verse 20. *But ye have an unction*] The word signifies not an unction, but an ointment, the very thing itself by which anointing is effected; and so it was properly rendered in our former translations. As oil was used among the Asiatics for the inauguration of persons into important offices, and this oil was acknowledged to be an emblem of the gifts and graces of the Holy Spirit, without which the duties of those offices could not be discharged; so it is put here for the Spirit himself, who presided in the Church, and from which all gifts and graces flowed. The *chrism* or ointment here mentioned is also an allusion to the *holy anointing ointment* prescribed by God himself, Exod. xxx. 23-25,

teach you: but as the same anointing^a teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in^b him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence,

^a John xiv. 26. xvi. 13. Ver. 20.—^b Or, it.—Ch. iii. 2.

which was composed of fine myrrh, sweet cinnamon, sweet calamus, cassia lignea, and olive oil. This was an emblem of the gifts and graces of the divine Spirit.

Ye know all things.] Every truth of God necessary to your salvation, and the salvation of man in general, and have no need of that knowledge of which the Gnostics boast.

But although the above is the sense in which this verse is generally understood, yet there is reason to doubt its accuracy. The adjective which we translate *all things*, is most probably the accusative case singular, having *man*, or some such substantive, understood. The verse therefore should be translated: *Ye have an ointment from the Holy One, and ye know or discern EVERY MAN*. It is plain, from the whole tenor of the epistle, that St. John is guarding the Christians against seducers and deceivers who were even then disturbing and striving to corrupt the Church. The *anointing* here mentioned seems to mean the spirit of illumination, or great knowledge and discernment in spiritual things. By this they could readily distinguish the false apostles from the true. [This interpretation is open to question.]

Verse 22. *Who is a liar but he that denieth that Jesus is the Christ?* There were certain persons who, while they acknowledged him to be a *divine teacher*, denied him to be the *Christ*, i.e., the MESSIAH.

He is antichrist, that denieth the Father and the Son.] He is antichrist who denies the supernatural and miraculous birth of Jesus Christ, who denies Jesus to be the *Son of God*, and who denies God to be the *Father of the Lord Jesus*; thus he denies the Father and the Son.

Verse 23. *Whosoever denieth the Son*] He who denies Jesus to be the Son of God, and consequently the Christ or Messiah, *he hath not the Father*—he can have no birth from above, he cannot be enrolled among the children of God, because none can be a child of God but by faith in Christ Jesus.

He that acknowledgeth the Son hath the Father also.] This clause is printed by our translators in italics to show it to be of doubtful authority, as it was probably wanting in the chief MSS. which they consulted. But that the clause is genuine, and should be restored to the text without any mark of spuriousness, is evident from the authorities by which it is supported.

Verse 24. *Let that therefore abide in you*] Continue in the doctrines concerning the incarnation, passion, death, resurrection, ascension, and intercession of the Lord Jesus, which you have heard preached from the beginning by us his apostles.

Ye also shall continue in the Son, and in the Father.] Ye who are preachers shall not only be acknowledged as ministers of the Church of Christ, but be genuine children of God, by faith in the Son of his love; and ye all, thus

^a and not be ashamed before him at his coming. 29 ^a If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

^a Ch. iv. 17.—Acts xxii. 14.—^f Or, know ye — Ch. iii. 7, 10.

continuing, shall have fellowship with the Father and with the Son.

Verse 25. *This is the promise*] God has promised eternal life to all who believe on Christ Jesus. So they who receive his doctrine, and continue in communion with the Father and the Son, shall have this eternal life.

Verse 26. *These things have I written*] Either meaning the whole epistle, or what is contained in the preceding verses, from the beginning of the 18th to the end of the 25th.

Them that seduce you.] That is, the *deceivers that were among them*, and who were labouring to pervert the followers of Christ.

Verse 27. *But the anointing which ye have received*] That *ointment*, the gifts of the Holy Spirit, mentioned in ver. 20, where see the note.

Ye need not that any man teach you] St. John does not say that those who had once received the teaching of the divine Spirit had no farther need of the ministry of the gospel; no, but he says they had no need of such teaching as their false teachers proposed to them; nor of any other teaching that was different from *that anointing*, i.e., the teaching of the Spirit of God. No man, howsoever holy, wise, or pure, can ever be in such a state as to have no need of the gospel ministry; they who think so give the highest proof that they have never yet learned of Christ or his Spirit.

And is truth] Because it is the Spirit of truth, John xvi. 13.

And is no lie] It has nothing like the fables of the *Gnostics*. It can neither deceive, nor be deceived.

Verse 28. *And now, little children*] *Beloved children, abide in him*—in Christ Jesus. Let his word and Spirit continually abide in you, and have communion with the Father and the Son.

That, when he shall appear] To judge the world, we may have confidence, freedom of speech, liberty of access, boldness, from a conviction that our cause is good, and that we have had proper ground for exultation; and not be ashamed—confounded, when it appears that those who were brought to Christ Jesus have apostatized, and are no longer found in the congregation of the saints, and consequently are not our crown of rejoicing in the day of the Lord Jesus. Abide in him, that this may not be the case.

Verse 29. *If ye know that he is righteous*] That God is a holy God, ye know also that every one who doeth righteousness—who lives a holy life, following the commandments of God, is born of him, BROUGHT OF him—is made a partaker of the divine nature, without which he could neither have a holy heart, nor live a holy life.

This verse properly belongs to the following chapter, and should not be separated from it. The subject is the same, and does not stand in any strict relation to that with which the 28th verse concludes.

CHAPTER III.

The extraordinary love of God towards mankind, and the effects of it, 1-3. Sin is the transgression of the law, and Christ was manifested to take away our sins, 4-6. The children of God are known by the holiness of their lives, the children of the devil by the sinfulness of theirs, 7-10. We should love one another, for he that hateth his brother is a murderer; as Christ laid down his life for us, so we should lay down our lives for the brethren, 11-16. Charity is a fruit of brotherly love; our love should be active, not professional merely, 17, 18. How we may know that we are of the truth, 19-21. They whose ways please God, have an answer to all their prayers, 22. The necessity of keeping the commandment of Christ, that he may dwell in us and we in him by his Spirit, 23-24.

BEHOLD, what manner of love the Father hath bestowed upon us, that ^a we should be called the sons of God! therefore the world knoweth us not, ^b because it knew him not.

2 Beloved, ^c now are we the sons of God, and ^d it doth not yet appear what we shall be: but we know that, when he shall appear, ^e we shall be like him; for ^f we shall see him as he is.

3 ^g And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for ^h sin is the transgression of the law.

5 And ye know ⁱ that no was manifested ^j to take away our sins; and ^k in him is no sin.

6 Whosoever abideth in him sinneth not: ^l whosoever sinneth hath not seen him, neither known him.

^a John i. 12.—^b John xv. 18, 19. xvi. 3. xvii. 25.—^c Isa. lvi. 5. Rom. viii. 15. Gal. iii. 26. iv. 6. Ch. v. 1.—^d Rom. viii. 18. 2 Cor. iv. 17.—^e Rom. viii. 29. 1 Cor. xv. 49. Phil. iii. 21. Col. iii. 4. 2 Pet. i. 4.—^f Job xix. 26. Ps. xvi. 11. Matt. v. 8. 1 Cor. xii. 12. 2 Cor. v. 7.—^g Ch. iv. 17.—^h Rom. iv. 15. Ch. v. 17.—ⁱ Ch. i. 2.—^j Isa. liii. 5, 6, 11. 1 Tim. i. 15. Heb. i. 3. ix. 26. 1 Pet. ii. 24.—^k 2 Cor. v. 21. Heb. iv. 15. ix. 24. 1 Pet. ii. 22.—^l Ch. ii. 4.

Verse 1. *Behold, what manner of love*] Whole volumes might be written upon this and the two following verses, without exhausting the extraordinary subject contained in them, viz., *the love of God to man*. The apostle himself, though evidently filled with God, and walking in the fulness of his light, does not attempt to describe it; he calls on the world and the church to *behold it*, to look upon it, to contemplate it, and wonder at it.

What manner of love—*What great love*, both as to quantity and quality; for these ideas are included in the original term. The length, the breadth, the depth, the height, he does not attempt to describe.

The Father hath bestowed] For we had neither claim nor merit that we should be called, that is, constituted or made the sons of God, who were before children of the wicked one, animal, earthly, devilish; therefore, the love which brought us from such a depth of misery and degradation must appear the more extraordinary and impressive.

Therefore the world] The Jews, and all who know not God, and are seeking their portion in this life, *knoweth us not*—do not acknowledge, respect, love, or approve of us. The world *knew* well enough that there were such persons, but they did not approve of them.

Because it knew him not.] The Jews did not acknowledge Jesus; they neither approved of him, his doctrine, nor his manner of life.

Verse 2. *Now are we the sons of God*] He speaks of those who are begotten of God, and who work righteousness.

And it doth not yet appear what we shall be] *It is not yet manifest*; though we know that we are the children of God, we do not know that state of glorious excellence to which, as such, we shall be raised.

When he shall appear] *When he shall be manifested*, i.e., when he comes the second time, and shall be manifested in his glorified human nature to judge the world.

We shall be like him] For our vile bodies shall be made like unto his glorious body; *we shall see him as he is*, in all the glory and majesty both of the divine and human nature. See Phil. iii. 21, and John xvii. 24.

Verse 3. *And every man that hath this hope in him*] All who have the hope of seeing Christ as he is; that is, of enjoying him in his own glory; *purifieth himself*—abstains from all evil, and keeps himself from all that is in the world, viz., the lusts of the flesh, of the eye, and the pride of life.

The apostle does not here speak of any man purifying his own heart, because this is impossible; but of his persevering in the state of purity into which the Lord hath brought him.

As he is pure.] Till he is as completely saved from his sins as Christ was free from sin. Many tell us that "this never can be done, for no man can be saved from sin in this life." Will these persons permit us to ask, How much sin may we be saved from in this life? Now, as Christ was manifested to take away our sins, ver. 5, to destroy the works of the devil, ver. 8; and as his blood cleanseth from all sin and unrighteousness, chap. i. 7, 9; is it not evident

7 Little children, ^m let no man deceive you: ⁿ he that doeth righteousness is righteous, even as he is righteous.

8 ^o He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, ^p that he might destroy the works of the devil.

9 ^q Whosoever is born of God doth not commit sin; for ^r his seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: ^s whosoever doeth not righteousness is not of God, ^t neither he that loveth not his brother.

11 For ^u this is the ^v message that ye heard from the beginning, ^w that we should love one another.

12 Not as ^x Cain, who was of that wicked one,

iv. 8. 3 John 11.—^m Ch. ii. 25.—ⁿ Ezek. xviii. 5-9. Rom. ii. 13. Ch. ii. 29.—^o Matt. xii. 38. John viii. 44.—^p Gen. iii. 15. Luke x. 18. John xvi. 11. Heb. ii. 14.—^q Ch. v. 18.—^r 1 Pet. i. 23.—^s Ch. ii. 29.—^t Ch. iv. 8.—^u Ch. i. 5. ii. 7.—^v Or, commandment.—^w John xiii. 34. xv. 12. Ver. 23. Ch. iv. 7, 21. 2 John 5.—^x Gen. iv. 4, 8. Heb. xi. 4. Jude 11.

that God means that believers in Christ shall be saved from all sin? For if his blood cleanses from all sin, if he destroys the works of the devil (and sin is the work of the devil), and if he who is born of God does not commit sin, ver. 9, then he must be cleansed from all sin; and while he continues in that state he lives without sinning against God, *for the seed of God remaineth in him, and he cannot sin because he is born, or begotten of God*, ver. 9.

Verse 4. *Sin is the transgression of the law*.] The spirit of the law as well as of the gospel is, that "we should love God with all our powers, and our neighbour as ourselves." All disobedience is contrary to *love*; therefore *sin is the transgression of the law*, whether the act refers immediately to God or to our neighbour.

Verse 5. *And ye know that he was manifested to take away our sins*] He came into the world to destroy the power, pardon the guilt, and cleanse from the pollution of sin. This was the very design of his manifestation in the flesh. He was born, suffered, and died for this very purpose; and can it be supposed that he either cannot or will not accomplish the object of his own coming?

In him is no sin.] And therefore he is properly qualified to be the atoning sacrifice for the sins of men.

Verse 6. *Whosoever abideth in him*] By faith, love, and obedience.

Sinneth not] Because his heart is purified by faith, and he is a worker together with God, and consequently does not receive the grace of God in vain.

Hath not seen him] It is very likely that here the apostle puts, after the manner of the Hebrew, the *preterite* for the *present*: He who sins against God *doth not see him*, neither doth he know him—the eye of his faith is darkened, so that he cannot see him as he formerly did; and he has no longer the experimental knowledge of God as his father and portion.

Verse 7. *Let no man deceive you*] Either by asserting that "you cannot be saved from sin in this life," or ^o that sin will do you no harm and cannot alter your state, if you are adopted into the family of God; for sin cannot annul this adoption." Hear God, ye deceivers! *He that doeth righteousness is righteous*, according to his state, nature, and the extent of his moral powers.

Even as he is righteous] Allowing for the disparity that must necessarily exist between that which is bounded, and that which is without limits. As God, in the infinitude of his nature, is righteous; so they, being filled with him, are in their limited nature righteous.

Verse 8. *He that committeth sin is of the devil*] *Is a child of the devil*, and shows that he has still the nature of the devil in him; *for the devil sinneth from the beginning*—he was the father of sin, brought sin into the world, and maintains sin in the world by living in the hearts of his own children, and thus leading them to transgression; and persuading others that they cannot be saved from their sins in this life, that he may secure a continual residence in their heart.

and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if ^athe world hate you.

14 ^bWe know that we have passed from death unto life, because we love the brethren. ^cHe that loveth not his brother abideth in death.

15 ^dWhosoever hateth his brother is a murderer: and ye know that ^eno murderer hath eternal life abiding in him.

16 ^fHereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

17 But ^gwhoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, ^hhow dwelleth the love of God in him?

18 My little children, ⁱlet us not love in word,

^aJohn xv. 18, 19. xvii. 14. 2 Tim. iii. 12.—^bCh. ii. 10.—^cCh. ii. 9, 11.—^dMatt. v. 21, 22. Ch. iv. 20.—^eGal. v. 21. Rev. xxi. 8.—^fJohn ii. 16, xv. 13. Rom. v. 8. Eph. v. 2, 25. Ch. iv. 9, 11.—^gDout. xv. 7. Luke iii. 11.—^hCh. iv. 20.—ⁱEzek. xxxiii. 31. Rom. xii. 9. Eph. iv. 15. James i. 15. 1 Pet. i. 22.—^jJohn xviii. 37. Ch. i. 8.—^kGr. *perisde*.—^l1 Cor. iv. 4.—^mJob xxii. 26.—ⁿHeb. x. 22. Ch. ii. 28. iv. 17.—^oPs. xxxiv. 15. cxiv. 18, 19.

For this purpose] For this very end—with this very design, was Jesus manifested in the flesh, that he might destroy, that he might loose the bonds of sin, and dissolve the power, influence, and connexion of sin.

Verse 9. *Whosoever is born of God]* Begotten of God, doth not commit sin: "that is," say some, "as he used to do; he does not sin habitually as he formerly did." This is bringing the influence and privileges of the heavenly birth very low indeed.

Verse 10. *In this the children of God are manifest]* Here is a fearful text. Who is a child of the devil? *He that committeth sin.* Who is the child of God? *He that works righteousness.* By this text we shall stand or fall before God, whatever our particular creed may stand to the contrary.

Neither he that loveth not his brother.] No man is of God who is not ready on all emergencies to do any act of kindness for the comfort, relief, and support of any human being.

Verse 11. *For this is the message]* See chap. i. 5. From the beginning God hath taught men that they should love one another. How essentially necessary this is to the comfort and wellbeing of man in this state of trial and difficulty, every sensible man must see. All are dependent upon all; all upon each, and each upon all.

Verse 12. *Not as Cain]* But who was Cain? *He was of the devil.* And who are they who, through pride, lust of power, ambition, gain, &c., murder each other in wars and political contentions? *They are of the devil.* To attempt to justify the principle, and excuse the instigators, authors, abettors, &c., of such wars, is as vain as it is wicked. They are opposed to the nature of God, and to that message which he has sent to man from the beginning: *Love one another. Love your enemies.*

And wherefore slew he him? Why, his brother was righteous, and he was wicked; and the seed of the wicked one which was in him induced him to destroy his brother, because the seed of God—the divine nature, was found in him.

Verse 13. *Marvel not—if the world hate you.]* This was a lesson to the church preparatory to martyrdom. Expect neither justice nor mercy from the men who are enemies of God.

Verse 14. *We know that we have passed from death unto life]* Death and life are represented here as two distinct territories, states, or kingdoms, to either of which the inhabitants of either may be removed. *We know,* says the apostle, *that we are passed over from the territory of death to the kingdom of life, because we love the brethren,* which those who continue in the old kingdom—under the old covenant—can never do; for *he that loveth not his brother abideth in death.* He has never changed his original residence. He is still an unconverted, unrenewed sinner.

Verse 15. *Whosoever hateth his brother is a murderer]*

neither in tongue; but in deed and in truth.

19 And hereby we know ^jthat we are of the truth, and shall ^kassure our hearts before him.

20 ^lFor if our heart condemn us, God is greater than our heart, and knoweth all things.

21 ^mBeloved, if our heart condemn us not, ⁿthen have we confidence toward God.

22 And ^owhatsoever we ask, we receive of him, because we keep his commandments, ^pand do those things that are pleasing in his sight.

23 ^qAnd this is his commandment, That we should believe on the name of his Son Jesus Christ, ^rand love one another, ^sas he gave us commandment.

24 And ^the that keepeth his commandments ^udwelleth in him, and he in him. And ^vhereby we know that he abideth in us, by the Spirit which he hath given us.

Prov. xv. 29. Jer. xxix. 12. Matt. vii. 8. xxi. 22. Mark xi. 24. John xiv. 13. xv. 7. xvi. 23, 24. James v. 16. Ch. v. 14.—^pJohn vii. 29. ix. 31.—^qJohn vi. 29. xvii. 3.—^rMatt. xxii. 39. John xiii. 34. xv. 12. Eph. v. 2. 1 Thes. iv. 9. 1 Pet. iv. 8. Ver. 11. Ch. iv. 21.—^sCh. ii. 8, 10.—^tJohn xiv. 23. xv. 10. Ch. iv. 12.—^uJohn xvii. 21, &c.—^vRom. viii. 9. Ch. iv. 13.

He has the same principle in him which was in Cain, and it may lead to the same consequences.

No murderer hath eternal life] Eternal life springs from an indwelling God; and God cannot dwell in the heart where hatred and malice dwell. This text has been quoted to prove that no murderer can be saved. This is not said in the text; and there have been many instances of persons who have been guilty of murder having had deep and genuine repentance, and who doubtless found mercy from his hands who prayed for his murderers. It is, however, an awful text for the consideration of those who shed human blood on frivolous pretences, or in those wars which have their origin in the worst passions of the human heart.

Verse 16. *Hereby perceive we the love of God]* A higher proof than this of his love Christ could not have possibly given to the children of men.

We ought to lay down our lives for the brethren.] We should risk our life to save the lives of others; and we should be ready to lay down our lives to redeem their souls when this may appear to be a means of leading them to God.

Verse 17. *But whoso hath this world's good]* Here is a test of this love; if we do not divide our bread with the hungry, we certainly would not lay down our life for him. Whatever love we may pretend to mankind, if we are not charitable and benevolent, we give the lie to our profession.

This world's good.—The life of this world, i. e., the means of life; for so the word is often used. See Mark xii. 44; Luke viii. 43. xv. 12, 30. xxi. 4, and other places.

How dwelleth the love of God in him?] That is, It cannot possibly dwell in such a person. Hardheartedness and God's love never meet together, much less can they be associated.

Verse 18. *My little children]* My beloved children, let us not love in word—in merely allowing the general doctrine of love to God and man to be just and right;

Neither in tongue] In making professions of love, and of a charitable and humane disposition, and resting there; but in deed—by humane and merciful acts;

And in truth.] Feeling the disposition of which we speak.

Verse 19. *Hereby we know that we are of the truth]* That we have the true religion of the Lord Jesus, and shall assure our hearts—be persuaded in our consciences, that we have the truth as it is in Jesus; as no man can impose upon himself by imagining he loves when he does not: he may make empty professions to others, but if he loves either God or man, he knows it because he feels it; and love unfelt is not love, it is word or tongue.

Verse 20. *If our heart condemn us]* If we be conscious that our love is feigned, we shall feel inwardly condemned in professing to have what we have not. And if our heart condemn us, God is greater than our heart, for he knows every hypocritical winding and turning of the soul, he searches the

heart, and tries the reins, and sees all the deceitfulness and desperate wickedness of the heart which we cannot see, and, if we could see them, could not comprehend them; and as he is the just Judge, he will condemn us more *strictly* and *extensively* than we can be by our own conscience.

Verse 21. *If our heart condemn us not*] If we be *conscious* to ourselves of our own sincerity, that we practise not deceit, and use no mask, then have we *confidence* toward God—we can appeal to him for our sincerity, and we can come with boldness to the throne of grace, to obtain mercy, and find grace to help in time of need.

Verse 22. *Whatsoever we ask*] In such a spirit we receive of him, for he delights to bless the humble, upright, and sincere soul.

Because we keep his commandments] Viz., by loving him and loving our neighbour.

The word *heart* is used in the preceding verses for *conscience*; and so the Greek Fathers interpret it, particularly Origen, Nicephorus, and Oecumenius; but this is not an unfrequent meaning of the word in the sacred writings.

Verse 24. *Dwelleth in him*] i.e., In God; and he—God, in him—the believer.

And hereby we know] It was not by *conjecture* or *inference* that Christians of old knew they were in the favour of God, it was by the testimony of God's own Spirit in their hearts; and this testimony was not given in a *transient* manner, but was *constant* and *abiding* while they continued under the influence of that faith that worketh by love. Every good man is a temple of the Holy Ghost, and wherever he is, he is both *light* and *power*. By his *power* he works; by his *light* he makes both himself and his work known. Peace of conscience and joy in the Holy Ghost must proceed from the indwelling of that Holy Spirit; and those who have these blessings must know that they have them, for we cannot have heavenly peace and heavenly joy without knowing that we have them. But this Spirit in the soul of a believer is not only manifest by its effects, but it bears its own witness to its own indwelling. So that a man not only knows that he has this Spirit from the fruits of the Spirit, but he knows that he has it from its own direct witness.

CHAPTER IV.

We must not believe every teacher who professes to have a divine commission to preach, but try such, whether they be of God; and the more so, because many false prophets have gone out into the world. 1. *Those who deny that Jesus Christ is come in the flesh have the spirit of antichrist,* 2, 3. *The followers of God have been enabled to discern and overcome them,* 4-6. *The necessity of love to God and one another shown, from God's love to us,* 7-11. *Though no man has seen God, yet every genuine Christian knows him by the spirit which God has given him,* 12, 13. *The apostles testified that God sent his Son to be the Saviour of the world; and God dwell in those who confessed this truth,* 14, 15. *God is love,* 16. *The nature and properties of perfect love,* 17, 18. *We love him because he first loved us,* 19. *The wickedness of pretending to love God while we hate one another,* 20, 21.

BELOVED, ^abelieve not every spirit, but ^btry the spirits whether they are of God; because ^cmany false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: ^dEvery spirit that confesseth that Jesus Christ is come in the flesh, is of God:

3 And ^eevery spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this

is that *spirit* of antichrist, whereof ye have heard that it should come; and ^feven now already is it in the world.

4 ^gYe are of God, little children, and have overcome them: because greater is he that is in you, than ^hhe that is in the world.

5 ⁱThey are of the world: therefore speak they of the world, and ^jthe world heareth them.

6 We are of God: ^khe that knoweth God heareth

^aJer. xxix. 8. Matt. xxiv. 4.—^b1 Cor. xiv. 29. 1 Thess. v. 21. Rev. ii. 2.—^cMatt. xxiv. 5, 24. Acts xx. 30. 1 Tim. iv. 1. 2 Pet. ii. 1. Ch. ii. 14. 2 John 7.—^d1 Cor. xii. 3. Ch. v. 1.—^eCh. ii. 22, 2 John 7.—^f2 Thess. ii. 7. Ch. ii. 18, 22.—^gCh. v. 4.—^hJohn xii. 31.

xiv. 30. xvi. 11. 1 Cor. ii. 12. Eph. ii. 2. vi. 12.—ⁱJohn iii. 31.—^jJohn xv. 19. xvii. 14.—^kJohn viii. 47. x. 27. 1 Cor. xiv. 37. 2 Cor. x. 7.

Verse 1. *Beloved, believe not every spirit*] Do not be forward to believe every teacher to be a man sent of God. As in those early times every teacher professed to be *inspired* by the Spirit of God, because all the prophets had come thus accredited, the term *spirit* was used to express the man who pretended to be and teach under the Spirit's influence.

Try the spirits] Put these teachers to the proof. Try them by that testimony which is known to have come from the Spirit of God, the word of revelation already given.

Many false prophets] Teachers not inspired by the Spirit of God, are gone out into the world—among the Jewish people particularly, and among them who are carnal and have not the Spirit.

Verse 2. *Hereby know ye the Spirit of God*] We know that the man who teaches that Jesus Christ is the promised Messiah, and that he is come in the flesh, is of God—is in-

spired by the divine Spirit; for no man can call Jesus Lord but by the Holy Ghost.

Verse 3. *Every spirit*] Every teacher that confesseth not Jesus, is not of God—has not been inspired by God. The words, *is come in the flesh*, are wanting in the best MSS.

Spirit of antichrist] All the opponents of Christ's incarnation, and consequently of his passion, death, and resurrection, and the benefits to be derived from them.

Ye have heard that it should come] See 2 Thess. ii. 7.

Even now already is it in the world.] Is working powerfully both among the Jews and Gentiles.

Verse 4. *Ye are of God*] Ye are under the influence of the divine Spirit, and have overcome them—your testimony, proceeding from the Spirit of Christ, has invalidated theirs which has proceeded from the influence of Satan; for greater is the Holy Spirit which is in you, than the spirit which is in the world.

us; he that is not of God heareth not us. Hereby know we ^a the spirit of truth, and the spirit of error.

7 ^b Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not ^c knoweth not God; for ^d God is love.

9 ^e In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, ^f that we might live through him.

10 Herein is love, ^g not that we loved God, but that he loved us, and sent his Son ^h to be the propitiation for our sins.

11 Beloved, ⁱ if God so loved us, we ought also to love one another.

12 ^j No man hath seen God at any time. If we love one another, God dwelleth in us, and ^k his love is perfected in us.

13 ^l Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

^a Isa. viii. 20. John xiv. 17.—^b Ch. iii. 10, 11, 23.—^c Ch. ii. 4, iii. 6.—^d Ver. 16.—^e John iii. 16. Rom. v. 8, viii. 32. Ch. iii. 16.—^f Ch. v. 11.—^g John xv. 16. Rom. v. 8, 10. Tit. iii. 4.—^h Ch. ii. 2.—ⁱ Matt. xviii. 33. John xv. 12, 13. Ch. iii. 16.—^j John i. 18. 1 Tim. vi. 16. Ver. 20.—^k Ch. ii. 5. Ver. 18.—

Verse 5. *They are of the world*] Their conversation is worldly, and worldly men hear them in preference to all others. They have their partisans.

Verse 6. *We are of God*] We, apostles, have the Spirit of God, and speak and teach by that Spirit. *He that knoweth God*—who has a truly spiritual discernment, *heareth us*—acknowledges that our doctrine is from God; that it is spiritual, and leads from earth to heaven.

Verse 7. *For love is of God*] And ever acts like him; he loves man, and daily loads him with his benefits. *He that loveth most* has most of God in him; and he that loveth God and his neighbour, as before described and commanded, *is begotten of God*—is a true child of his heavenly Father, for he is made a partaker of the divine nature; and this his love to God and man proves.

Verse 8. *He that loveth not*] As already described, *knoweth not God*—has no experimental knowledge of him.

God is love] An infinite fountain of benevolence and beneficence to every human being. He hates nothing that he has made. He cannot hate, because he is love. He causes his sun to rise on the evil and the good, and sends his rain on the just and the unjust. He has made no human being for perdition, nor ever rendered it impossible, by any necessitating decree, for any fallen soul to find mercy. He has given the fullest proof of his love to the whole human race by the incarnation of his Son, who tasted death for every man. How can a decree of absolute, unconditional reprobation, of the greater part or any part of the human race, stand in the presence of such a text as this? It has been well observed that, although God is holy, just, righteous, &c., he is never called holiness, justice, &c., in the abstract, as he is here called LOVE. This seems to be the essence of the divine nature, and all other attributes to be only modifications of this.

Verse 9. *In this was manifested the love of God*] The mission of Jesus Christ was the fullest proof that God could give, or that man could receive, of his infinite love to the world.

That we might live through him] The whole world was sentenced to death because of sin; and every individual was dead in trespasses and sins; and Jesus came to die in the stead of the world, and to quicken every believer, that all might live to him who died for them and rose again.

Verse 10. *Not that we loved God*] And that he was thereby induced to give his Son to be a propitiation for our sins. No: we were enemies to God, and yet Christ died for our ungodly souls.

Verse 11. *If God so loved us*] Without any reason or consideration on our part, and without any desert in us; we ought also, in like manner, to love one another; and not suspend our love to a fellow-creature, either on his moral worth or his love to us.

14 And ^a we have seen and do testify that ^b the Father sent the Son to be the Saviour of the world.

15 ^c Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. ^d God is love; and ^e he that dwelleth in love dwelleth in God, and God in him.

17 Herein is ^f our love made perfect, that ^g we may have boldness in the day of judgment: ^h because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is ⁱ not made perfect in love.

19 We love him, because he first loved us.

20 ^j If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God ^k whom he hath not seen?

21 And ^l this commandment have we from him, That he who loveth God love his brother also.

^a John xiv. 20. Ch. iii. 24.—^b John i. 14. Ch. i. 1, 2.—^c John iii. 17.—^d Rom. x. 9. Ch. v. 1, 5.—^e Ver. 8.—^f Ver. 12. Ch. iii. 24.—^g Gr. love with us.—^h James ii. 13. Ch. ii. 28, iii. 10, 21.—ⁱ Ch. iii. 3.—^j Ver. 12.—^k Ch. ii. 4, iii. 17.—^l Ver. 12.—^m Matt. xxii. 37, 39. John xiii. 34. xv. 12. Ch. iii. 23.

Verse 12. *No man hath seen God at any time*] We may feel him, though we cannot see him; and if we love one another he dwelleth in us, and his love is perfected in us—it has then its full accomplishment, having moulded us according to its own nature.

Verse 14. *And we have seen*] We have had the fullest proof of this from his doctrine and miracles, which we heard and saw during the whole time that he sojourned among men.

Verse 15. *Whosoever shall confess*] Much stress is laid on this confession, because the false teachers denied the reality of the incarnation; but this confession implied also such a belief in Christ as put them in possession of his pardoning mercy and indwelling Spirit.

Verse 16. *God is love*] *He that dwelleth in love*—he who is full of love to God and man is full of God, for God is love; and where such love is, there is God, for he is the fountain and maintainer of it.

Verse 17. *Herein is our love made perfect*] By God dwelling in us, and we in him; having cast out all the carnal mind that was enmity against himself, and filled the whole heart with the spirit of love and purity. Thus the love is made perfect; when it thus fills the heart it has all its degrees; it is all in all; and all in every power, passion, and faculty of the soul.

May have boldness in the day of judgment] Freedom of speech, and liberty of access; seeing, in the person of our Judge, him who has died for us, regenerated our hearts, and who himself fills them.

As he is] Pure, holy, and loving; so are we in this world; being saved from our sins, and made like to himself in righteousness and true holiness.

Verse 18. *There is no fear in love*] The man who feels that he loves God with all his heart can never dread him as his Judge. As he is now made a partaker of his Spirit, and carries a sense of the divine approbation in his conscience, he has nothing of that fear that produces terror or brings torment. The perfect love—that fulness of love, which he has received, casteth out fear—removes all terror relative to this day of judgment, for it is of this that the apostle particularly speaks.

He that feareth] He who is still uncertain concerning his interest in Christ; who, although he has many heavenly drawings, and often sits with Christ some moments on a throne of love, yet feels from the evils of his heart a dread of the day of judgment; is not made perfect in love—has not yet received the abiding witness of the Spirit that he is begotten of God; nor that fulness of love to God and man which excludes the enmity of the carnal mind, and which it is his privilege to receive. But is the case of such a man desperate? No: it is neither desperate nor deplorable; he is in the way of salvation, and not far from the kingdom of heaven.

Verse 19. *We love him because he first loved us.*] This is the foundation of our love to God. It is the seed whence our love springs. The verse might be rendered, *Let us therefore love him, because he first loved us*: thus the Syriac and Vulgate.

Verse 20. *If a man say I love God, and hateth his brother*] This, as well as many other parts of this epistle, seems levelled against the Jews, who pretended much love to God while

they hated the *Gentiles*; and even some of them who were brought into the Christian Church brought this leaven with them.

Whom he hath not seen?] If he love not his brother, it is a proof that the love of God is not in him; and if he have not the love of God, he cannot love God, for God can be loved only through the influence of his own love.

CHAPTER V.

He that believeth is born of God; loves God and his children; and keeps his commandments, which are not grievous, 1-3. Faith in Christ overcomes the world, 4, 5. The three earthly and heavenly witnesses, 6-9. He that believeth hath the witness in himself, 10. God has given unto us eternal life in his Son, 11, 12. The end for which St John writes these things, 13-15. The sin unto death, and the sin not unto death, 16, 17. He that is born of God sinneth not, 18. The whole world lieth in the wicked one, 19. Jesus is come to give us an understanding, that we may know the true God, 20. All idolatry to be avoided, 21.

WHOSOEVER ^a believeth that ^b Jesus is the Christ, is ^c born of God: ^d and every one that loveth him that begat, loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 ^e For this is the love of God, that we keep his commandments: and ^f his commandments are not grievous.

^a John i. 12.—^b Ch. ii. 22, 23. iv. 2, 15.—^c John i. 13.—^d John xv. 23.—^e John xiv. 15, 21, 23. xv. 10. 2 John 6.—^f Mic. vi. 8. Matt. xi. 30.—^g John xvi. 33. Ch. iii. 9. iv. 4.—^h 1 Cor. xv. 57.

Verse 1. *Whosoever believeth, &c.*] Expressions of this kind are to be taken in connexion with the subjects necessarily implied in them. *He that believeth that Jesus is the Messiah*, and confides in him for the remission of sins, *is begotten of God*; and they who are pardoned and begotten of God love him in return for his love, and love all those who are his children.

Verse 2. *By this we know that we love the children of God.*] Our love of God's followers is a proof that we love God.

Verse 3. *For this is the love of God*] This the love of God necessarily produces.

His commandments] To love him with all our heart, and our neighbour as ourselves, are not grievous—are not burdensome; for no man is burdened with the duties which his own love imposes. The old proverb explains the meaning of the apostle's words, *Love feels no loads*.

Verse 4. *Whatsoever is born of God*] *Whatsoever* (the neuter for the masculine) is begotten of God overcometh the world. If we understand by the world the evil principles and practices which are among men, and in the human heart, then the influence of God in the soul may be properly said to overcome this; and by faith in the Son of God a man is able to overcome all that is in the world, viz., the desire of the flesh, the desire of the eye, and the pride of life.

Verse 5. *He that believeth that Jesus is the Son of God?*] That he is the promised Messiah; that he came by a supernatural generation; and, although truly man, came not by man, but by the power of the Holy Ghost in the womb of the Virgin Mary. The person who believes this has the privilege of applying to the Lord for the benefits of the incarnation and passion of Jesus Christ, and receives the blessings which the Jews cannot have, because they believe not the divine mission of Christ.

4 For ^g whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

5 Who is he that overcometh the world, but ^h he that believeth that Jesus is the Son of God?

6 This is he that came ⁱ by water and blood, even Jesus Christ; not by water only, but by water and blood. ^j And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven,

Ch. iv. 15.—^k John. xix. 34.—^l John xiv. 17. xv. 26. xvi. 13. 1 Tim. iii. 16.

Verse 6. *This is he that came by water and blood*] Jesus was attested to be the Son of God and promised Messiah by water, i.e., his baptism, when the Spirit of God came down from heaven upon him, and the voice from heaven said, *This is my beloved Son, in whom I am well pleased*. Jesus Christ came also by blood. He shed his blood for the sins of the world; and this was in accordance with all that the Jewish prophets had written concerning him. As, therefore, the Spirit of God witnessed his being the Son of God at his baptism, and as the same spirit in the prophets had witnessed that he should die a cruel, yet a sacrificial, death; he is said here to bear witness, because he is the Spirit of truth.

It may be said, also, that the Spirit bears witness of Jesus by his testimony in the souls of genuine Christians, and by the spiritual gifts and miraculous powers with which he endowed the apostles and primitive believers. This is agreeable to what St. John says in his gospel, chap. xv. 26, 27.

Verse 7. *There are three that bear record*] The FATHER, who bears testimony to his Son; the WORD or Logos, who bears testimony to the Father; and the HOLY GHOST, which bears testimony to the Father and the Son. And these three are one in essence, and agree in the one testimony, that Jesus came to die for, and give life to, the world.

But it is likely this verse is not genuine. It is wanting in every MS. of this epistle written before the invention of printing, one excepted, the Codex Montfortii, in Trinity College, Dublin: the others which omit this verse amount to one hundred and twelve.

To make the whole more clear, that every reader may see what has been added, I shall set down these verses with the inserted words in brackets.

"6. And it is the Spirit that beareth witness, because the Spirit is truth. 7. For there are three that bear record [in heaven, the Father, the Word, and the Holy Ghost, and these

the Father, ^athe Word, and the Holy Ghost: ^band these three are one.

8 And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one.

9 If we receive ^cthe witness of men, the witness of God is greater: ^dfor this is the witness of God, which he hath testified of his Son.

10 He that believeth on the Son of God ^ehath the witness in himself: he that believeth not God, ^fhath made him a liar; because he believed not the record that God gave of his Son.

11 ^gAnd this is the record that God hath given to us eternal life, and ^hthis life is in his Son.

12 ⁱHe that hath the Son hath life; and he that hath not the Son of God hath not life.

13 ^jThese things have I written unto you that

^a John i. 1. Rev. xix. 13.—^b John x. 30.—^c John viii. 17, 18.—^d Matt. iii. 16, 17. xvii. 5.—^e Rom. viii. 16. Gal. iv. 6.—^f John iii. 33. v. 38.—^g Ch. ii. 25.—^h John i. 4. Ch. iv. 9.—ⁱ John iii. 36. v. 24.—^j John xx. 31.—^k Ch. i. 1, 2.—^l Or, concerning him.—^m Ch.

three are one. 8. And there are three that bear witness in earth, the Spirit, and the water, and the blood, and these three agree in one. 9. If we receive the witness of men, the witness of God is greater, &c." Any man may see, on examining the words, that if those included in brackets, which are wanting in the MSS. and Versions, be omitted, there is no want of connection; and as to the sense, it is complete and perfect without them; and, indeed, much more so than with them.

Verse 8. *The Spirit, and the water, and the blood*] This verse is supposed to mean "*the Spirit*—in the word confirmed by miracles; the *water*—in baptism, wherein we are dedicated to the Son (with the Father and the Holy Spirit), typifying his spotless purity, and the inward purifying of our nature; and the *blood*—represented in the Lord's supper, applied to the consciences of believers; and all these harmoniously agree in the same testimony, that Jesus Christ is the divine, the complete, the only Saviour of the world."—Mr. Wesley's notes.

Verse 9. *If we receive the witness of men*] Which all are obliged to do, and which is deemed a sufficient testimony to truth in numberless cases; *the witness of God is greater*—he can neither be deceived nor deceive, but man may deceive and be deceived.

Verse 10. *He that believeth on the Son of God*] This is God's witness to a truth, the most important and interesting to mankind. God has witnessed that *whosoever believeth on his Son* shall be saved, and have everlasting life; and shall have the witness of it in *himself*, the Spirit bearing witness with his spirit that he is a child of God. To know, to feel his sin forgiven, to have the testimony of this in the heart from the Holy Spirit himself, is the privilege of every true believer in Christ.

Verse 11. *This is the record*] The great truth to which the Spirit, the water, and the blood bear testimony. *God hath given us eternal life—a right to endless glory, and a meetness for it. And this life is in his Son*; it comes by *and through* him; he is its author and its purchaser; it is only in and through HIM.

Verse 12. *He that hath the Son*] As the eternal life is given in the Son of God, it follows that it cannot be enjoyed without him. It is in vain to expect eternal glory, if we have not Christ in our heart. The indwelling Christ gives both a title to it, and a meetness for it. This is God's record. *An indwelling Christ and GLORY; no indwelling Christ, no glory.*

Verse 13. *Ye may know that ye have eternal life*] I write to show your privileges—to lead you into the holy of holies—to show what believing on the Son of God is, by the glorious effects it produces: it is not a blind reliance for, but an actual enjoyment of, salvation; Christ living, working, and reigning in the heart.

And that ye may believe] That is, continue to believe; for Christ dwells in the heart only by FAITH, and faith lives only by LOVE, and love continues only by OBEDIENCE; he who BELIEVES loves, and he who LOVES obeys. He who obeys loves; he who loves believes; he who believes has the witness in himself: he who has this witness has Christ in

believe on the name of the Son of God; ^kthat ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have ^lin him, that, ^mif we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is* not unto death, he shall ask, and ⁿhe shall give him life for them that sin not unto death. ^oThere is a sin unto death: ^pI do not say that he shall pray for it.

17 ^qAll unrighteousness is sin: and there is a sin not unto death.

18 We know that ^rwhosoever is born of God

iii. 22.—^a Job xlii. 8. James v. 14, 15.—^b Matt. xii. 31, 32. Mark iii. 29. Luke xii. 10. Heb. vi. 4, 6. x. 26.—^c Jer. vii. 16. xiv. 11. John xvii. 9.—^d Ch. iii. 4.—^e 1 Pet. i. 23. Ch. iii. 9.

his heart, the hope of glory; and he who believes, loves, and obeys, has Christ in his heart, and is a man of prayer.

Verse 14. *This is the confidence*] The liberty of access and speech, that if we ask anything according to his will, that is, which he has promised in his word. His word is a revelation of his will in the things which concern the salvation of man. All that God has promised we are justified in expecting; and what he has promised, and we expect we should pray for. Prayer is the language of the children of God. He who is begotten of God speaks this language. He calls God Abba Father, in the true spirit of supplication. Prayer is the language of dependence on God; where the soul is dumb, there is neither life, love, nor faith. Faith and prayer are not boldly to advance claims upon God; we must take heed that what we ask and believe for is agreeable to the revealed will of God. What we find promised, that we may plead.

Verse 15. *And if we know that he hear us*] Seeing we are satisfied that he hears the prayer of faith, requesting the things which himself has promised, we know, consequently, that we have the petitions—the answer to the petitions, that we desired of him; for he cannot deny himself; and we may consider them as sure as if we had them; and we shall have them as soon as we plead for and need them. We are not to ask to-day for mercy that we now need, and not receive it till to-morrow, or some future time. God gives it to him who prays when it is needful.

Verse 16. *A sin which is not unto death*] This is an extremely difficult passage, and has been variously interpreted.

I shall note three of the chief opinions on this subject.

1. It is supposed that there is here an allusion to a distinction in the Jewish law, where there was *chattaah lo lemithah*, "a sin not unto death;" that is, 1. A sin, or transgression, to which the law had assigned the punishment of death; such as idolatry, incest, blasphemy, breach of the sabbath, and the like. And 2. A sin not unto death, i.e., transgressions of ignorance, inadvertence, &c., and such as, in their own nature, appear to be comparatively light and trivial.

2. By the *sin not unto death*, for which intercession might be made, and *unto death*, for which prayer might not be made, we are to understand transgressions of the civil law of a particular place, some of which must be punished with death, according to the statutes, the crime admitting of no pardon; others might be punished with death, but the magistrate had the power of commuting the punishments, i.e., of changing death into banishment, &c., for reasons that might appear to him satisfactory, or at the intercession of powerful friends. To intercede in the former case would be useless, because the law would not relax, therefore they need not pray for it; but intercession in the latter case might be prevalent, therefore they might pray; and if they did not, the person might suffer the punishment of death.

3. The *sin unto death* means a case of transgression, particularly of grievous backsliding from the life and power of godliness, which God determines to punish with temporal

sinneth not; but he that is begotten of God * keepeth himself, and that wicked one toucheth him not.

19 And we know that we are of God, and ^b the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, ^d that we may

* James i. 27.—^b Gal. i. 4.—^c Luke xxiv. 45.—^d John xvii. 3.—^e Isa. lx. 6. xlv. 6. lv. 5. John xx. 28. Acts xx. 28. Rom. ix. 5.

death, while at the same time he extends mercy to the penitent soul. The *disobedient prophet*, 1 Kings xiii. 1-82, is, on this interpretation, a case in point: many others occur in the history of the Church, and of every religious community. The *sin not unto death* is any sin which God does not choose thus to punish. This view of the subject is that taken by the late Reverend J. Wesley, in a sermon entitled, *A call to backsliders*.

I do not think the passage has anything to do with what is termed the *sin against the Holy Ghost*; much less with the popish doctrine of *purgatory*; nor with sins committed before and after baptism, the former pardonable, the latter unpardonable, according to some of the Fathers. Either of the last opinions (viz., 2 and 3) make a good sense; and the first (1) is not unlikely: the apostle may allude to some *maxim* or *custom* in the Jewish Church which is not now distinctly known. However, this we know, that any penitent may find mercy through Christ Jesus; for through him every kind of sin may be forgiven to man, except the sin against the Holy Ghost; which I have proved no man can now commit. [Dr. Clarke's interpretation of this difficult passage is far from adequate. The discussion to which the text has given rise cannot be condensed in a foot note. But much of the difficulty is removed by the consideration that the word translated *pray* in the last clause of the 16th verse is not identical in meaning with that which is rendered *ask* in the former clause.]

Verse 17. *All unrighteousness is sin*] Every act contrary to justice is sin—is a transgression of the law which condemns all injustice.

Verse 18. *Whosoever is born of God sinneth not*] This is spoken of adult Christians; they are cleansed from all unrighteousness, consequently from all sin, chap. i. 7-9.

Keepeth himself] That is, in the love of God, Jude 21,

know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. * This is the true God, and eternal life.

21 Little children, * keep yourselves from idols. Amen.

1 Tim. iii. 16. Tit. ii. 13. Heb. i. 8.—^c Ver. 11, 12, 13.—^d 1 Cor. x. 14.

by building up himself on his most holy faith, and praying in the Holy Ghost; and that wicked one—the devil toucheth him not—finds nothing of his own nature in him on which he can work, Christ dwelling in his heart by faith.

Verse 19. *We know that we are of God*] Have the fullest proof of the truth of Christianity, and of our own reconciliation to God through the death of his Son.

The whole world lieth in wickedness] *Lieth in the wicked one*—is embraced in the arms of the devil, where it lies fast asleep and carnally secure, deriving its heat and power from its infernal fosterer. What a truly awful state!

Verse 20. *We know that the Son of God is come*] In the flesh, and has made his soul an offering for sin; and hath given us an understanding—a more eminent degree of light than we ever enjoyed before; that we may know him who is true, even the TRUE GOD, and get eternal life from him through his Son, in whom we are by faith, as the branches in the vine, deriving all our knowledge, light, life, love, and fruitfulness from him. And it is through this revelation of Jesus that we know the ever-blessed and glorious Trinity, and the Trinity, Father, Word, and Holy Ghost, in the eternal, undivided unity of the ineffable Godhead.

Verse 21. *Keep yourselves from idols*.] Avoid the idolatry of the heathens; not only have no false gods, but have the true God. Have no idols in your houses, none in your churches, none in your hearts.

That is a man's idol or god from which he seeks his happiness; no matter whether it be Jupiter, Juno, Apollo, Minerva, Venus, or Diana; or pleasure, wealth, fame, a fine house, superb furniture, splendid equipage, medals, curiosities, books, titles, human friendships, or any earthly or heavenly thing, God the supreme good, only excepted. That is a man's idol which prevents him from seeking and finding his ALL in God.

P R E F A C E

TO

T H E S E C O N D E P I S T L E

O F

J O H N .

THE authority of the *first* Epistle of John being established, little need be said concerning either the *second* or *third*, if we regard the *language* and the *sentiment* only, for these so fully accord with the *first*, that there can be no doubt that he who wrote *one*, wrote all the *three*. But it must not be concealed that there were doubts entertained in the *Primitive Church* as to the two latter being *canonical*. And so late as the days of *Eusebius*, who lived in the fourth century, they were ranked among those writings which were not received by all, or contradicted, because not believed to be the genuine productions of the apostle John.

It is very likely that, being letters to *private* persons, they had for a considerable time been kept in the possession of the families to which they were originally sent; and only came to light perhaps long after the death of the apostle, and the death of the *Elect Lady* or *Kyria*, and *Gaius* or *Caius*, to whom they were addressed. When first discovered, all the immediate vouchers were gone; and the Church of Christ, that was always on its guard against imposture, and especially in relation to writings professing to be the work of apostles, hesitated to receive them into the number of canonical scriptures, till it was fully satisfied that they were divinely inspired. This extreme caution was of the utmost consequence to the Christian faith; for had it been otherwise, had any measure of what is called *credulity* prevailed, the Church would have been inundated with spurious writings, and the genuine faith greatly corrupted, if not totally destroyed.

The suspicion of forgery, in reference to the second Epistle of Peter, second and third of John, Jude, and the Apocalypse, was so strong, that in the third century, when the *Peshito Syriac* Version was made, these books were omitted, and have not been received into that Version which is the Version still used in the Syrian Churches to the present day. But the *later Syriac* Version, which was made A.D. 508, and is called the *Philoxenian*, from *Philoxenus*, Bishop of Hierapolis, under whose direction it was formed from the Greek by his rural Bishop *Polycarp*, and was afterwards corrected and published by *Thomas of Charkel*, in 616, contains these, as well as all the other canonical books of the New Testament.

From the time that the language, sentiments, and doctrines of these two epistles were *critically* examined, no doubts were entertained of their authenticity; and at present they are received by the whole Christian Church throughout the world: for although they are not in the ancient Syriac Ver-

PREFACE TO THE SECOND EPISTLE OF JOHN.

sion, they are in the Philoxenian; and concerning their authenticity I believe the Syrian Churches have at present no doubts.

As to the *time* in which this epistle was written, it is very uncertain. It is generally supposed to have been written at Ephesus between A.D. 80 and 90, but of this there is no proof; nor are there any *data* in the epistle itself to lead to any probable conjecture relative to this point. I have placed it at A.D. 85, but would not wish to pledge myself to the correctness of that date.

THE SECOND EPISTLE

OF

JOHN.

CHAPTER I.

The apostle's address to a Christian matron and her children, 1-3. He rejoices to find that certain of her family had received, and continued to adorn, the truth; and he exhorts them to continue to love one another according to the commandment of Christ, 4-6. And particularly cautions them against deceivers, and to be watchful that they might not lose the benefit of what they had received, 7, 8. The necessity of abiding in the doctrine of Christ, 9. He cautions them against receiving, or in any way forwarding, those who did not bring the true doctrine of Christ, 10, 11. Excuses himself from writing more largely, and purposes to pay her and family a visit shortly, 12, 13.

THE elder unto the elect lady and her children, ^awhom I love in the truth; and not I only, but also all they that have known ^bthe truth;

2 For the truth's sake which dwelleth in us, and shall be with us for ever.

3 ^cGrace ^dbe with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, ^ein truth and love.

^a1 John iii. 18. 8 John i. Ver. 8.—^bJohn viii. 32. Gal. ii. 5, 14. iii. 1. v. 7. Col. i. 5. 2 Thess. ii. 13. 1 Tim. ii. 4. Heb. x. 26.—^c1 Tim. i. 2.—^dGr. shall be.—^eVer. 1.—^f3 John 3.—^g1 John ii. 7, 8.

Verse 1. *The elder*] John the apostle, who was now a very old man, generally supposed to be about ninety, and therefore he uses the term *presbyter* or *elder*, not as the name of an office, but as designating his advanced age. He is allowed to have been the oldest of all the apostles, and to have been the only one who died a natural death.

The elect lady] Many have considered this the proper name of a woman, *Kyria*; and that this is a very ancient opinion is evident from the *Peshito Syriac*, the oldest Version we have, which uses it as a proper name, as does also the Arabic.

Others think that a particular church is intended, which some suppose to be the Church at Jerusalem, and that the *elect sister*, ver. 13, means the Church at Ephesus; but these are conjectures which appear to me to have no good ground. I am satisfied that no metaphor is here intended; that the epistle was sent to some eminent Christian matron, who was probably deaconess of the church, who, it is likely, had a church at her house, or at whose house the apostles and travelling evangelists frequently preached, and were entertained.

Whom I love in the truth] Whom I love as the Christian religion requires us to love one another.

And not I only] She was well known in the churches: many had witnessed or heard of her fidelity, and partook of her hospitality; so that she had a good report of all Christians in that quarter.

Verse 2. *For the truth's sake*] On account of the gospel. *Which dwelleth in us*] By the grace which it has procured.

And shall be with us] For God will preserve not only the Christian religion but its truth, all its essential doctrines for ever. And they that abide in the truth shall go whither that truth leads, i.e., to glory.

4 I rejoiced greatly that I found of thy children ^awalking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, ^bnot as though I wrote a new commandment unto thee, but that which we had from the beginning, ^cthat we love one another.

6 And ^dthis is love, that we walk after his commandments. This is the commandment, That, ^eas ye

iii. 11.—^aJohn xiii. 34. xv. 12. Eph. v. 2. 1 Pet. iv. 8. 1 John iii. 23.—^bJohn xiv. 15, 21 xv. 10. 1 John ii. 5. v. 3.—^c1 John ii. 24.

Verse 3. *Grace be with you*] This is addressed to her, her household, and probably that part of the church which was more immediately under her care.

The Son of the Father] The apostle still keeps in view the miraculous conception of Christ; a thing which the Gnostics absolutely denied; a doctrine which is at the ground-work of our salvation.

Verse 4. *That I found of thy children walking in truth*] The children mentioned here may either be her own children, or those members of the church which were under her care, or some of both. The apostle was glad to find, probably by an epistle sent from herself to him, or from the information of some of the itinerant evangelists, that the work of God was prospering in the place where she lived, and also in her own household. He does not say that all were walking in the truth, but, as the original means, *some of her children*; there was a growing and spreading work, and there were many adversaries who strove to pervert them who had already believed, and perhaps were successful in drawing several away from their simplicity.

Verse 5. *That which we had from the beginning*] The commandment to love one another was what they had heard from the first publication of Christianity, and what he wishes this excellent woman to inculcate on all those under her care.

Verse 6. *And this is love*] That is, our love is shown and proved by our walking according to the commandments of God; for love is the principle of obedience.

Verse 7. *For many deceivers, &c.*] And these appear to have been Gnostics, for they denied that Jesus was come in the flesh. And this doctrine, so essential to salvation, none could deny but a deceiver and an antichrist.

Verse 8. *Look to yourselves*] Be on your guard against these seducers; watch, pray, love God and each other, and walk in newness of life.

have heard from the beginning, ye should walk in it.

7 For ^a many deceivers are entered into the world, ^b who confess not that Jesus Christ is come in the flesh. ^c This is a deceiver and an antichrist.

8 ^d Look to yourselves, ^e that we lose not those things which we have ^f wrought, but that we receive a full reward.

9 ^g Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

^a 1 John iv. 1.—^b 1 John iv. 2, 3.—^c 1 John ii. 22. iv. 3.—^d Mark xiii. 9.—^e Gal. iii. 4. Heb. x. 32, 35.—^f Or, gained. Some copies read, which ye have gained, but that ye receive, &c.—^g 1 John ii. 23.

That we lose not those things which we have wrought] That we apostles, who have been the means of your conversion, may not be deprived of you as our crown of rejoicing in the day of the Lord Jesus.

Many MSS., Versions, and Fathers, read the whole clause in the second person plural, *ye lose, &c.* This reading is more consistent and likely, and is supported by at least as good evidence as the other.

Verse 9. *Whosoever transgresseth*] He who passes over the sacred enclosure, or goes beyond the prescribed limits; and abideth not in the doctrine—does not remain within these holy limits, but indulges himself either in excesses of action or passion; hath not God for his Father, nor the love of God in his heart.

Hath both the Father and the Son.] He who abideth in the doctrine of Christ, his body is a temple of the Holy Trinity, and he has communion with the Father as his Father, and with the Son as his Saviour and Redeemer.

Verse 10. *If there come any unto you*] Under the character of an apostle or evangelist, to preach in your house; and bring not this doctrine, that Jesus is come in the flesh, and has died for the redemption of the world;

Receive him not into your house] Give him no entertainment as an evangelical teacher. Let him not preach under your roof.

Neither bid him God speed] And do not say, *Health to him*—do not salute him with *Peace be to thee!* The usual salutation among friends and those of the same religion in

10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, ^a neither bid him God speed:

11 For he that biddeth him God speed is partaker of his evil deeds.

12 ^b Having many things to write unto you, I would not *write* with paper and ink; but I trust to come unto you, and speak ^c face to face, ^d that ^e our joy may be full.

13 ^f The children of thy elect sister greet thee. Amen.

—^a Rom. xvi. 17. 1 Cor. v. 11. xvi. 22. Gal. i. 8, 9. 2 Tim. iii. 5. Tit. iii. 10.—^b 1 John 13.—^c Gr. *mouth to mouth*.—^d John xvii. 13. 1 John i. 4.—^e Or, *your*.—^f 1 Pet. v. 13.

the East is, “Peace be to you;” which those of the same religion will use among themselves, but never to strangers, except in very rare cases. The words mean, according to the eastern use of them, “Have no religious connexion with him, nor act towards him so as to induce others to believe you acknowledge him as a brother.”

Verse 11. *Is partaker of his evil deeds.*] He that acts towards him as if he considered him a Christian brother, and sound in the faith, puts it in his power to deceive others, by thus apparently accrediting his ministry. No sound Christian should countenance any man as a *gospel minister*, who holds and preaches erroneous doctrines; especially concerning the *Lord Jesus*. Nor can any Christian attend the *ministry of such teachers without being criminal in the sight of God*. He who attends their ministry is, in effect, bidding them *God speed*; no matter whether such belong to an *established church*, or to any congregation of *dissenters* from it. But what St. John says here does not mean that we should deny such the common offices of humanity, charity, and mercy.

Verse 12. *Having many things to write*] There is more comfort in mutual interviews among friends than in epistolary correspondence.

Verse 13. *The children of thy elect sister*] Probably her *own sister*, who lived at Ephesus; and, being acquainted with the apostle's writing, desired to be thus remembered to her. *Elect*, both in this and the first verse, signifies *excellent, eminent, or honourable*.

THE THIRD EPISTLE

OF

JOHN.

CHAPTER I.

The apostle's address to Caius, and his good wishes for his prosperity in body and soul, 1, 2. He commends him for his steadiness in the truth, and his general hospitality, especially to the itinerant evangelists, 3-8. Speaks of the bad conduct of Diotrephes; his abuse of his power in the Church; and his slander of the apostles, 9, 10. Exhorts Caius to avoid his example, and to follow what is good, 11. Commends Demetrius, 12. Excuses himself from writing more fully, and proposes to pay him a visit shortly, 13, 14.

THE elder unto the well-beloved Gaius, * whom I love ^b in the truth.

2 Beloved, I ^c wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as ^d thou walkest in the truth.

4 I have no greater joy than to hear that ^e my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers;

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey ^f after a godly sort, thou shalt do well;

7 Because that for his name's sake they went forth, ^g taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellow-helpers to the truth.

9 I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, ^h prating against us with malicious

* 2 John 1.—^b Or, truly.—^c Or, pray.—^d 2 John 4.—
^e 1 Cor. iv. 15. Philen. 10.

^f Gr. worthy of God.—^g 1 Cor. ix. 12, 15.—
^h Prov. x. 8, 10.

Verse 1. *The elder*] See on the first verse of the preceding epistle, and also the *preface*.

The well-beloved Gaius] *Gaius* is the Greek mode of writing the Roman name *Caius*; and thus it should be rendered in European languages.

Several persons of the name of *Caius* occur in the New Testament, Romans, xvi. 23; 1 Cor. i. 14 (probably the same with the above); Acts xix. 29, xx. 4.

The *Caius* who is mentioned here was probably the Caius who lived at Corinth, and who is styled by St. Paul *the host of the whole church*; for hospitality to his Christian brethren was the leading feature in the character of this Caius to whom St. John wrote, and it is on this very account that he is commended by the apostle. Besides, St. John's friend lived in a place where this apostle had in Diotrephes a very ambitious and tyrannical adversary; and that there were men of this description at Corinth is evident enough from the two epistles to the Corinthians, though St. Paul has not mentioned *their* names. [*Caius* was a very common name.]

Verse 2. *I wish above all things*] *Above all things I pray that thou mayest prosper, and be in health*; to which one MS. adds, *in the truth*. The prayer of St. John for Caius includes three particulars: 1. Health of body; 2. Health of soul; and 3. Prosperity in secular affairs. *That thou mayest prosper, and be in health, as thy soul prospereth*. These three things, so necessary to the comfort of life, every Christ-

ian is authorised to pray for; and we should have more of all three if we devoutly prayed for them.

Verse 3. *When the brethren came*] Probably the same of whom he speaks in the fifth and following verses, and who appear to have been itinerant evangelists.

The truth that is in thee] The soundness of thy faith and the depth of thy religion.

Verse 4. *To hear that my children*] From this it has been inferred that Caius was one of St. John's converts, and consequently not the Corinthian Caius, who was converted, most probably, by St. Paul. But the apostle might use the term *children* here as implying those who were immediately under his pastoral care, and, being an *old man*, he had a right to use such terms in addressing his juniors both in age and grace.

Verse 5. *Thou doest faithfully*] *Thou hast acted as the faith*—the Christian religion required thee to act, in all that thou hast done, both to the brethren at home, and to the strangers—the itinerant evangelists, who, in the course of their travels have called at thy house.

Verse 6. *Which have borne witness of thy charity*] Of thy love and benevolence.

Before the church] The believers at Ephesus; for to this church the apostle seems to refer.

Whom if thou bring forward] If thou continue to assist such, as thou hast done, thou shalt do well.

III. JOHN.

words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, * follow not that which is evil, but that which is good. ^b He that doeth good is of God: but he that doeth evil hath not seen God.

12 Demetrius ^c hath good report of all *men*, and

* Ps. xxxvii. 27. Isa. i. 16, 17. 1 Pet. iii. 11.—
^b 1 John ii. 29. iii. 8, 9.

The brethren of whom St. John speaks might have been *apostles*; the *strangers*, assistants to these apostles, as John Mark was to Barnabas. Both were *itinerant evangelists*.

After a godly sort] *Worthy of God*; and in such a way as he can approve. Let all churches, all congregations of Christians, from whom their ministers and preachers can claim nothing by *law*, and for whom the state makes no provision, lay this to heart; let them ask themselves, Do we deal with these in a manner *worthy of God*, and worthy of the profession we make? Do we suffer them to lack the bread that perisheth, while they minister to us with no sparing hand the bread of life?

Verse 7. For his name's sake they went forth] For the sake of preaching the gospel of the grace of God, and making known Jesus to the heathen.

Taking nothing of the Gentiles.] Sometimes, and on some special occasions, this may be necessary; but the labourer is *worthy of his hire* is the maxim of the author of Christianity. And those congregations of Christians are ever found to prize the gospel most, and profit most by it, who *bear all expenses incident to it, and vice versa*.

Verse 8. We therefore ought to receive such.] Those who are persecuted, for righteousness' sake, and have professed the truth at the hazard of their lives, and the loss of all their worldly substance.

Fellow-helpers to the truth.] And thus encourage the persecuted, and contribute to the spread and maintenance of the gospel.

Verse 9. I wrote unto the church] The church where Caius was; but Diotrephes, who loveth to have the pre-eminence, who loves the presidency or chief place in the church. He was doubtless an officer in the church, at least a deacon, probably a bishop; and, being one, he magnified himself in his office; he loved such eminence, and behaved himself haughtily in it.

of the truth itself: yea, and we *also* bear record; ^d and ye know that our record is true.

13 ^e I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak *face to face*. Peace be to thee. Our friends salute thee. Greet the friends by name.

^e 1 Tim. iii. 7.—^d John xxi. 24.—^e 2 John 12.—
^f Gr. mouth to mouth.

Receiveth us not.] Does not acknowledge the apostolical authority.

Verse 10. If I come, I will remember] I will show him the authority which, as an apostle of Jesus Christ, I possess.

Prating against us] This haughty and unfeeling man would give no countenance to the converted Gentiles; so far from it, that he would not receive any of them himself, forbade others to do it, and excommunicated those who had been received into the church by the apostles.

Verse 11. Follow not that which is evil] Do not imitate that wicked man, i.e., the conduct of Diotrephes; be merciful, loving, and kind. For whatever profession any man may make, it will ever appear that *he who doeth good is of God*—he alone is the person who uses rightly the grace received from God, and he alone shall enjoy the divine approbation.

But he that doeth evil] He who is unfeeling, unmerciful, unkind, hath not seen God—has no proper knowledge of that God whose NAME is mercy, and whose NATURE is love.

Verse 12. Demetrius hath good report] Perhaps another member of the church where Caius was; or he might have been one of those whom the apostle recommends to Caius; or, possibly, the bearer of this letter from John to Caius. He seems to have been an excellent person: *all testified of his righteousness*; the truth—Christianity—*itself bore testimony to him*; and the apostles themselves added theirs also.

Verse 13. I had many things to write] That is, I have many things that I might write; but, having the hope of seeing thee shortly, I will not commit them to paper. *Ink and pen* are here mentioned; *paper and ink* in the preceding epistle.

Verse 14. Peace be to thee.] Mayest thou possess every requisite good, both of a spiritual and temporal kind.

Our friends salute thee.] Desire to be affectionately remembered to thee. Greet the friends by name—remember me to all those with whom I am acquainted, as if I had specified them by name.

THE GENERAL EPISTLE

OF

JUDE

CHAPTER I.

The address and apostolical benediction, 1, 2. The reasons which induced Jude to write this epistle, to excite the Christians to contend for the true faith, and to beware of false teachers, lest, falling from their steadfastness, they should be destroyed after the example of backsliding Israel, the apostate angels, and the inhabitants of Sodom and Gomorrha, 3-7. Of the false teachers, 8. Of Michael disputing about the body of Moses, 9. The false teachers particularly described: they are like brute beasts, going the way of Cain, run after the error of Balaam, and shall perish, as did Korah in his gainsaying, 10, 11. Are impure, unsteady, fierce, shameless, &c., 12, 13. How Enoch prophesied of such, 14, 15. They are further described as murmurers and complainers, 16. We should remember the cautions given unto us by the apostles who foretold of these men, 17-19. We should build up ourselves on our most holy faith, 20, 21. How the Church of Christ should treat such, 22, 23. The apostle's farewell, and his doxology to God, 24, 25.

JUDE, the servant of Jesus Christ, and sanctified by God the Father, and ^b preserved in Jesus Christ, and ^c called:

2 Mercy unto you, and ^d peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you ^e of the common salvation, it was needful for me to write unto you, and exhort you that ^f ye should earnestly contend for the faith which was once delivered unto the saints.

^a Luke vi. 16. Acts i. 13.—^b John xvii. 11, 12, 15. 1 Pet. i. 5.—^c Rom. i. 7.—^d 1 Pet. i. 2. 2 Pet. i. 2.—^e Tit. i. 4.—^f Phil. i. 27. 1 Tim. i. 18. vi. 12. 2 Tim. i. 13. iv. 7.—^g Gal. ii. 4. 2 Pet. ii. 1.—^h Rom. ix. 21, 22. 1 Pet. ii. 8.—ⁱ 2 Pet. ii. 10.—^j Tit. ii. 11. Heb.

[Dr. Clarke's Introduction to this Epistle is taken from *Michaelis*, and is therefore omitted from this Edition. Of the author little is known; but he is generally supposed to have been one of the "brethren of our Lord," and brother of James the Bishop of Jerusalem. Doubts were entertained as to the authenticity of the Epistle in early times. But there is no adequate reason for its rejection from the Canon; and later critics have generally received it as authentic.]

Verse 1. *Jude, the servant of Jesus Christ*] Probably Jude the apostle, who was surnamed *Thaddeus* and *Lebbeus*, was son to *Alpheus*, and brother to *James the less*, *James*, and *Simon*. See Matt. x. 3, and collate with Luke vi. 16, Matt. xiii. 55.

Brother of James] Supposed to be *James the less*, bishop of Jerusalem, mentioned here, because he was an eminent person in the Church.

To them that are sanctified by God] Instead of *the sanctified*, it is better to read on the authority of several MSS., Versions, and Fathers to *them that are beloved*.

Preserved in (or by) Jesus Christ] Signifies those who

4 ^a For there are certain men crept in unawares, ^b who were before of old ordained to this condemnation; ungodly men, ^c turning ^d the grace of our God into lasciviousness, and ^e denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that ^f the Lord, having saved the people out of the land of Egypt, afterward ^g destroyed them that believed not.

6 ^h And the angels which kept not their ⁱ first estate, but left their own habitation, ^j he hath re-

xii. 15.—^k Tit. i. 16. 2 Pet. ii. 1. 1 John ii. 22.—^l 1 Cor. x. 9.—^m Num. xiv. 29, 37. xxvi. 64. Ps. cvi. 23. Heb. iii. 17, 19.—ⁿ John viii. 44.—^o Or, *principality*.—^p 2 Pet. ii. 4.

1 faith; also, that none can be preserved in the faith that do not continue in union with Christ, by whose grace alone they can be *preserved* and *called*. This should be read consecutively with other epithets, and should be rather, in a translation, read first than last, *to the saints in God the Father, called and preserved by Christ Jesus*. *Saints* is the same as *Christians*; to become such they were *called* to believe in Christ by the preaching of the gospel, and having believed, were *preserved* by the grace of Christ in the life and practice of piety.

Verse 2. *Mercy unto you*] For even the *best* have no *merit*, and must receive every blessing and grace in the way of *mercy*.

Peace] With God and your consciences, *love* both to God and man *be multiplied*—be unboundedly increased.

Verse 3. *When I gave all diligence*] This phrase is a Grecism for being *exceedingly intent* upon a subject, *taking it up seriously with determination to bring it to good effect*.

Some think that St. Jude intimates that he had at *first* purposed to write to the Church at large, on the nature and

served in everlasting chains, under darkness, * unto the judgment of the great day.

7 Even as ^b Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after ^c strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 ^d Likewise also these *filthy* dreamers defile the flesh, despise dominion, and ^e speak evil of dignities.

9 Yet ^f Michael the archangel, when contending with the devil he disputed about the body of Moses, ^g durst not bring against him a railing accusation, but said, ^h the Lord rebuke thee.

10 ⁱ But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way ^j of Cain, and ^k ran greedily after the error of Balaam for reward, and perished ^l in the gainsaying of Core.

*Rev. xx. 10.—^b Gen. xix. 24. Deut. xxix. 23. 2 Pet. ii. 6.—^c Gr. other.—^d 2 Pet. ii. 10.—^e Exod. xxii. 24.—^f Dan. x. 13. xli. 1. Rev. xii. 7.—^g 2 Pet. ii. 11.—^h Zech. iii. 2.—ⁱ 2 Pet. ii. 12.—^j Gen. iv. 5. 1 John iii. 12.—^k Numb. xxii. 7, 21. 2 Pet. ii. 15.—^l Numb. xvi. 1, &c.—^m 2 Pet. ii. 13.—ⁿ 1 Cor. xi. 21.—^o Prov. xxv. 14.

design of the gospel; but seeing the dangers to which the churches were exposed, because of the false teachers, he changed his mind, and wrote pointedly against those false doctrines, exhorting them strenuously to contend for the faith.

The common salvation] The Christian religion, and the salvation which it brings; called *common* because it equally belongs to Jews and Gentiles; it equally offers to every human being that redemption which provides for the whole world.

Verse 4. *For there are certain men crept in unawares*] They have got into the Church under specious pretences; and, when in, began to sow their bad seed.

Before of old ordained] Such as were long ago proscribed, and condemned in the most public manner; this is the import of the word in this place, and there are many examples of this use of it in the Greek writers.

To this condemnation] To a similar punishment to that immediately about to be mentioned.

In the sacred writings all such persons, false doctrines, and impure practices, have been most openly proscribed and condemned; and the apostle immediately produces several examples, viz., the disobedient Israelites, the unfaithful angels, and the impure inhabitants of Sodom and Gomorrha.

Turning the grace of our God into lasciviousness] Making the grace and mercy of God a covering for crimes; insinuating that men might sin safely who believe the gospel, because in that gospel grace abounds.

The only Lord God, and our Lord Jesus Christ.] These words may be translated, Denying the only Sovereign God, even our Lord Jesus Christ. But God is omitted by the best MSS. Versions, and by many of the Fathers. It is very likely that it was originally inserted as a gloss, to ascertain to whom the title of the only Sovereign belonged; and thus make two persons where only one seems to be intended. The passage, I believe, belongs solely to Jesus Christ, and may be read thus: *Denying the only Sovereign Ruler, even our Lord Jesus Christ.*

Verse 5. *I will therefore put you in remembrance*] That is, how such persons were proscribed and condemned to bear the punishment due to such crimes.

Though ye once knew this] The word here translated *once*, has greatly puzzled many interpreters. It has two meanings in the sacred writings, and indeed in the Greek writers also. 1. It signifies *once, one time*, as opposed to *twice or several times*. 2. *Altogether, entirely, perfectly*. This appears to be the sense of the word in Heb. vi. 4; *those who were FULLY enlightened*. Heb. x. 2: *THOROUGHLY cleansed*. See also ver. 3 of this epistle. Ps. lxxii. 11. *God spoke FULLY, completely, on the subject*. St. Jude is to be understood as saying, *I will therefore put you in remem-*

12 ^a These are spots in your ^b feasts of charity, when they feast with you, feeding themselves without fear: ^c clouds *they are* without water, ^d carried about of winds; trees whose fruit withereth, without fruit, twice dead, ^e plucked up by the roots;

13 ^f Raging waves of the sea, ^g foaming out their own shame; wandering stars, ^h to which is reserved the blackness of darkness for ever.

14 And Enoch also, ⁱ the seventh from Adam, prophesied of these, saying, Behold, ^j the Lord cometh with ten thousand of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their ^k hard speeches which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts: and ^l their mouth speaketh great swelling words, ^m having men's persons in admiration because of advantage.

2 Pet. ii. 17.—^a Eph. iv. 14.—^b Matt. xv. 13.—^c Isa. lviii. 20.—^d Phil. i. 19.—^e 2 Pet. ii. 17.—^f Gen. v. 18.—^g Deut. xxxiii. 2. Dan. vii. 1. Zech. xiv. 5. Matt. xxv. 31. 2 Thess. i. 7. Rev. i. 7.—^h 1 Sam. ii. 3. Ps. xxxi. 18. xciv. 4. Mal. iii. 13.—ⁱ 2 Pet. ii. 18.—^j Prov. xviii. 21. James i. 1, 9.

brance, though ye are THOROUGHLY instructed in this. Saved the people] Delivered them from the Egyptian bondage.

Afterward destroyed them] Because they neither believed his word, nor were obedient to his commands. This is the first example of what was mentioned, ver. 4.

Verse 6. *The angels which kept not their first estate*] *Their own principality*. The words may be understood of their having invaded the office or dignity of some others, or of their having by some means forfeited their own. This is spoken of those generally termed the fallen angels; but from what they fell, or from what cause, or for what crime, we know not. It is generally thought to have been pride; but this is mere conjecture. One thing is certain; the angels who fell must have been in a state of probation, capable of either standing or falling, as Adam was in Paradise. They did not continue faithful, though they knew the law on which they stood; they are therefore produced as the second example.

But left their own habitation] This seems to intimate that they had invaded the office and prerogatives of others, and attempted to seize on their place of residence and felicity.

He hath reserved in everlasting chains] That is, in a state of confinement from which they cannot escape.

Under darkness] Alluding probably to those dungeons or dark cells in prisons where the most flagitious culprits were confined.

The judgment of the great day] The final judgment, when both angels and men shall receive their eternal doom. See on 2 Pet. ii. 4.

Verse 7. *Even as Sodom and Gomorrha*] What their sin and punishment were may be seen in Gen. xix., and the notes there.

Are set forth for an example] Both of what God will do to such transgressors, and of the position laid down in ver. 4, that God has in the most open and positive manner declared that such and such sinners shall meet with the punishment due to their crimes.

Suffering the vengeance of eternal fire.] Subjected to such a punishment as an endless fire can inflict. Some apply this to the utter subversion of these cities, so that by the action of that fire which descended from heaven they were totally and eternally destroyed; for as to their being rebuilt, that is impossible, seeing the very ground on which they stood is burnt up, and the whole plain is now the immense lake Asphaltites.

The first sense applies to the inhabitants of those wicked cities; the second, to the cities themselves: in either case the word signifies an eternally destructive fire; it has no end in the punishment of the wicked Sodomites, &c.; it has no end in the destruction of the cities; they were totally burnt

17 *But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you ^bthere should be mockers in the last time, who should walk after their own ungodly lusts.

*2 Pet. iii. 2.—^b1 Tim. iv. 1. 2 Tim. iii. 1. iv. 3. 2 Pet. ii. 1. iii. 3.—^cProv. xviii. 1. Ezek. xiv. 7. Hos. iv. 14. ix. 10. Heb.

up, and never were and never can be rebuilt. In either of these senses the word *eternal* has its grammatical and proper meaning.

Verse 8. *Likewise also these filthy dreamers*] He means to say that these false teachers and their followers were as *unbelieving and disobedient* as the *Israelites* in the wilderness, as *rebellious* against the authority of God as the *fallen angels*, and as *impure and unholly* as the *Sodomites*; and that, consequently, they must expect *similar punishment*.

Despise dominion] *They set all government at nought*—they will come under no restraints; they despise all law, and wish to live as they list.

Speak evil of dignities] *They blaspheme or speak injuriously of supreme authority*. (See 2 Pet. ii. 10, 11.) They treat *governors and government* with contempt, and calumniate and misrepresent all divine and civil institutions.

Verse 9. *Yet Michael the archangel*] The word *archangel* is never found in the plural number in the sacred writings. There can be properly only one *archangel*, one chief or head of all the angelic host. Nor is the word *devil*, as applied to the great enemy of mankind, ever found in the plural; there can be but one monarch of all fallen spirits. *Michael* is this *archangel*, and head of all *angelic orders*; the *devil*, great *dragon*, or *Satan*, is head of all the *diabolic orders*. When these two hosts are opposed to each other they are said to act under these two chiefs as leaders; hence in Rev. xii. 7, it is said: *MICHAEL and his angels fought against the DRAGON and his angels*. The word *Michael* seems to be compounded of *mi*, who, *ke*, like, and *El*, God; *he who is like God*; hence by this personage, in the Apocalypse, many understand the Lord Jesus.

Disputed about the body of Moses] What this means I cannot tell; or from what source St. Jude drew it, unless from some tradition among his countrymen.

The contention mentioned by Jude is not about the sacrifice of Isaac, nor the soul of Moses, but about the *BODY* of Moses; but why or wherefore we know not. Some think the devil wished to show the *Israelites where Moses was buried*, knowing that they would then *adore his body*; and that *Michael was sent to resist this discovery*.

Durst not bring against him a railing accusation] It was a Jewish maxim, that "It is not lawful for man to profer ignominious reproaches, even against wicked spirits."

Verse 10. *Speak evil of those things which they know not*] They do not understand the origin and utility of civil government; they revile that which ever protects their own persons and their property. This is true in most insurrections and seditions.

But what they know naturally] They are destitute of reflection; their minds are uncultivated; they follow mere *natural instinct*, and are slaves to their animal propensities.

As brute beasts] Like the irrational animals; but, in the indulgence of their animal propensities, they corrupt themselves beyond the example of the brute beasts.

Verse 11. *They have gone in the way of Cain*] They are *haters of their brethren*, and they that are such are *murderers*; and by their false doctrine they corrupt and destroy the souls of the people.

The error of Balaam] For the sake of gain they corrupt the word of God and refine away its meaning, and let it down so as to suit the *passions of the profligate*.

Gainsaying of Core] See Num. xxii. It appears that these persons opposed the *authority of the apostles* of our Lord, as Korah and his associates did that of *Moses and Aaron*; and St. Jude predicts them a similar punishment. In this verse he accuses them of murder, covetousness, and rebellion against the authority of God.

Verse 12. *Spots in your feasts of charity*] It appears that these persons, unholly and impure as they were, still continued to have outward fellowship with the church!

The feasts of charity, the love feasts, of which the apostle speaks, were in use in the primitive church till the middle of

19 These be they ^cwho separate themselves, ^dsensual, having not the Spirit.

20 But ye, beloved, ^ebuilding up yourselves on your most holy faith, ^fpraying in the Holy Ghost,

21 Keep yourselves in the love of God, ^glooking for the mercy of our Lord Jesus Christ unto eternal life.

x. 25.—^d1 Cor. ii. 14. James iii. 15.—^eCol. ii. 7. 1 Tim. i. 4.—^fRom. viii. 26. Eph. vi. 18.—^gTit. ii. 13. 2 Pet. iii. 12.

the fourth century, when, by the council of Laodicea, they were prohibited to be held in the churches; and, having been abused, fell into disuse. In later days they have been revived, in all the purity and simplicity of the primitive institution, among the *Moravians* or *Unitas Fratrum*, and the people called *Methodists*.

Among the ancients, the richer members of the church made an occasional general feast, at which all the members attended, and the poor and the rich ate together. The fatherless, the widows, and the strangers were invited to these feasts, and their eating together was a proof of their love to each other; whence such entertainments were called *love-feasts*. The love-feasts were at first celebrated *before* the Lord's Supper, in process of time they appear to have been celebrated *after* it. But they were never considered as the Lord's Supper, nor any substitute for it.

Feeding themselves without fear] Eating, not to suffice nature, but to pamper appetite. It was this which brought the love-feasts into disrepute in the church, and was the means of their being at last wholly laid aside.

Clouds—without water] The doctrine of God is compared to the rain, Deut. xxxii. 2, and clouds are the instruments by which the rain is distilled upon the earth. In arid or parched countries the very appearance of a cloud is delightful, because it is a token of refreshing showers; but when sudden winds arise, and disperse these clouds, the hope of the husbandman and shepherd is cut off. These false teachers are represented as *clouds*; they have the *form* and *office* of the teachers of righteousness, and from such *appearances* pure doctrine may be naturally expected: but these are *clouds without water*—they distil no refreshing showers, because they have none; they are *carried away and about* by their passions, as those *light fleecy clouds* are carried by the winds.

Trees whose fruit withereth] *Galled or diseased trees*; for although there are blossoms, and the fruit shapes or is set, the galls in the trees prevent the proper circulation of the sap, and therefore the fruit never comes to perfection. Hence the apostle immediately adds, *without fruit*, i.e., the fruit never comes to maturity. This metaphor expresses the same thing as the preceding. They have the appearance of ministers of the gospel, but they have no fruit.

Twice dead] *First, naturally and practically dead in sin*, from which they had been revived by the preaching and grace of the gospel. *Secondly, dead by backsliding or apostasy* from the true faith, by which they lost the grace they had before received; and now likely to continue in that death, because *plucked up from the roots*, their roots of faith and love being no longer fixed in Christ Jesus. Perhaps the *acrist* is taken here for the future: *They SHALL BE plucked up from the roots*—God will exterminate them from the earth.

Verse 13. *Raging waves of the sea, foaming out their own shame*] Like the sea in a storm, where the *swells* are like mountains; the *breakers* lash the shore, and sound like thunder; and the great deep, stirred up from its very bottom, rolls its muddy, putrid sediment, and deposits it upon the beach.

Wandering stars] Not what we call *planets*; for although these differ from what are called the *fixed stars*, which never change their place, while the *planets* have their revolution round the sun; yet, properly speaking, there is no *irregularity* in their motions. But these are uncertain, anomalous meteors, *ignes fatui*, dancing about in the darkness which themselves have formed, and leading simple souls astray who have ceased to walk in the *light*, and have no other guides but those oscillating and devious meteors, which, if you run *after* them, will flee before you, and if you run *from* them, will follow you.

The blackness of darkness] They are such as are going headlong into that *outer darkness* where there is wailing, and weeping, and gnashing of teeth.

Verse 14. *Enoch also, the seventh from Adam*] He was the seventh patriarch, and is distinguished thus from *Enoch*, son of *Cain*, who was but the third from Adam; this ap-

22 And of some have compassion, making a difference:

23 And others ^a save with fear, ^b pulling them out of the fire; hating even ^c the garment spotted by the flesh.

24 ^d Now unto him that is able to keep you from

^a Rom. xi. 14. 1 Tim. iv. 16.—^b Amos iv. 11. 1 Cor. iii. 15. Zech. iii. 2.—^c Zech. iii. 4, 5. Rev. iii. 4.

pears plainly from the genealogy, 1 Chron. i. 1: Adam, Seth, Enosh, Kenan, Mahalaleel, Jered, Henoch, or Enoch, &c. [*Ten thousand of his saints*] This seems to be taken from Dan. vii. 10.

Verse 15. *To execute judgment*] This was originally spoken to the antediluvians; and the coming of the Lord to destroy that world was the thing spoken of in this prophecy or declaration. But as God had threatened this, it required no direct inspiration to foretell it. *To execute judgment, &c.* This is a very strange verse as to its composition, and is loaded with various readings; the MSS. and Versions being at little agreement among themselves on its phraseology.

Verse 16. *These are murmurers*] Grudging and grumbling at all men, and at all things; complainers of their fate or destiny—finding fault with God and all his providential dispensations, making and governing worlds in their own way; persons whom neither God nor man can please.

Walking after their own lusts] Taking their wild, disorderly, and impure passions for the rule of their conduct, and not the writings of the prophets and apostles.

Having men's persons in admiration] Time-servers and flatterers; persons who pretend to be astonished at the greatness, goodness, sagacity, learning, wisdom, &c., of rich and great men, hoping thereby to acquire money, influence, power, friends, and the like.

Because of advantage.] For the sake of lucre. All the flatterers of the rich are of this kind; and especially those who profess to be ministers of the gospel, and who, for the sake of a more advantageous settlement or living, will soothe the rich even in their sins.

Verse 17. *Remember—the words*] Instead of following those teachers and their corrupt doctrine, remember what Christ and his apostles have said; for they foretold the coming of such false teachers and impostors.

Verse 18. *Mockers in the last time*] See the notes on 1 Tim. iv. 1; 2 Tim. iii. 1, &c.; and particularly 2 Pet. iii. 2, 8, &c., to which Jude seems to refer.

The last time.—The conclusion of the Jewish polity.

Verse 19. *Who separate themselves*] From the true church, which they leave from an affectation of superior wisdom.

Sensual] *Animal*—living as brute beasts, guided simply by their own lusts and passions, their Bible being the manifold devices and covetousness of their own hearts; for they have not the Spirit—they are not spiritually minded, and have no Holy Ghost, no inspiration from God.

Verse 20. *Building up yourselves*] Having the most holy faith—the gospel of our Lord Jesus, and the writings of his apostles, for your foundation.

Praying in the Holy Ghost] The prayer that is not sent up through the influence of the Holy Ghost is never likely to reach heaven.

Verse 21. *Keep yourselves in the love of God*] By building up yourselves on your most holy faith, and praying in the Holy Ghost; for without this we shall soon lose the love of God.

Looking for the mercy of our Lord] After all their dili-

falling, and ^a to present you faultless before the presence of his glory with exceeding joy,

25 ^b To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

^d Rom. xvi. 25. Eph. iii. 20.—^a Col. i. 22.—^c Rom. xvi. 27. 1 Tim. i. 17. ii. 8.

gence, earnestness, self-denial, watching, obedience, &c., they must look for the MERCY of the Lord Jesus Christ, to bring them to ETERNAL LIFE.

Verse 22. *And of some have compassion, making a difference*] The general meaning of this exhortation is supposed to be, "Ye are not to deal alike with all those who have been seduced by false teachers; ye are to make a difference between those who have been led away by weakness and imprudence, and those who, in the pride and arrogance of their hearts, and their unwillingness to submit to wholesome discipline, have separated themselves from the church, and become its inveterate enemies."

Verse 23. *And others save with fear*] Mr. Wesley's note has probably hit the sense: "Meantime watch over others as well as yourselves; and give them such help as their various needs require. For instance, 1. *Some that are wavering in judgment*, staggered by others' or by their own evil reasoning, endeavour more deeply to convince of the truth as it is in Jesus. 2. *Some snatch with a swift and strong hand out of the fire* of sin and temptation. 3. *On others show compassion*, in a milder and gentler way; though still with a jealous fear, lest you yourselves be infected with the disease you endeavour to cure. See therefore that, while ye love the sinners, ye retain the utmost abhorrence of their sins, and of any, the least degree of or approach to them."

Hating even the garment spotted by the flesh.] Fleeing from all appearance of evil.

Verse 24. *Now unto him that is able to keep you from falling*] Who alone can preserve you from the contagion of sin, and preserve you from falling into any kind of error that might be prejudicial to the interests of your souls; and thus to present you faultless, or, as many others read, without spot, alluding to the spotted garment mentioned above.

Before the presence of his glory] Where nothing can stand that does not resemble himself, with exceeding great joy, in finding yourselves eternally out of the reach of the possibility of falling, and for having now arrived at an eternity of happiness.

Verse 25. *To the only wise God*] Who alone can teach, who alone has declared the truth; that truth in which ye now stand.

Our Saviour] Who has by his blood washed us from our sins, and made us kings and priests unto God the Father.

Be glory] Be ascribed all light, excellence, and splendour.

Majesty] All power, authority, and pre-eminence.

Dominion] All rule and government in the world and in the church, in earth and in heaven.

And power] All energy and operation to everything that is wise, great, good, holy, and excellent.

Both now] In the present state of life and things.

And ever.] To the end of all states, places, dispensations, and worlds; and to a state which knows no termination, being that ETERNITY in which this glory, majesty, dominion, and power ineffably and incomprehensibly dwell.

Amen.] So let it be, so ought it to be, and so it shall be.

P R E F A C E

T O

T H E R E V E L A T I O N

O F

S T. J O H N T H E D I V I N E.

AMONG the interpreters of the *Apocalypse*, both in ancient and modern times, we find a vast diversity of opinions, but they may be all reduced to *four* principal hypotheses, or modes of interpretation :

1. The *Apocalypse* contains a prophetical description of the destruction of Jerusalem, of the Jewish war, and the civil wars of the Romans. 2. It contains predictions of the persecutions of the Christians under the Heathen Emperors of Rome, and of the happy days of the Church under the Christian Emperors, from Constantine downwards. 3. It contains prophecies concerning the tyrannical and oppressive conduct of the Roman Pontiffs, the true Antichrist; and foretels the final destruction of Popery. 4. It is a prophetic declaration of the schism and heresies of Martin Luther, those called Reformers, and their successors; and the final destruction of the Protestant Religion.

The first opinion has been defended by Professor Wetstein, and other learned men on the continent.

The second is the opinion of the Fathers in general, both Greek and Latin.

The third was first broached by the Abbe *Joachim*, who flourished in the thirteenth century, was espoused by most of the Franciscans, and has been, and still is, the general opinion of the Protestants.

The fourth seems to have been invented by popish writers, merely by way of retaliation.

Who the writer of the *Apocalypse* was learned men are not agreed. This was a *question*, as well in ancient as in modern times. Many have attributed it to the *apostle John*; others, to a person called *John the presbyter*, who they say was an Ephesian, and totally different from John the apostle. And lastly, some have attributed it to *Cerintus*, a contemporary of John the apostle. This hypothesis, however, seems utterly unsupportable; as there is no probability that the Christian Church would have so generally received a work which came from the hands of a man at all times reputed a very dangerous heretic; nor can the doctrines it contains ever comport with a Cerinthian Creed.

Whether it was written by *John the apostle*, *John the presbyter*, or some other person, is of little importance, if the question of its *inspiration* be fully established. If written by an *apostle*, it is *canonical*; and should be received, without hesitation, as a work divinely inspired. Every apostle acted under the inspiration of the Holy Spirit. John was an apostle, and consequently inspired; therefore, whatever he wrote was written by divine inspiration. If, therefore, the *authenticity* of the work be established, *i.e.*, that it was written by John the apostle, all the rest necessarily follows.

PREFACE TO THE REVELATION OF ST. JOHN.

My readers will naturally expect that I should either give a decided preference to some one of the opinions stated above, or produce one of my own; I can do neither, nor can I pretend to explain the book: I do not understand it; and in the things which concern so sublime and awful a subject, I dare not, as my predecessors, indulge in *conjectures*. I have read elaborate works on the subject, and each seemed right till another was examined. I am satisfied that no *certain* mode of interpreting the prophecies of this book has yet been found out, and I will not add another monument to the littleness or folly of the human mind, by endeavouring to strike out a new course.

A conjecture concerning the *design* of the book may be safely indulged; thus then it has struck me, that *the Book of the Apocalypse may be considered as a PROPHET continued in the Church of God, uttering predictions relative to all times, which have their successive fulfilment as ages roll on; and thus it stands in the Christian Church in the place of the SUCCESSION of PROPHETS in the Jewish Church; and by this especial economy PROPHECY is STILL CONTINUED, is ALWAYS SPEAKING; and yet a succession of prophets rendered unnecessary.* If this be so, we cannot too much admire the wisdom of the contrivance which still continues the voice and testimony of prophecy, by means of a very short book, without the assistance of any extraordinary messenger, or any succession of such messengers, whose testimony would at all times be liable to suspicion, and be the subject of infidel and malevolent criticism, howsoever unexceptionable to ingenuous minds the credentials of such might appear.

On this ground it is reasonable to suppose that several prophecies contained in this book have been already fulfilled, and that therefore it is the business of the commentator to point such out. It may be so; but as it is impossible for me to *prove* that my *conjecture* is right, I dare not enter into proceedings upon it, and must refer to such writers as have made this their particular study.

After having lived in one of the most eventful eras of the world; after having seen a number of able pens employed in the illustration of this and other prophecies; after having carefully attended to those facts which were supposed to be the incontestable proofs of the fulfilment of such and such *visions, seals, trumpets, thunders, and vials* of the Apocalypse; after seeing the issue of that most terrible struggle which the French *nation*, the French *republic*, the French *consulate*, and the French *empire* have made to regain and preserve their liberties, which, like arguing in a circle, have terminated where they began, without one political or religious advantage to them or to mankind; and after viewing how the prophecies of this book were supposed to apply almost exclusively to these events, the writers and explainers of these prophecies keeping pace in their publications with the rapid succession of military operations, and confidently promising the most glorious issue, in the final destruction of superstition, despotism, arbitrary power, and tyranny of all kinds, nothing of which has been realised; I say, viewing all those things, I feel myself at perfect liberty to state that, to my apprehension, all these prophecies have been misapplied and misapprehended; and that the *KEY* to them is not yet intrusted to the sons of men. My readers will therefore excuse me from any exposure of my ignorance or folly, by attempting to do what many, with much more wisdom and learning, have attempted, and what every man to the present day has failed in, who has preceded me in expositions of this book. I have no other *mountain* to heap on those already piled up; and if I had, I have not strength to lift it: those who have courage may again make the trial; already we have had a sufficiency of vain efforts.

I had resolved, for a considerable time, not to meddle with this book, because I foresaw that I could produce nothing satisfactory on it: but when I reflected that the *literal sense* and *phraseology* might be made much plainer by the addition of *philological* and *critical* notes; and that, as the diction appeared in many places to be purely *rabbinical* (a circumstance to which few of its expositors have attended), it might be rendered plainer by example from the ancient Jewish writers; and that several parts of it spoke *directly* of the work of God in the soul of man, and of the conflicts and consolations of the followers of Christ, particularly in the beginning of the book, I changed my resolution, and have added short notes, principally *philological*, where I thought I understood the meaning.

THE REVELATION

OF

ST. JOHN THE DIVINE.

CHAPTER I.

The preface to this Book, and the promise to them who read it, 1-3. John's address to the seven Churches of Asia, whose high calling he particularly mentions; and shows the speedy coming of Christ, 4-8. Mentions his exile to Patmos, and the appearance of the Lord Jesus to him, 9-11. Of whom he gives a most glorious description, 12-18. The command to write what he saw, and the explanation of the seven stars and the seven golden candlesticks, 19, 20.

THE Revelation of Jesus Christ, ^a which God gave unto him, to shew unto his servants things which ^b must shortly come to pass; and ^c he sent and signified it by his angel unto his Servant John.

2 ^d Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things ^e that he saw.

3 ^f Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for ^g the time is at hand.

^a John iii. 32. viii. 26. xii. 49.—^b Ch. iv. 1. Ver. 3.—^c Ch. xii. 18.—^d 1 Cor. i. 6. Ch. vi. 9. xii. 17. Ver. 9.—^e 1 John i. 1.—^f Luke xi. 28. Ch. xii. 7.—^g Rom. xiii. 11. James v. 8. 1 Pet. iv. 7. Ch. xii. 10.—^h Exod. iii. 14. Ver. 8.—ⁱ John i. 1.—^j Zech.

Verse 1. *The Revelation of Jesus Christ*] The word from which we have our word *Apocalypse* signifies literally a *revelation*, or *discovery* of what was *concealed* or *hidden*. It is here said that this *revelation*, or *discovery* of hidden things, was given by God to *Jesus Christ*; that Christ gave it to his *angel*; that this angel showed it to *JOHN*; and that *John* sent it to the *CHURCHES*. It is properly, therefore, the *Revelation of God*, sent by these various agents to his servants at large; and this is the proper title of the book.

Things which must shortly come to pass] If this book were written before the destruction of Jerusalem, and the prophecies in it relate to that destruction, and the civil wars among the Romans, which lasted but *three* or *four* years, then it might be said the *Revelation* is of things which *must shortly come to pass*. But if we consider the book as referring to the state of the Church in all ages, the words here, and those in ver. 3, must be understood of the *commencement* of the events predicted; as if he had said: In a short time the train of these visions will be put in motion.

Verse 2. *Who bare record of the word of God*] Is there a reference here to the first chapter of John's Gospel? Or, does the writer mean the *fidelity* with which he noted and related the *word*—doctrines or prophecies which he received at this time by revelation from God? This seems more consistent with the latter part of the verse.

Verse 3. *Blessed is he that readeth*] This is to be under-

4 **JOHN** to the seven churches which are in Asia: Grace be unto you, and peace, from him ^h which is, and ⁱ which was, and which is to come; ^j and from the seven Spirits which are before this throne;

5 And from Jesus Christ, ^k who is the faithful witness, and the ^l first begotten of the dead, and ^m the prince of the kings of the earth. Unto him ⁿ that loved us, ^o and washed us from our sins in his own blood,

6 And hath ^p made us kings and priests unto God

iii. 9. iv. 10. Ch. iii. 1. iv. 5. v. 6.—^k John viii. 14. 1 Tim. vi. 13. Ch. iii. 14.—^l 1 Cor. xv. 20. Col. i. 18.—^m Eph. i. 20. Ch. xvii. 14. xix. 16.—ⁿ John xiii. 34. xv. 9. Gal. ii. 20.—^o Heb. ix. 14. 1 John i. 7.—^p 1 Pet. ii. 5, 9. Ch. v. 10. xx. 6.

stood of the happiness or security of the persons who, reading and hearing the prophecies of those things which were to come to pass shortly, took proper measures to escape from the impending evils.

The time is at hand] Either in which they shall be all fulfilled, or begin to be fulfilled.

Verse 4. *John to the seven churches*] The apostle begins this much in the manner of the Jewish prophets. They often name themselves in the messages which they receive from God to deliver to the people.

The *Asia* here mentioned was what is called *Asia Minor*, or the *Lydian* or *Proconsular Asia*; the *Seven Churches* were those of *Ephesus*, *Smyrna*, *Pergamos*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*. We are not to suppose that they were the only Christian Churches then in *Asia Minor*; there were several others then in *Phrygia*, *Pamphylia*, *Galatia*, *Pontus*, *Cappadocia*, &c. &c. But these *seven* were those which lay nearest to the apostle, and were more particularly under his care; though the message was sent to the Churches in general, and perhaps it concerns the whole Christian world. But the number *seven* may be used here as the *number of perfection*.

Grace be unto you] This form of apostolical benediction we have often seen in the preceding epistles.

From him which is, and which was, and which is to come] This phraseology is purely Jewish, and probably taken from

and his Father; * to him be glory and dominion for ever and ever. Amen.

7 ^b Behold, he cometh with clouds; and every eye shall see him, and * they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen.

8 ^a I am Alpha and Omega, the beginning and the ending, saith the Lord, * which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and, * companion in tribulation, and * in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, ^b for the word of God, and for the testimony of Jesus Christ.

10 ^c I was in the Spirit on ^d the Lord's day, and heard behind me ^e a great voice, as of a trumpet,

^a 1 Tim. vi. 16. Heb. xiii. 21. 1 Pet. iv. 11. v. 11.—^b Dan. vii. 13. Matt. xxiv. 30. xxvi. 64. Acts i. 11.—^c Zech. xii. 10. John xix. 37.—^d Isa. xli. 4. lxiv. 6. xlviii. 12. Ver. 17. Ch. ii. 8. xxi. 6. xxii. 13. Ver. 11.—^e Ver. 4. Ch. iv. 8. xi. 17. xvi. 5.—^f Phil. i. 7. xv. 14. 2 Tim. i. 8.—^g Rom. viii. 17. 2 Tim. ii. 12.—^h Ch. vi. 9. Ver. 2.—ⁱ Acts x. 10. 2 Cor. xii. 2. Ch. iv. 2. xviii. 3. xxi. 10.—

the Tetragrammaton, YEHOWAH; which is supposed to include in itself all time, past, present, and future. But they often use the phrase of which the original is a literal translation.

This phraseology strongly expresses the eternity of God; for we have no other idea of time than as past, or now existing, or yet to exist; nor have we any idea of eternity but as that duration called by some *eternitas a parte ante*, the eternity that was before time, and *eternitas a parte post*, the endless duration that shall be when time is no more. That which was, is the eternity before time; that which is, is time itself; and that which is to come, is the eternity which shall be when time is no more.

The seven Spirits—before the throne] The ancient Jews, who represented the throne of God as the throne of an eastern monarch, supposed that there were seven ministering angels before this throne, as there were seven ministers attendant on the throne of a Persian monarch.

That seven angels are here meant, and not the Holy Spirit, is most evident from the place, the number, and the tradition. See chap. iii. 1, iv. 5, and v. 6. Those who imagine the Holy Ghost to be intended, suppose the number seven is used to denote his manifold gifts and graces. [There can be little doubt that the reference is to the Holy Ghost. Grace, such as is involved in this benediction, could not come from angels.]

Verse 5. The faithful witness] The true teacher, whose testimony is infallible, and whose sayings must all come to pass.

The prince of the kings] The chief or head of all earthly potentates; who has them all under his dominion and control, and can dispose of them as he will.

Unto him that loved us] This should begin a new verse, as it is the commencement of a new subject.

Washed us from our sins] The redemption of the soul, with the remission of sins, and purification from unrighteousness, is here, as in all the New Testament, attributed to the blood of Christ shed on the cross for man.

Verse 6. Kings and priests] See on 1 Pet. ii. 5, 9. The most reputable MSS., Versions, and Fathers have a kingdom and priests, i.e., a kingdom of priests, or a royal priesthood. The regal and sacerdotal dignities are the two highest than can possibly exist among men; and these two are here mentioned to show the glorious prerogatives and state of the children of God.

To him be glory] That is, to Christ; for it is of him that the prophet speaks, and of none other.

For ever and ever] To ages of ages; or rather, through all indefinite periods; through all time, and through eternity.

Amen] A word of affirmation and approbation; so it shall be, and so it ought to be.

Verse 7. Behold, he cometh with clouds] This relates to his coming to execute judgment on the enemies of his religion; perhaps to his coming to destroy Jerusalem, as he was to be particularly manifested to them that pierced him, which must mean the incredulous and rebellious Jews.

And all kindreds of the earth] All the tribes of the land. By this the Jewish people are most evidently intended, and

11 Saying, 'I am Alpha and Omega,' the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, ^a I saw seven golden candlesticks;

13 ^b And in the midst of the seven candlesticks ^c one like unto the Son of man, ^d clothed with a garment down to the foot, and ^e girt about the paps with a golden girdle.

14 His head and ^f his hairs were white like wool, as white as snow; ^g and his eyes were as a flame of fire;

1 John xx. 26. Acts xx. 7. 1 Cor. xvi. 2.—^a Ch. iv. 1. x. 8.—^b Ver. 8.—^c Ver. 17.—^d Ver. 20. Exod. xxv. 37. Zech. iv. 2.—^e Ch. ii. 1.—^f Ezek. i. 26. Dan. vii. 13. x. 16. Ch. xiv. 14.—^g Dan. x. 5.—^h Ch. xv. 6.—ⁱ Dan. vii. 9.—^j Dan. x. 6. Ch. ii. 18.—xix. 12.

therefore the whole verse may be understood as predicting the destruction of the Jews; and is a presumptive proof that the Apocalypse was written before the final overthrow of the Jewish state.

Verse 8. I am Alpha and Omega] I am from eternity to eternity. This mode of speech is borrowed from the Jews, who express the whole compass of things by the first and last letters of the Hebrew alphabet; but as St. John was writing in Greek, he accommodates the whole to the Greek alphabet, of which alpha and omega are the first and last letters.

The beginning and the ending] That is, as alpha is the beginning of the alphabet, so am I the author and cause of all things: as omega is the end or last letter of the alphabet, so am I the end of all things, the destroyer as well as the establisher of all things. This clause is wanting in almost every MSS. and Version of importance.

Verse 9. Your brother] A Christian, begotten of God, and incorporated in the heavenly family.

Companion in tribulation] Suffering under the persecution in which you also suffer.

In the kingdom] For we are a kingdom of priests unto God.

And patience of Jesus] Meekly bearing all indignities, privations, and sufferings, for the sake and after the example of our Lord and Master.

The isle that is called Patmos] This island is one of the Sporades, and lies in the *Ægean Sea*, between the island of Icaria, and the promontory of Miletus. It is now called Pactino, Patmol, or Palmosa. It has derived all its celebrity from being the place to which St. John was banished by one of the Roman Emperors; whether Domitian, Claudius, or Nero, is not agreed on, but it was most probably the latter. The whole island is about thirty miles in circumference.

For the testimony of Jesus Christ] For preaching Christianity, and converting heathens to the Lord Jesus.

Verse 10. I was in the Spirit] That is, I received the Spirit of prophecy, and was under its influence when the first vision was exhibited.

The Lord's day] The first day of the week, observed as the Christian sabbath, because on it Jesus Christ rose from the dead; therefore it was called the Lord's day, and has taken the place of the Jewish sabbath throughout the Christian world.

And heard behind me a great voice] This voice came unexpectedly and suddenly. He felt himself under the divine afflatus; but did not know what scenes were to be represented.

As of a trumpet] This was calculated to call in every wandering thought, to fix his attention, and solemnize his whole frame. See Exod. xix. 16, 19, &c.

Verse 11. Saying—What thou seest, write in a book] John had the visions from heaven; but he described them in his own language and manner.

Ephesus] This was a city of Ionia, in Asia Minor, situated at the mouth of the river Cayster, on the shore of the *Ægean Sea*, about fifty miles south of Smyrna.

Smyrna] Now called also *Ismir*, is the largest and richest city of Asia Minor. It is situated about one hundred and

15 *And his feet like unto fine brass, as if they burned in a furnace; and ^bhis voice as the sound of many waters.

16 *And he had in his right hand seven stars; ^aand out of his mouth went a sharp two-edged sword: *and his countenance was as the sun shineth in his strength.

17 And ^awhen I saw him, I fell at his feet as dead. And ^ahe laid his right hand upon me, saying unto me, Fear not; ^bI am the first and the last:

18 ^aI am he that liveth, and was dead; and, be-

*Ezek. i. 7. Dan. x. 6. Ch. ii. 18.—^bEzek. xliii. 2. Dan. x. 6. Ch. xiv. xix. 6.—^cVer. 20. Ch. ii. 1. iii. 1.—^dIsa. xlix. 2. Eph. vi. 17. Heb. iv. 12. Ch. ii. 12, 16. xix. 15, 21.—^eActs xxvii. 13. Ch. x. 1.—^fEzek. i. 28.—^gDan. viii. 18. x. 10.—^hIsa. xli. 4. xlv. 6.

eighty-three miles west by south of Constantinople, on the shore of the *Ægean Sea*; and is supposed to contain about one hundred and forty thousand inhabitants. It is a beautiful city, but often ravaged by the plague, and seldom two years together free from earthquakes.

Pergamos] A town of Mysia, situated on the river *Caicus*. It was anciently famous for its library, which contained, according to Plutarch, two hundred thousand volumes. Pergamos was the birth-place of *Galen*; and in it *P. Scipio* died. It is now called *Pargamo* and *Bergamo*.

Thyatira] Now called *Akissat* and *Al-kissar*, a city of *Natolia*, in Asia Minor, seated on the river *Hermus*, in a plain eighteen miles broad, and is about fifty miles from *Pergamos*. Many remarkable ancient inscriptions have been discovered in this place.

Sardis] Now called *Sardo* and *Sart*, a town of Asia, in *Natolia*, about forty miles east from Smyrna. It is seated on the side of mount *Imolus*, and was once the capital of the *Lydian Kings*, and here *Cræsus* reigned. It is now a poor, inconsiderable village.

Philadelpia] A city of *Natolia*, seated at the foot of mount *Imolus*, by the river *Cogamus*. It was founded by *Attalus Philadelphus*, brother of *Eumenes*, from whom it derived its name. It is now called *Alah-sheker*, and is about forty miles ESE. of Smyrna.

Laodicea.] A town of Phrygia, on the river *Lycus*; first called *Diospolis*, or the city of Jupiter. It was built by *Antiochus Theos*, and named after his consort *Laodice*.

Verse 12. *And I turned*] For he had heard the voice behind him. To see the voice, i.e., the person from whom the voice came.

Seven golden candlesticks] *Seven golden lamps*. These seven lamps represented the seven churches, in which the light of God was continually shining, and the love of God continually burning. And they are here represented as golden, to show how precious they were in the sight of God. This is a reference to the temple at Jerusalem, where there was a candlestick or chandelier of seven branches, or rather six branches, three springing out on either side, and one in the centre. See *Exod. xxxvii. 17-23*. This reference to the temple seems to intimate that the temple of Jerusalem was a type of the whole Christian Church.

Verse 13. *Like unto the Son of man*] This seems a reference to *Dan. vii. 13*. This was our blessed Lord himself, *ver. 18*.

Clothed with a garment down to the foot] This is a description of the high-priest in his sacerdotal robes. See these described at large in the notes on *Exod. xxviii. 4, &c.*, *Jesus* is our high-priest, even in heaven. He is still discharging the sacerdotal functions before the throne of God.

Golden girdle.] The emblem both of regal and sacerdotal dignity.

Verse 14. *His head and his hairs were white like wool*] This was not only an emblem of his antiquity, but it was the evidence of his glory; for the whiteness or splendour of his head and hair doubtless proceeded from the rays of light and glory which encircled his head, and darted from it in all directions. The splendour around the head was termed by the Romans *nimbus*, and by us a *glory*; and was represented round the heads of gods, deified persons, and saints. It is used

hold, ^aI am alive for evermore, Amen; and ^bhave the keys of hell and of death.

19 Write ^athe things which thou hast seen, ^aand the things which are, ^aand the things which shall be hereafter;

20 The mystery ^aof the seven stars which thou sawest in my right hand, and ^athe seven golden candlesticks. The seven stars are ^athe angels of the seven churches: and ^athe seven candlesticks which thou sawest are the seven churches.

xlviii. 12. Ch. ii. 8. xlii. 13. Ver. 11.—^aRom vi. 9.—^bCh. iv. 9. v. 14.—^cPs. lxxviii. 20. Ch. xx. 1.—^dVer. 12, &c.—^eCh. ii. 1, &c.—^fCh. iv. 1, &c.—^gVer. 18.—^hVer. 12.—ⁱMal. ii. 7. Ch. ii. 1, &c.—^jZech. iv. 2. Matt. v. 15. Phil. ii. 15.

in the same way through almost all the nations of the earth.

His eyes were as a flame of fire] To denote his omniscience, and the all-penetrating nature of the divine knowledge.

Verse 15. *His feet like unto fine brass*] An emblem of his stability and permanence, brass being considered the most durable of all metallic substances or compounds.

The original word means the famous *aurichalcum*, or factitious metal, which seems to have been a composition of gold, silver, and brass, and the same with the *Corinthian brass*, so highly famed and valued; for when *Lucius Mummius* took and burnt the city of Corinth, many statues of these three metals, being melted, had run together, and formed the composition already mentioned, and which was held in as high estimation as gold. [No adequate explanation of the original has yet been found.]

His voice as the sound of many waters.] The same description we find in *Ezek. xliii. 2*

Verse 16. *In his right hand seven stars*] The stars are afterwards interpreted as representing the seven angels, messengers, or bishops of the seven churches. Their being in the right hand of Christ shows that they are under his special care and most powerful protection.

Out of his mouth went a sharp two-edged sword] This is no doubt intended to point out the judgments about to be pronounced by Christ against the rebellious Jews and persecuting Romans; God's judgments were just now going to fall upon both. The sharp two-edged sword may represent the word of God in general, according to that saying of the apostle, *Heb. iv. 12*. See also *Eph. vi. 17*.

And his countenance was as the sun shineth in his strength] His face was like the disk of the sun in the brightest summer's day, when there are no clouds to abate the splendour of his rays.

Verse 17. *I fell at his feet as dead*.] The terrible splendour of such majesty was more than the apostle could bear, and he fell down deprived of his senses, but was soon enabled to behold the vision by a communication of strength from our Lord's right hand. See also *Ezek. i. 28*, and *Dan. viii. 17*.

Verse 18. *I am he that liveth, and was dead*] I am *Jesus* the Saviour, who, though the fountain of life, have died for mankind; and being raised from the dead I shall die no more, the great sacrifice being consummated. *And have the keys of death and the grave*, so that I can destroy the living and raise the dead. The key here signifies the power and authority over life, death, and the grave. This is a rabbinical form of speech.

From many examples, it is evident that we should understand *hades* here, not as *hell*, nor the place of separate spirits, but merely as the grave; and the key we find to be merely the emblem of power and authority. Christ can both save and destroy, can kill and make alive. Death is still under his dominion, and he can recall the dead whensoever he pleases.

Verse 19. *Write the things which thou hast seen*] These visions and prophecies are for general instruction, and therefore every circumstance must be faithfully recorded.

Verse 20. *The mystery*] That is, the allegorical explanation of the seven stars is the seven angels or ministers of the churches; and the allegorical meaning of the seven golden lamus is the seven churches themselves.

REVELATION.

CHAPTER II.

The Epistle to the Church of Ephesus, commending their labour and patience, 1-3. And, reprehending their having left their first love, exhorting them to repent, with the promise of the tree of life, 4-7. The Epistle to the Church of Smyrna, commending their piety, and promising them support in their tribulation, 8-11. The Epistle to the Church of Pergamos, commending their stedfastness in the heavenly doctrine, 12, 13. And reprehending their laxity in ecclesiastical discipline, in tolerating heretical teachers in the Church, 14, 15. The apostle exhorts them to repent, with the promise of the white stone and a new name, 16, 17. The Epistle to the Church of Thyatira, with a commendation of their charity, faith, and patience, 18, 19. Reprehending their toleration of Jezebel, the false prophetess, who is threatened with grievous punishment, 20-23. Particular exhortations and promises to this Church, 24-29.

UNTO the angel of the church of Ephesus write: These things saith ^ahe that holdeth the seven stars in his right hand, ^bwho walketh in the midst of the seven golden candlesticks;

2 ^cI know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and ^dthou hast tried them ^ewhich say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast ^f'not fainted.'

4 Nevertheless I have *somehow* against thee, because thou hast left thy first love.

^aCh. i. 16, 20.—^bCh. i. 18.—^cPs. i. 6. Ver. 9, 13, 19. Ch. iii. 1, 8, 15.—^dJohn iv. 1.—^e2 Cor. xi. 13. 2 Pet. ii. 1.—^fGal. vi. 9. Heb. xii. 3, 5.—^gMatt. xxi. 41, 43.—^hVer. 15.—ⁱMatt. xi. 15, xii. 41.

I must here advertise my readers, 1. That I do not perceive any metaphorical or allegorical meaning in the epistles to these churches. 2 I consider the churches as real; and that their spiritual state is here really and literally pointed out; and that they have no reference to the state of the Church of Christ in all ages of the world, as has been imagined; and that the notion of what has been termed the Ephesian State, the Smyrnan State, the Pergamene State, the Thyatiran State, &c. &c., is unfounded, absurd, and dangerous; and such expositions should not be entertained by any who wish to arrive at a sober and rational knowledge of the holy scriptures. 3. I consider the angel of the Church as signifying the messenger, the pastor sent by Christ and his apostles to teach and edify that Church. 4. I consider what is spoken to this angel as spoken to the whole Church; and that it is not *his* particular state that is described, but the state of the *people* in general under his care.

Verse 1. *Unto the angel of the church of Ephesus*] Angel of the church here answers exactly to that officer of the synagogue among the Jews called *sheliach tsibbur*, the messenger of the church, whose business it was to read, pray, and teach in the synagogue. The Church at Ephesus is first addressed, as being the place where John chiefly resided; and the city itself was the metropolis of that part of Asia.

Holdeth the seven stars] Who particularly preserves, and guides, and upholds, not only the ministers of those seven churches, but all the genuine ministers of his gospel, in all ages and places.

Walketh in the midst of the seven golden candlesticks] Is the supreme Bishop and Head, not only of those churches, but of all the churches and congregations of his people throughout the world.

Verse 2. *I know thy works*] It is worthy of remark, that whatsoever is praiseworthy in any of these churches is first mentioned; thereby intimating that God is more intent on finding out the good than the evil in any person or church; and that those who wish to reform such as have fallen, or are not making sufficient advances in the divine life, should take occasion, from the good which yet remains, to encourage them to set out afresh for the kingdom of heaven. Ministers continually harping on *Ye are dead, ye are dead; there is little or no Christianity among you, &c. &c.*, are a contagion in a church, and spread desolation and death wheresoever they go. Exhortations and encouragements

5 Remember therefore from whence thou art fallen; and repent, and do the first works; ^gor else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of ^hthe Nicolaitanes, which I also hate.

7 ⁱHe that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give ^jto eat of ^kthe tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write: These things saith ^lthe first and the last, which was dead, and is alive;

9 ^mI know thy works, and tribulation, and poverty,

9, 43. Ver. xi. 17, 29. Ch. iii. 6, 13, 22. xiii. 9.—ⁿCh. xlii. 2, 14.—^oGen. ii. 9.—^pCh. i. 8, 17, 18.—^qVer. 2.

are sure to produce the most blessed effects; and under such the work of God infallibly revives.

Verse 3. *And hast borne*] The same things mentioned in the preceding verse, but in an inverted order, the particular reason of which does not appear; perhaps it was intended to show more forcibly to this church that there was no good which they had done, nor evil which they had suffered, that was forgotten before God.

And hast not fainted] They must therefore have had a considerable portion of this love remaining, else they could not have thus acted.

Verse 4. *Nevertheless I have somewhat against thee*] The clause should be read: *But I have against thee that thou hast left thy first love.* They did not retain that strong and ardent affection for God and sacred things which they had when first brought to the knowledge of the truth, and justified by faith in Christ.

Verse 5. *Remember*] Consider the state of grace in which you once stood; the happiness, love, and joy which you felt when ye received remission of sins; the zeal ye had for God's glory and the salvation of mankind; your willing, obedient spirit, your cheerful self-denial, your fervour in private prayer, your detachment from the world, and your heavenly-mindedness. *Remember*—consider all these.

Whence thou art fallen] Or, *remember what a loss you have sustained*; for so the original is frequently used by the best Greek writers.

Repent] Be deeply humbled before God for having so carelessly guarded the divine treasure.

Do the first works] Resume your former zeal and diligence; watch, fast, pray, reprove sin, carefully attend all the ordinances of God, walk as in his sight, and rest not till you have recovered all your lost ground, and got back the evidence of your acceptance with your Maker.

I will come unto thee quickly] In the way of judgment.

I will remove thy candlestick] Take away my ordinances, remove your ministers, and send you a famine of the word. An allusion to the candlestick in the tabernacle and temple, which could not be removed without suspending the whole Levitical service.

Verse 6. *The deeds of the Nicolaitanes*] These were, as is commonly supposed, a sect of the *Gnostics*, who taught the most impure doctrines, and followed the most impure practices. They are also supposed to have derived their origin

(but thou art ^a rich,) and *I know* the blasphemy of ^b them which say they are Jews and are not, ^c but are the synagogue of Satan.

10 ^d Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: ^e be thou faithful unto death, and I will give thee ^f a crown of life.

11 ^g He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of ^h the second death.

12 And to the angel of the church in Pergamos write: These things saith ⁱ he which hath the sharp sword with two edges;

13 ^j I know thy works, and where thou dwellest, *even* ^k where Satan's seat is: and thou holdest fast

^a Luke xii. 21. ^b 1 Tim. vi. 18. ^c James ii. 5. ^d Rom. ii. 17, 28, 29. ix. 6. ^e Ch. iii. 9. ^f Matt. x. 22. ^g Matt. xxiv. 13. ^h James i. 12. Ch. iii. 11. ⁱ Ver. 7. ^j Ch. xii. 19. ^k Ch. xv. 14. xxi. 9. ^l Ch. i. 16. ^m Ver. 2. ⁿ Ver. 9. ^o Num. xxiv. 14. xxv. 1. xxxi. 16. 2 Pet.

from Nicolas, one of the seven deacons mentioned Acts vi. 5.

Verse 7. *He that hath an ear*] Let every intelligent person, and every Christian man, attend carefully to what the Holy Spirit, in this and the following epistles, says to the churches.

To him that overcometh] As he who conquered his enemies had, generally, not only great honour, but also a reward; so here a great reward is promised to the conqueror: and as in the Grecian Games, to which there may be an allusion, the conqueror was crowned with the leaves of some tree; here it is promised that they should eat of the fruit of the tree of life, which is in the midst of the paradise of God; that is, that they should have a happy and glorious immortality. There is also here an allusion to Gen. ii. 9, where it is said, *God made the tree of life to grow out of the midst of the garden*; and it is very likely that by eating the fruit of this tree the immortality of Adam was secured, and on this it was made dependant. The tree of life is frequently spoken of by the rabbins; and by it they generally mean the immortality of the soul, and a final state of blessedness. They talk also of a celestial and terrestrial paradise.

These things saith the first and the last] He who is eternal; from whom all things come, and to whom all things must return. Which was dead, for the redemption of the world; and is alive, to die no more for ever, his glorified humanity being enthroned at the Father's right hand.

Verse 9. *I know thy works*] The tribulation here mentioned must mean persecution, either from the Jews, the heathens, or from the heretics, who, because of their flesh-pampering doctrine, might have had many partisans at Smyrna.

And poverty] Stripped probably of their temporal possessions, because of their attachment to the gospel.

But thou art rich] Rich in faith, and heir of the kingdom of Christ.

The blasphemy of them which say they are Jews] There were persons there who professed Judaism, and had a synagogue in the place, and professed to worship the true God; but they had no genuine religion, and they served the devil rather than God.

Verse 10. *Fear none of those things which thou shalt suffer*] This may be addressed particularly to Polycarp, if he was at that time the bishop of this church. He had much to suffer; and was at last burnt alive at Smyrna, about the year of our Lord 166.

Ten days] As the days in this book are what is commonly called prophetic days, each answering to a year, the ten years of tribulation may denote ten years of persecution; and this was precisely the duration of the persecution under Diocletian, during which all the Asiatic Churches were grievously afflicted. Others understand the expression as implying frequency and abundance, as it does in other parts of scripture. Gen. xxxi. 7, 41; Numb. xiv. 22; Neh. iv. 12; Job. xix. 8; Dan. i. 20.

Be thou faithful unto death] Be firm, hold fast the faith, confess Christ to the last, and at all hazards, and thou shalt have a crown of life—thou shalt be crowned with life, have an eternal happy existence, though thou suffer a temporal death.

my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of ^a Balaam, who taught Balac to cast a stumbling-block before the children of Israel, ^b to eat things sacrificed unto idols, ^c and to commit fornication.

15 So hast thou also them that hold the doctrine ^d of the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, ^e and will fight against them with the sword of my mouth.

17 ^f He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and

ii. 15. Jude 11.—^a Ver. 20. Acts xv. 29. 1 Cor. viii. 9, 10. x. 19, 20.—^b 1 Cor. vi. 13. &c. ^c Ver. 6.—^d Isa. xi. 4. 2 Thess. ii. 8. Ch. i. 16. xix. 15, 21.—^e Ver. 7, 11.

Verse 11. *He that overcometh*] The conqueror who has stood firm in every trial, and vanquished all his adversaries. *Shall not be hurt of the second death.*] This is another rabbinical mode of speech in very frequent use, and by it they understand the punishment of hell in a future life.

Verse 12. *Which hath the sharp sword*] The sword of the Spirit, which is the word of God, cuts every way; it convicts of sin, righteousness, and judgment; pierces between the joints and the marrow, divides between the soul and spirit, dissects the whole mind, and exhibits a regular anatomy of the soul. Jesus has the sword with the two edges, because he is the Saviour of sinners, and the Judge of quick and dead.

Verse 13. *Where Satan's seat is*] Where Satan has his throne—where he reigns as king, and is universally obeyed. It was a maxim among the Jews, that where the law of God was not studied, there Satan dwelt; but he was obliged to leave the place where a synagogue or academy was established.

Thou holdest fast my name] Notwithstanding that the profession of Christianity exposed this church to the bitterest persecution, they held fast the name of Christian, which they had received from Jesus Christ, and did not deny his faith; for when brought to the trial they openly professed themselves disciples and followers of their Lord and master.

Antipas was my faithful martyr] Who this Antipas was we cannot tell. We only know that he was a Christian, and probably bore some office in the church, and became illustrious by his martyrdom in the cause of Christ.

Verse 14. *I have a few things against thee*] Their good deeds are first carefully sought out and commended; what was wrong in them is touched with a gentle but effectual hand.

What the doctrine of Balaam was, see the notes on Num. xxiv. xxv., and xxxi. It appears that there were some then in the Church at Pergamos who held eating things offered to idols in honour of those idols, and fornication, indifferent things.

Verse 16. *Will fight against them with the sword of my mouth.*] He now speaks for their edification and salvation; but if they do not repent, he will shortly declare those judgments which shall unavoidably fall upon them.

Verse 17. *The hidden manna*] It was a constant tradition of the Jews that the ark of the covenant, the tables of stone, Aaron's rod, the holy anointing oil, and the pot of manna, were hidden by king Josiah when Jerusalem was taken by the Chaldeans; and that these shall all be restored in the days of the Messiah. This manna was hidden, but Christ promises to give it to him that is conqueror. Jesus is the ark, the oil, the rod, the testimony, and the manna. He who is partaker of his grace has all those things in their spiritual meaning and perfection. [The reference is not to any Jewish tradition, but to the pot of manna laid up in the ark, Ex. xvi. 33; and to that spiritual life which is hidden with Christ in God.]

And will give him a white stone] It is supposed that by the white stone is meant pardon or acquittance, and the evidence of it; and that there is an allusion here to the custom observed by judges in ancient times, who were ac-

will give him a white stone, and in the stone ^a a new name written, which no man knoweth saving he that receiveth it.

18 And unto the angel of the church in Thyatira write: These things saith the Son of God, ^b who hath his eyes like unto a flame of fire, and his feet are like fine brass;

19 ^c I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman ^d Jezebel, which calleth herself a prophetess, to teach and to seduce my servants ^e to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space ^f to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

^a Ch. iii. 12. xix. 12.—^b Ch. i. 14, 15.—^c Ver. 2.—^d 1 Kings xvi. 31. xxi. 25. 2 Kings ix. 7.—^e Exod. xxxiv. 15. Acts xv. 20, 29. 1 Cor. x. 19, 20. Ver. 14.—^f Rom. ii. 4. Ch. ix. 20.—^g 1 Sam. xvi. 7. 1 Chron. xxviii. 9. xxix. 17. 2 Chron. vi. 30. Ps. vii. 9. Jer. xl. 20. xvii. 10. xx. 12. John ii. 24, 25. Acts i. 24. Rom. viii. 27.

customed to give their suffrages by white and black pebbles; those who gave the former were for absolving the culprit, those who gave the latter were for his condemnation. Others suppose there is an allusion here to conquerors in the public games, who were not only conducted with great pomp into the city to which they belonged, but had a white stone given to them, with their name inscribed on it; which badge entitled them, during their whole life, to be maintained at the public expense. These stones were called *tesserae* among the Romans, and of these there were several kinds. 1. *Tesserae conviviales*, which answered exactly to our cards of invitation, or tickets of admission to a public feast or banquet; when the person invited produced his *tessera* he was admitted. 2. There were *tesserae* inscribed with different kinds of things, such as provisions, garments, gold or silver vessels, horses, mares, slaves, &c. These were sometimes thrown by the Roman Emperors among the crowd in the theatres, and he that could snatch one; and on producing it he received that, the name of which was inscribed on it. 3. *Tesserae frumentariae*, or tickets to receive grain in the public distributions of corn; the name of the person who was to receive, and the quantum of grain, being both inscribed on this badge or ticket. 4. But the most remarkable of these instruments were the *tesserae hospitales*, which were given as badges of friendship and alliance, and on which some device was engraved, as a testimony that a contract of friendship had been made between the parties.

In the language of Christ the words seem to mean, 1. That the person to whom the white stone is given is taken into an intimate state of friendship with him. 2. That this contract is witnessed to the party by some especial token, sign, or seal, to which he may have recourse to support his claim, and identify his person. This is probably what is elsewhere called the *earnest of the Spirit*, Eph. i. 14. He then who has received and retains the witness of the Spirit that he is adopted into the heavenly family, may humbly claim, in virtue of it, his support of the bread and water of life; the hidden manna—every grace of the Spirit of God; and the tree of life—immortality, or the final glorification of his body and soul throughout eternity. 3. By this state of grace into which he is brought he acquires a new name, the name of *Child of God*; the earnest of the Spirit, the *tessera* which he has received, shows him this new name. 4. And this name of child of God no man can know or understand, but he who has received the *tessera* or divine witness. 5. As his Friend and Redeemer may be found everywhere, because he fills the heavens and the earth, everywhere he may, on retaining this *tessera*, claim direction, succour, support, grace, and glory; and therefore the privileges of him who overcometh are the greatest and most glorious that can be imagined.

Verse 19. *I know thy works*] And of these he first sets forth their charity, their love to God and each other; and

23 And I will kill her children with death; and all the churches shall know that ^a I am he which searcheth the reins and hearts; and ^b I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; ^c I will put upon you none other burden.

25 But ^d that which ye have already, hold fast till I come.

26 And he that overcometh, and keepeth ^e my works unto the end, ^f to him will I give power over the nations:

27 ^g And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him ^h the morning star.

29 ⁱ He that hath an ear, let him hear what the Spirit saith unto the churches.

—^a Ps. lxiii. 12. Matt. xvi. 27. Rom. ii. 6. xiv. 12. 2 Cor. v. 10. Gal. vi. 5. Ch. xx. 12.—^b Acts xv. 28.—^c Ch. iii. 11.—^d John vi. 29. 1 John iii. 23.—^e Matt. xix. 28. Luke xxii. 20, 30. 1 Cor. vi. 3. Ch. iii. 21. xx. 4.—^f Ps. ii. 8, 9. xlix. 14. Dan. vii. 22. Ch. xix. 15. xii. 5.—^g 2 Pet. i. 19. Ch. xxii. 16.—^h Ver. 7.

particularly to the poor and distressed: and hence followed their faith, their fidelity to the grace they had received; and service, or ministration; properly, pious and benevolent service to widows, orphans, and the poor in general.

And thy patience] Thy perseverance under afflictions and persecutions, and thy continuance in well doing. I put faith before service according to the general consent of the best MSS. and Versions.

Thy works] Thy continued labour of love, and thorough obedience.

The last to be more than the first.] This is a rare thing in most Christian Churches: they generally lose the power of religion, and rest in the forms of worship; and it requires a powerful revival to bring them to such a state that their last works shall be more than their first.

Verse 20 [That woman Jezebel] We do not know who this Jezebel was, yet from the allusion we may take it for granted she was a woman of power and influence in Thyatira, who corrupted the true religion, and harassed the followers of God in that city, as Jezebel did in Israel. Instead of that woman Jezebel, many excellent MSS. and almost all the ancient Versions, read THY WIFE JEZEBEL; which intimates, indeed asserts, that this bad woman was the wife of the bishop of the church, and his criminality in suffering her was therefore the greater. She called herself a prophetess, i.e., set up for a teacher; taught the Christians that fornication and eating things offered to idols were matters of indifference, and thus they were seduced from the truth. But it is probable that by fornication here is meant idolatry merely, which is often its meaning in the scriptures. It is too gross to suppose that the wife of the bishop of this church could teach fornication literally. The messenger or bishop of this church, probably her husband, suffered this: he had power to have cast her and her party out of the church, or, as his wife, to have restrained her; but he did not do it, and thus she had every opportunity of seducing the faithful. This is what Christ had against the messenger of this church.

Verse 21. *I gave her space to repent*] According to the Mosaic law, the punishment of idolatrous seducers was not to be delayed at all, but God sometimes showed mercy; and now much more under the Christian dispensation, though that mercy is often abused, and thus produces the contrary effect, as in the case of this Jezebel.

Verse 22. *Behold, I will cast her into a bed*] The sacred writer here threatens the Gnostic Jezebel to make that wherein she delighteth, as adulterers in the bed of lust, to be the very place, occasion, and instrument of her greatest torment. So in Isaiah, the bed is made a symbol of tribulation and anguish of body and mind. See Isa. xxviii. 20; Job xxxiii. 19.

Verse 23. *I am he which searcheth the reins and the hearts*] These heretics lurked about, and sowed their pernicious doctrines secretly. But our Saviour tells them that

it was in vain, for he had power to bring their deeds to light, having that divine power of searching into the wills and affections of men; and hereby he would show both them and us that he is, according to his title, *The Son of God*; and hath such eyes to pry into their actions, that, like a fire they will search into everything, and burn up the chaff which cannot stand his trial; so that the depths of Satan, mentioned in the next verse, to which this alludes (Christ assuming here this title purposely), shall avail nothing to those who think by their secret craft to undermine the Christian religion; he will not only bring to light, but baffle all their evil intentions.

Verse 24. *I will put upon you none other burden.*] This is a commendation of the sound part of the church, that they have no need of any new exhortation or charge to be given them, no new advice, but to persevere as usual. See Rom. xv. 14, 15. The expression of *burden* is taken from the history of Ahab, 2 Kings ix. 25.

Verse 25. *That which ye have*] That is, the pure doctrine of the gospel, *hold fast till I come*—till I come to execute the judgments which I have threatened.

Verse 26. *Power over the nations*] Every witness of Christ has power to confute and confound all the false doctrines and maxims of the nations of the world, for Chris-

tianity shall at last rule over all; the kingdom of Christ will come, and the kingdoms of this world become the kingdoms of our God and of his Christ.

Verse 27. *He shall rule them with a rod of iron*] He shall restrain vice by the strictest administration of justice; and those who finally despise the word and rebel shall be broken and destroyed, so as never more to be able to make head against the truth.

Verse 28. *And I will give him the morning star.*] He shall have the brightest and most glorious empire, next to that of Christ himself. It is well known that *sun, moon, and stars* are emblems, in prophetic language, of *empires, kingdoms, and states*. And as the *morning star* is that which immediately precedes the rising of the sun, it probably here intends an empire which should usher in the universal sway of the kingdom of Christ.

Ever since the time of Constantine the Great the light of true religion has been increasingly diffused, and is shining more and more unto the perfect day. [No entirely satisfactory interpretation has yet been given to this phrase. That of Dr. Clarke is not probable. Such passages as Prov. iv. 18, Dan. xii. 3, and Matt. xiii. 43, perhaps shed some light upon the question.]

CHAPTER III.

The Epistle to the Church of Sardis, 1-6. The Epistle to the Church of Philadelphia, 7-13. The Epistle to the Church of Laodicea, 14-22.

AND unto the angel of the church in Sardis write: These things saith he^a that hath the seven Spirits of God, and the seven stars;

^b I know thy works, that thou hast a name that thou livest, ^c and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 ^d Remember therefore how thou hast received and heard; and hold fast, and ^e repent. ^f If there-

fore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast ^g a few names even in Sardis which have not ^h defiled their garments; and they shall walk with me ⁱ in white; for they are worthy.

5 He that overcometh, ^j the same shall be clothed in white raiment; and I will not ^k blot out his name out of the ^l book of life, but ^m I will confess his name before my Father, and before his angels.

^a Ch. i. 4, 16, iv. 5. v. 6.—^b Ch. ii. 2.—^c Eph. ii. 1, 5. 1 Tim. v. 6.—^d 1 Tim. vi. 20. 2 Tim. i. 13. Ver. 11.—^e Ver. 19.—^f Matt. xxiv. 42, 43. xxv. 13. Mark xiii. 33. Luke xii. 39, 40. 1 Thess. v. 2, 6. 2 Pet. iii. 10. Ch. xvi. 15.—^g Acts i. 15.—^h Jude 23.—

ⁱ Ch. iv. 4. vi. 11. vii. 9, 13.—^j Ch. xix. 8.—^k Exod. xxxii. 32. Ps. lxxix. 28.—^l Phil. iv. 3. Ch. xiii. 8. xvii. 8. xx. 12. xxi. 27.—^m Matt. x. 32. Luke xii. 8.

Verse 1. *Thou hast a name that thou livest*] Ye have the reputation of Christians, and consequently of being alive to God, through the quickening influence of the divine Spirit; but ye are *dead*—ye have not the life of God in your souls, ye have not walked consistently and steadily before God, and his spirit has been grieved with you, and he has withdrawn much of his light and power.

Verse 2. *Be watchful*] Ye have lost ground by carelessness and inattention. Awake, and keep awake!

Strengthen the things which remain] The convictions and good desires, with any measure of the fear of God and of a tender conscience, which, although still subsisting, are about to perish, because the Holy Spirit, who is the author of them, being repeatedly grieved, is about finally to depart.

Thy works perfect] *Filled up*. They performed duties of all kinds, but no duty completely. They were constantly beginning, but never brought anything to a proper end.

Verse 3. *Remember*] Enter into a serious consideration of your state.

How thou hast received] With what joy, zeal, and gladness ye heard the gospel of Christ when first preached to you.

Hold fast] Those good desires and heavenly influences which still remain.

And repent] Be humbled before God, because ye have not been workers together with him, but have received much of his grace in vain.

I will come on thee as a thief] The thief comes when he is not expected.

Verse 4. *Thou hast a few names even in Sardis*] A few persons, names being put for those who bore them.

Have not defiled their garments] Their souls. The Hebrews considered holiness as the garb of the soul, and evil actions as stains or spots on this garb.

They shall walk with me in white] They shall be raised to a state of eternal glory, and shall be for ever with their Lord.

Verse 5. *I will not blot out his name*] This may be an allusion to the custom of registering the names of those who were admitted into the church in a book kept for that purpose. These are properly *books of life*, as there those who were born unto God were registered. Or there may be allusions to the *white raiment* worn by the priests, and the

6 *He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write: These things saith ^b he that is holy, ^c he that is true, he that hath ^d the key of David, ^e he that openeth, and no man shutteth; and ^f shutteth, and no man openeth;

8 *I know thy works: behold, I have set before thee ^a an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make ¹ them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I ² will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, ³ I also will keep thee from the hour of temptation, which shall come upon ⁴ all the world, to try them that dwell ⁵ upon the earth.

*Ch. ii. 7.—^a Acts iii. 14.—^c 1 John v. 20. Ver. 14. Ch. i. 5. vi. 10. xix. 11.—^d Isa. xxii. 22. Luke i. 32. Ch. i. 18.—^e Matt. xix. 19.—^f Job xii. 14.—^g Ver. 1.—^h 1 Cor. xvi. 19. 2 Cor. ii. 12.—ⁱ Ch. ii. 9.—^j Isa. xlix. 23. Lk. 14.—^k 2 Pet. ii. 9.—^l Luke ii. 1.—^m Isa. xxiv. 17.—ⁿ Phil. iv. 5. Ch. i. 8. xxi. 7, 12, 20.—^o Ver. 3.—

erring of the name of any priest out of the sacerdotal list who had either sinned, or was found not to be of the seed of Aaron.

I will confess his name] I will acknowledge that this person is my true disciple, and a member of my mystical body. In all this there may also be allusion to the custom of registering citizens. Their names were entered into books, according to their condition, tribes, family, &c.; and when they were dead, or had, by unconstitutional acts, forfeited their right of citizenship, the name was *blotted out*, or erased from the registers.

Verse 7. *He that is holy*] In whom holiness essentially dwells, and from whom all holiness is derived.

He that is true] He who is the fountain of truth; who cannot lie nor be imposed on; from whom all truth proceeds; and whose veracity in his *Revelation* is unimpeachable.

He that hath the key of David] Key is the emblem of authority and knowledge; the key of David is the royal right or authority of David. David could *shut* or *open* the kingdom of Israel to whom he pleased. He could choose whom he pleased to succeed him. The kingdom of the gospel and the kingdom of heaven, are at the disposal of Christ. He can *shut* against whom he will; he can *open* to whom he pleases. If he *shuts*, no man can *open*; if he *opens*, no man can *shut*.

Verse 8. *I have set before thee an open door*] I have opened to thee a door to proclaim and diffuse my word; and, notwithstanding there are many adversaries to the spread of my gospel, yet none of them shall be able to prevent it.

Thou hast a little strength] The little strength may refer either to the smallness of the numbers, or to the littleness of their grace.

Verse 9. *I will make them*] Show them to be of the synagogue of Satan, who say they are Jews, pretending thereby to be of the synagogue of God, and consequently his true and peculiar children.

I will make them to come and worship] I will so dispose of matters in the course of my providence, that the Jews shall be obliged to seek unto the Christians for toleration, support, and protection, which they shall be obliged to sue for in the most humble and abject manner.

To know that I have loved thee] That the love which was formerly fixed on the Jews is now removed, and transferred to the Gentiles.

Verse 10. *The word of my patience*] The doctrine which has exposed you to so much trouble and persecution, and required so much patience and magnanimity to bear up under its attendant trials.

The hour of temptation] Many understand by the hour of temptation the persecution under Trajan, which was greater and more extensive than the preceding ones under Nero and Domitian.

11 Behold, *I come quickly: *hold that fast which thou hast, that no man take ^a thy crown.

12 Him that overcometh will I make ^a a pillar in the temple of my God, and he shall go no more out: and *I will write upon him the name of my God, and the name of the city of my God, which is ^a new Jerusalem, which cometh down out of heaven from my God: *and I will write upon him my new name.

13 *He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church *of the Laodiceans write: *These things saith the Amen, *the faithful and true witness, *the beginning of the creation of God:

15 *I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

*Ch. ii. 25.—^a Ch. ii. 10.—^b 1 Kings vii. 21. Gal. ii. 9.—^c Ch. ii. 17. xiv. 1. xxi. 4.—^d Gal. iv. 20. Heb. xii. 22. Ch. xxi. 2, 10.—^e Ch. xxi. 4.—^f Ch. ii. 7.—^g Or, in Laodicea.—^h Isa. lxxv. 16. Ch. i. 5. xxi. 11, xxi. 6. Ver. 7.—ⁱ Col. i. 15.—^j Ver. 1.

To try them] That is, such persecutions will be the means of trying and proving those who profess Christianity, and showing who were sound and thorough Christians and who were not.

Verse 11. *Behold I come quickly*] These things will shortly take place; and I am coming with *consolations* and *rewards* to my faithful followers, and with *judgments* to my adversaries.

Take thy crown] God has provided mansions for you; let none through your fall occupy those seats of blessedness.

Verse 12. *A pillar in the temple*] The church is the temple; CHRIST is the foundation on which it is built; and his ministers are the pillars by which, under him, it is adorned and supported. Gal. ii. 9.

I will write upon him the name of my God] That is, I will make him a priest unto myself. The priest had written on his forehead, "Holiness to the Lord."

And the name of the city of my God] As the high-priest had on his breast-plate the names of the twelve tribes engraved, and these constituted the city or church of God; Christ here promises that in place of them the twelve apostles, representing the Christian Church, shall be written, which is called the New Jerusalem, and which God has adopted in place of the twelve Jewish tribes.

My new name] The Saviour of ALL; the Light that lightens the GENTILES; the CHRIST, the Anointed One; the only GOVERNOR of his Church; and the Redeemer of ALL mankind.

There is here an intimation that the Christian Church is to endure for ever; and the Christian Ministry to last as long as time endures: *He shall go no more out* for ever.

Verse 14. *These things saith the Amen*] That is, He who is true or faithful; from *amen*, he was true; immediately interpreted, *The faithful and true witness*.

The beginning of the creation of God] That is, the head and governor of all creatures; the king of the creation. See on Col. i. 15. By his *titles* here, he prepares them for the humiliating and awful truths which he was about to declare, and the authority on which the declaration was founded.

Verse 15. *Thou art neither cold nor hot*] Ye are neither heathens nor Christians—neither good nor evil—neither led away by false doctrine, nor thoroughly addicted to that which is true.

I would thou wert cold or hot] That is, ye should be decided; adopt some part or other, and be in earnest in your attachment to it.

Verse 16. *Because thou art lukewarm*] Irresolute and undecided.

I will spue thee out of my mouth] He alludes here to the known effect of tepid water upon the stomach; it generally produces a nausea. I will cast thee off. Thou shalt have no interest in me.

Verse 17. *I am rich*] Thou supposest thyself to be in a safe state, perfectly sure of final salvation, because thou

17 Because thou sayest, ^a I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee ^b to buy of me gold tried in the fire, that thou mayest be rich; and ^c white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

^aHos. xii. 8. 1 Cor. iv. 8.—^bIsa. lv. 1. Matt. xiii. 44. xiv. 9.—^c2 Cor. v. 3. Ch. vii. 13. xvi. 15. xix. 8.—^dJob v. 17. Prov. ili. 11. 12. Heb. xii. 5, 6. James i. 12.—^eCant. v. 2.—(Luke xii. 37.

hast begun well, and laid the right foundation. It was this most deceitful conviction that out the nerves of their spiritual diligence; they rested in what they had already received, and seemed to think that *once in grace* must be *still in grace*.

Thou art wretched] *Most wretched*. "The word signifies," according to Minteri, "being worn out and fatigued with grievous labours, as they who labour in a *stone quarry*, or are condemned to the *mines*."

And miserable] *Most deplorable*, to be pitied by all men.

And poor] Having no *spiritual riches*, no *holiness of heart*.

And blind] The eyes of thy understanding being darkened, so that thou dost not see thy state.

And naked] Without the imago of God, not clothed with holiness and purity.

Verse 18. *I counsel thee*] O fallen and deceived soul, hear Jesus! Thy case is not *hopeless*. *Buy of me*.

Gold tried in the fire] Come and receive from me, without money and without price, *faith* that shall stand in every trial: *so gold tried in the fire* is here understood. But it may mean pure and undefiled *religion*, or that *grace* or *divine influence* which produces it, which is more valuable to the soul than the purest gold to the body. They had before *imaginary riches*; this alone can make them *truly rich*.

White raiment] Holiness of heart and life.

Anoint thine eyes] Pray for, that ye may receive, the enlightening influences of my Spirit, that ye may be convinced of your true state, and see where your help lies.

Verse 19. *As many as I love*] So it was the love he still had to them that induced him thus to reprehend and thus to counsel them.

19 ^a As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, ^c I stand at the door, and knock: ^b if any man hear my voice, and open the door, ^e I will come in to him, and will sup with him, and he with me.

21 To him that overcometh ^b will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 ^d He that hath an ear, let him hear what the Spirit saith unto the churches.

—^aJohn xiv. 23.—^bMatt. xix. 28. Luke xxii. 30. 1 Cor. vi. 2. 2 Tim. ii. 12. Ch. ii. 25, 27.—^cCh. ii. 7.

Be zealous] Be in earnest, to get your souls saved. They had no zeal; this was their bane. He now stirs them up to diligence in the use of the means of grace, and repentance for their past sins and remissness.

Verse 20. *Behold, I stand at the door, and knock*] Christ stands—waits long at the door of the sinner's heart; he *knocks*—uses judgments, mercies, reproofs, exhortations, &c., to induce sinners to repent and turn to him; he lifts up his *voice*—calls loudly by his word, ministers, and Spirit.

If any man hear] If the sinner will seriously consider his state, and attend to the voice of his Lord.

And open the door] This must be his *own act*, receiving power for this purpose from his offended Lord, who will not *break open* the door; he will make no *forcible entry*.

I will come in to him] I will manifest myself to him, heal all his backslidings, pardon all his iniquities, and love him freely.

Will sup with him] Hold communion with him, feed him with the bread of life.

And he with me] I will bring him at last to dwell with me in everlasting glory.

Verse 21. *To sit with me in my throne*] Here is a most remarkable expression: Jesus has conquered, and is set down with the Father upon the Father's throne; he who conquers through Christ sits down with Christ upon his throne: but Christ's throne and the throne of the Father is the same; and it is on this *same throne* that those who are faithful unto death are finally to sit! How astonishing is this state of exaltation!

This is the worst of the seven churches, and yet the most eminent of all the promises are made to it, showing that the worst may repent, finally conquer, and attain even to the highest state of glory.

CHAPTER IV.

John sees the throne of God in heaven surrounded by twenty-four elders; and four living creatures, full of eyes; which all join in giving glory to the Almighty, 1-11.

A*F*^T*ER* this I looked, and, behold, a door was opened in heaven: and ^a the first voice which I heard was as it were of a trumpet talking with me; which said, ^b Come up-hither, ^c and I will shew thee things which must be hereafter.

^aCh. i. 10.—^bCh. xi. 12.—^cCh. i. 19. xxii. 6.—^dCh. i. 10. xvii. 3. xxi. 10.

Verse 1. *A door was opened in heaven*] This appears to have been a visible aperture in the sky over his head.

Verse 2. *I was in the Spirit*] Rapt up in an ecstasy.

Verse 3. *And he that sat*] There is here no description of the Divine Being, so as to point out any *similitude, shape, or dimensions*. The description rather aims to point out the

2 And immediately ^d I was in the Spirit: and, behold, ^a a throne was set in heaven, and *one* sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: ^c and *there* was a rainbow round about the throne, in sight like unto an emerald.

^aIsa. vi. 1. Jer. xvii. 12. Ezek. i. 26. x. 1. Dan. vii. 9. —^cEzek. i. 28.

surrounding glory and *effulgence*, than the person of the Almighty King. See Num. xxiv. 10, &c.

Verse 4. *Four and twenty elders*] Perhaps this is in reference to the smaller *Sanhedrin* at Jerusalem, which was composed of twenty-three elders; or to the *princes of the twenty-four courses* of the Jewish priests which ministered

4 *And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, ^b clothed in white raiment; ^c and they had on their heads crowns of gold.

5 And out of the throne proceeded ^d lightnings and thunderings and voices: ^e and *there were* seven lamps of fire burning before the throne, which are ^f the seven Spirits of God.

6 And before the throne *there was* ^g a sea of glass, like unto crystal: ^h and in the midst of the throne, and round about the throne, *were* four beasts, full of eyes before ⁱ and behind.

7 ^j And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

^aCh. xi. 16.—^bCh. iiii. 4, 5. vi. 11. vii. 9, 13, 14. xix. 14.—^cVer. 10.—^dCh. viii. 5. xvi. 18.—^eExod. xxxvii. 23. 2 Chron. iv. 20. Ezek. i. 13. Zech. iv. 2.—^fCh. i. 4. iiii. 1. v. 6.—^gExod. xxxviii. 8. Ch. xv. 2.—^hEzek. i. 5.—ⁱVer. 8.—^jNum. ii. 2, &c.

at the tabernacle and the temple, at first appointed by David.

Clothed in white raiment] The garments of the priests. *On their heads crowns of gold.*] An emblem of their dignity.

Verse 5. *Seven lamps of fire*] Seven angels, the attendants and ministers of the Supreme King.

Verse 6. *Four beasts*] *Four living creatures or four animals.* The word *beast* is very improperly used here and elsewhere in this description.

Verse 7. *The first beast was like a lion*] It is supposed that there is a reference here to the *four standards or ensigns of the four divisions of the Israelitish camp*, as they are described by Jewish writers.

Christian tradition has given these creatures as emblems of the four evangelists. To John is attributed the EAGLE, to Luke the OX, to Mark the LION, and to Matthew the MAN, or angel in human form. As the former represented the

8 And the four beasts had each of them ^k six wings about *him*; and *they were* full of eyes ^l within: and ^m they rest not day and night, saying, ⁿ Holy, holy, holy, ^o Lord God Almighty, ^p which was, and is, and is to come.

9 And when those beasts give glory and honour and thanks to him that sat on the throne, ^q who liveth for ever and ever,

10 ^r The four and twenty elders fall down before him that sat on the throne, ^s and worship him that liveth for ever and ever, ^t and cast their crowns before the throne, saying,

11 ^u Thou art worthy, O Lord, to receive glory and honour and power: ^v for thou hast created all things, and for thy pleasure they are and were created.

Ezek. i. 10. x. 14.—^bIsa. vi. 2.—^cVer. 6.—^dGr. *they have no rest.*—^eIsa. vi. 3.—^fCh. i. 8.—^gCh. i. 4.—^hCh. i. 18. v. 14. xv. 7.—ⁱCh. v. 8, 14.—^jVer. 9.—^kVer. 4.—^lCh. v. 12.—^mGen. i. 1. Acts xvii. 24. Eph. hi. 9. Col. i. 16. Ch. x. 6.

whole Jewish Church or Congregation, so the latter is intended to represent the *whole Christian Church*.

Verse 8. *The four beasts had each of them six wings*] These creatures may be considered the representatives of the whole creation.

Verse 10. *Cast their crowns before the throne*] Acknowledge the infinite supremacy of God, and that they have derived their being and their blessings from him alone. This is an allusion to the custom of prostrations in the east, and to the homage of petty kings acknowledging the supremacy of the emperor.

Verse 11. *Thou art worthy, O Lord, to receive*] Thus all creation acknowledges the supremacy of God; and we learn from this song that he *made all things for his pleasure*; and through the same motive he *preserves*. Hence it is most evident that he hateth nothing that he has made, and could have made no intelligent creature with the design to make it eternally miserable.

CHAPTER V.

The book sealed with seven seals, which no being in heaven or earth could open, 1-3. Is at last opened by the Lion of the tribe of Judah, 4-8. He receives the praises of the four living creatures and the twenty-four elders, 9, 10. And afterwards of an innumerable multitude, who acknowledge that they were redeemed to God by his blood, 11, 12. And then, of the whole creation, who ascribe blessing, honour, glory, and power, to God and the Lamb for ever, 13, 14.

AND I saw in the right hand of him that sat on the throne a ^a book written within and on the back side, ^b sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

^cEzek. ii. 9, 10.—^dIsa.

Verse 1. *A book written within and on the back side*] That is, the book was full of solemn contents *within*, but it was *sealed*; and on the back side was a superscription indicating its contents. It was a labelled book, or one written on each side of the skin, which was not usual.

Sealed with seven seals.] As seven is a number of perfection, it may mean that the book was so sealed that the seals

3 And no man ^e in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

xxix. 11. Dan. xii. 4.—^fVer. 13.

could neither be counterfeited nor broken, i.e., the matter of the book was so *obscure and enigmatical*, and the work it enjoined, and the facts it predicted, so difficult and stupendous, that they could neither be known nor performed by human wisdom or power.

Verse 2. *A strong angel*] One of the chief of the angelic host.

5 And one of the elders saith unto me, Weep not: behold, ^athe Lion of the tribe of Juda, ^bthe Root of David, hath prevailed to open the book, and ^cto loose the seven seals thereof.

6 And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood ^aa Lamb, as it had been slain, having seven horns and ^bseven eyes, which are ^cthe seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand ^aof him that sat upon the throne.

8 And when he had taken the book, ^bthe four beasts and four *and* twenty elders, fell down before the Lamb, having every one of them ^charpes, and golden vials full of ^dodours, ^ewhich are the prayers of saints.

9 And ^athey sung a new song, saying, ^b"Thou art worthy to take the book, and to open the seals thereof: ^cfor thou wast slain, and ^dhast redeemed us to God by thy blood ^eout of every kindred, and tongue, and people, and nation;

^aGen. xlix. 9, 10. Heb. vii. 14.—^bIsa. xi. 1, 10. Rom. xv. 12. Ch. xxii. 16.—^cVer. 1. Ch. vi. 1.—^dIsa. lii. 7. John i. 29, 36. 1 Pet. i. 19. (Ch. xlii. 8. Ver. 9, 12.—^eZuch. iii. 9. iv. 10.—^fCh. iv. 5.—^gCh. iv. 2.—^hCh. iv. 8, 10.—ⁱCh. xiv. 2. xv. 2.—^jOr, incense.—^kPs. cxli. 2. Ch. viii. 3, 4.—^lPs. xl. 3. Ch. xiv. 3.—^mCh. iv. 11.—ⁿVer. 6.—^oActs xx. 28. Rom. iii. 24. 1 Cor. vi. 20. vii. 23. Eph. i. 7. Col. i. 14. Heb. ix. 12. 1 Pet. i. 18, 19. 2 Pet. ii. 1.

Proclaiming.] As the herald of God.

To open the book, and to loose the seals.] To loose the seals that he may open the book.

Verse 3. And no man.] No person or being.

In heaven.] Among all the angels of God.

Nor in the earth.] No human being.

Neither under the earth.] No disembodied spirit, nor any demon. Neither angels, men, nor devils, can fathom the decrees of God.

Neither to look thereon.] None can look into it unless it be opened, and none can open it unless the seals be unloosed.

Verse 4. I wept much.] Because the world and the Church were likely to be deprived of the knowledge of the contents of the book.

*Verse 5. The Lion of the tribe of Juda.] Jesus Christ, who sprang from this tribe, as his genealogy proves. See on Matt. i. and Luke iii. There is an allusion here to Gen. xlix. 9. *Judah is a lion's whelp*; the lion was the emblem of this tribe, and was supposed to have been embroidered on its ensigns.*

The Root of David.] See Isa. xi. 1. Christ was the root of David as to his divine nature, he was a branch out of the stem of Jesse as to his human nature.

Hath prevailed.] By the merit of his incarnation, passion, and death.

To open the book.] To explain and execute all the purposes and decrees of God, in relation to the government of the world and the Church.

Verse 6. Stood a Lamb.] Christ, so called because he was a sacrificial offering.

As it had been slain.] As if now in the act of being offered. This is very remarkable; so important is the sacrificial offering of Christ in the sight of God that he is still represented as being in the act of pouring out his blood for the offences of man. Thus all succeeding generations find they have the continual sacrifice ready, and the newly-shed blood to offer.

Seven horns.] As horns is the emblem of power, and seven the number of perfection, the seven horns may denote the all-prevailing and infinite might of Jesus Christ. He can support all his friends; he can destroy all his enemies; and he can save to the uttermost all that come unto God through him.

Seven eyes.] To denote his infinite knowledge and wisdom: but as these seven eyes are said to be the seven Spirits of God, they seem to denote rather his providence, in which he often employs the ministry of angels; therefore, these are said to be sent forth into all the earth.

Verse 7. He came and took the book.] This verse may be properly explained by John i. 18. With Jesus alone are all the counsels and mysteries of God.

Verse 8. The four beasts—fell down before the Lamb.]

10 ^aAnd hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels ^a'round about the throne and the beasts and the elders; and the number of them was ^bten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, ^a'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And ^a'every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, ^b'Blessing, and honour, and glory, and power, be unto him ^c'that sitteth upon the throne, and unto the Lamb for ever and ever.

14 ^a'And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him ^b'that liveth for ever and ever.

1 John i. 7. Ch. xiv. 4.—^aDan. iv. i. vi. 25. Ch. vii. 9. xl. 9. xiv. 6.—^bExod. xix. 6. 1 Pet. ii. 5, 9. Ch. i. 6. xx. 6. xxii. 5.—^cCh. iv. 4, 6.—^dPs. lxxviii. 17. Dan. vii. 10. Heb. xii. 22.—^eCh. iv. 11.—^fPhil. ii. 10. Ver. 3.—^g1 Chron. xxix. 11. Rom. ix. 5. xvi. 27. 1 Tim. vi. 16. 1 Pet. iv. 11. v. 11. Ch. i. 16.—^hCh. vi. 16, vii. 10.—ⁱCh. xiv. 4.—^jCh. iv. 9, 10.

The whole Church of God, and all his children in heaven and earth, acknowledge that Jesus Christ is alone worthy and able to unfold and execute all the mysteries and counsels of God.

Having every one of them harps.] There were harps and vials; and each of the elders and living creatures had one.

Odours, which are the prayers of saints.] These odours represent the prayers of the saints. See Ps. cxli. 2.

Verse 9. A new song.] Composed on the matters and blessings of the gospel, which was just now opened on earth. But new song may signify a most excellent song; and by this the gospel and its blessings are probably signified.

Thou—hast redeemed us to God—out of every—nation.] It appears, therefore, that the living creatures and the elders represent the aggregate of the followers of God; or the Christian Church in all nations, and among all kinds of people, and perhaps through the whole compass of time; and all these are said to be redeemed by Christ's blood, plainly showing that his life was a sacrificial offering for the sins of mankind.

Verse 10. Kings and priests.] See Exod. xix. 6, 1 Pet. ii. 5, 9, and the notes there.

Verse 11. The voice of many angels.] These also are represented as joining in the chorus with redeemed mortals.

Ten thousand times times ten thousand.] "Myriads of myriads and chiliads of chiliads;" that is an infinite or innumerable multitude.

Verse 12. To receive power.] That is, Jesus Christ is worthy to take, to have ascribed to him, power—omnipotence; riches—beneficence; wisdom—omniscience; strength—power in prevalent exercise; honour—the highest reputation for what he has done; glory—the praise due to such actions; and blessing—the thankful acknowledgments of the whole creation.

Verse 13. Every creature.] All parts of the creation, animate and inanimate, are represented here as giving praise to the Lord Jesus, because by him all things were created. We find the whole creation gives precisely the same praise, and in the same terms, to Jesus Christ, who is undoubtedly meant here by the Lamb just slain, as they give to God who sits upon the throne. Now if Jesus Christ were not properly God this would be idolatry, as it would be giving to the creature what belongs to the Creator.

Verse 14. The four beasts said, Amen.] Acknowledged that what was attributed to Christ was his due.

Fell down and worshipped.] Fell down on their knees, and then prostrated themselves before the throne. This is the Eastern method of adoration: first, the person worshipping fell down on his knees; and then, bowing down, touched the earth with his forehead. This latter act was prostration.

REVELATION.

CHAPTER VI.

What followed on the opening of the seven seals. The opening of the first seal—the white horse, 1, 2. The opening of the second seal—the red horse, 3, 4. The opening of the third seal—the black horse and the famine, 5, 6. The opening of the fourth seal—the pale horse, 7, 8. The opening of the fifth seal—the souls of men under the altar, 9-11. The opening of the sixth seal—the earthquake, the darkening of the sun and moon, and falling of the stars, 12-14. The terrible consternation of the kings and great men of the earth, 15-17.

AND ^aI saw when the Lamb opened one of the seals; and I heard, as it were the noise of thunder, ^bone of the four beasts saying, Come and see.

2 And I saw, and behold ^ca white horse; ^dand he that sat on him had a bow; ^eand a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, ^fI heard the second beast say, Come and see.

4 ^gAnd there went out another horse *that was red*: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

^aCh. v. 5, 6, 7.—^bCh. iv. 7.—^cZech. vi. 3. Ch. xix. 11.—^dPs. xlv. 4, 5. LXX.—^eZech. vi. 11 Ch. xiv. 14.—^fCh. iv. 7.—^gZech. vi. 2.—^hCh. iv. 7.—ⁱZech. vi. 2.—The word *cheer* signifieth a

5 And when he had opened the third seal, ^hI heard the third beast say, Come and see. And I beheld, and lo, ⁱa black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, ^ja measure of wheat for a penny, and three measures of barley for a penny; and ^ksee thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, ^lI heard the voice of the fourth beast say, Come and see.

^mAnd I looked, and behold, a pale horse; and his name that sat on him was Death, and Hell followed with him. And power was given ⁿunto them over the fourth part of the earth, ^oto kill with

measure containing one wine quart, and the twelfth part of a quart.—^kCh. ix. 4.—^lCh. iv. 7.—^mZech. vi. 3.—ⁿOr, to him.—^oEzek. xiv. 21.

Verse 1. *When the Lamb opened one of the seals*] It is worthy of remark that the opening of the seals is not merely a declaration of what God will do, but is the exhibition of a purpose then accomplished; for whenever the seal is opened, the sentence appears to be *executed*. It is supposed that, from chap. vi. to xi. inclusive, the calamities which should fall on the enemies of Christianity, and particularly the Jews, are pointed out under various images; as well as the preservation of the Christians under those calamities.

One of the four beasts] Probably that with the face of a lion.

Come and see.] Attend to what is about to be exhibited. It is very likely that all was exhibited before his eyes as in a scene; and he saw every act represented which was to take place, and all the persons and things which were to be the chief actors.

Verse 2. *A white horse*] Supposed to represent the gospel system, and pointing out its excellence, swiftness, and purity. *He that sat on him*] Supposed to represent Jesus Christ.

A bow] *The preaching of the gospel, darting conviction into the hearts of sinners.*

A crown] The emblem of the kingdom which Christ was to establish on earth.

Conquering, and to conquer.] Overcoming and confounding the Jews first, and then the Gentiles; spreading more and more the doctrine and influence of the cross over the face of the earth.

Verse 3. *The second beast*] That which had the face of an ox.

Verse 4. *Another horse—red*] The emblem of war; perhaps also of severe persecution, and the martyrdom of the saints.

Him that sat thereon] Some say Christ; others, Vespasian; others, the Roman armies; others, Artabanus, king of the Parthians, &c. &c.

Take peace from the earth] To deprive Judea of all tranquillity.

They should kill one another] This was literally the case with the Jews while besieged by the Romans.

A great sword] Great influence and success, producing terrible carnage.

Verse 5. *The third beast*] That which had the face of a man.

A black horse] The emblem of famine. Some think that which took place under Claudius. See Matt. xxiv. 7; the same which was predicted by Agabus, Acts xi. 28.

A pair of balances] To show that the scarcity would be such, that every person must be put under an allowance.

Verse 6. *A measure of wheat for a penny*] A penny, the Roman denarius, was the ordinary pay of a labourer. So it appears that in this scarcity each might be able to obtain a bare subsistence by his daily labour; but a man could not, in such cases, provide for a family.

Three measures of barley] This seems to have been the proportion of value between the wheat and the barley. Barley was allowed to afford a poor aliment, and was given to the Roman soldiers, instead of wheat, by way of punishment.

Hurt not the oil and the wine.] Be sparing of these: use them not as delicacies, but for necessity; because neither the vines nor the olives will be productive.

Verse 7. *The fourth beast*] That which had the face of an eagle.

Verse 8. *A pale horse*] The symbol of death.

And Hell followed with him.] The grave, or state of the dead, received the slain. This is a very elegant personification.

Over the fourth part of the earth] One fourth of mankind was to feel the desolating effects of this seal.

To kill with sword] WAR; with hunger—FAMINE; with death—PESTILENCE; and with the beasts of the earth—lions, tigers, hyænas, &c., which would multiply in consequence of the devastations occasioned by war, famine, and pestilence.

Verse 9. *The fifth seal*] There is no animal nor any other being to introduce this seal, nor does there appear to be any new event predicted; but the whole is intended to comfort the followers of God under their persecutions, and to encourage them to bear up under their distresses.

I saw under the altar] A symbolical vision was exhibited in which he saw an altar; and under it the souls of those who had been slain for the word of God—martyred for their attachment to Christianity—are represented as being newly slain as victims to idolatry and superstition. The altar is upon earth, not in heaven.

Verse 10. *And they cried with a loud voice*] That is, their blood, like that of Abel, cried for vengeance; for we are not to suppose that there was anything like a vindictive spirit in those happy and holy souls who had shed their blood for the testimony of Jesus.

O Lord] Sovereign Lord, Supreme Ruler; one having and exercising unlimited and uncontrolled authority.

On them that dwell on the earth] Probably meaning

sword, and with hunger, * and with death, * and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under * the altar * the souls of them that were slain * for the word of God, and for * the testimony which they held:

10 And they cried with a loud voice, saying, * How long, O Lord, * holy and true, * dost thou not judge and avenge our blood on them that dwell on the earth?

11 And * white robes were given unto every one of them; and it was said unto them, * that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

12 And I beheld when he had opened the sixth seal, * and lo, there was a great earthquake; and

* 2 Esdr. xv. 5.—^b Lev. xxvi. 22.—^c Ch. vii. 3. ix. 13. xiv. 18.—^d Ch. xx. 4.—^e Ch. i. 9.—^f 2 Tim. i. 8. Ch. xii. 17. xix. 10.—^g See Zech. i. 12.—^h Ch. iii. 7.—ⁱ Ch. xi. 18. xix. 2.—^j Ch. iii. 4, 5. vii. 9. 14.—^k Heb. xi. 40. Ch. xiv. 13.—^l Ch. xvi. 18.—^m Joel ii. 10, 31. iii. 15. Matt. xxiv. 29. Acts ii. 20.—ⁿ Ch. viii. 10. ix. 1.

the persecuting Jews; they dwelt upon that land, a form of speech by which *Judea* is often signified in the New Testament. Verse 11. *White robes*] The emblems of purity, innocence, and triumph.

They should rest—a little season] This is a declaration that, when the cup of the iniquity of the Jews should be full, they should then be punished in a mass. If this book was written before the destruction of Jerusalem, as is most likely, then this destruction is that which was to fall upon the Jews; and the little time or season was that which elapsed between their martyrdom, or the date of this book, and the final destruction of Jerusalem by the Romans, under Vespasian and his son Titus, about A.D. 70. What follows may refer to the destruction of the heathen Roman Empire.

Verse 12. *The sixth seal*] This seal also is opened and introduced by Jesus Christ alone.

A great earthquake] A most stupendous change in the civil and religious constitution of the world. If it refer to Constantine the Great, the change that was made by his conversion to Christianity might be very properly represented under the emblem of an earthquake, and the other symbols mentioned in this and the following verses.

The sun—the ancient pagan government of the Roman empire, was totally darkened; and, like a black hair sackcloth, was degraded and humbled to the dust.

The moon—the ecclesiastical state of the same empire became as blood—was totally ruined, their sacred rites abrogated, their priests and religious institutions desecrated, their altars cast down, their temples destroyed or turned into places for Christian worship.

Verse 13. *The stars of heaven*] The gods and goddesses, demi-gods, and deified heroes of their poetical and mythological heaven, were prostrated indiscriminately, and lay as useless as the figs or fruit of a tree shaken down before ripe by a tempestuous wind.

* the sun became black as sackcloth of hair, and the moon became as blood;

13 * And the stars of heaven fell unto the earth, even as a fig-tree casteth her * untimely figs, when she is shaken of a mighty wind.

14 * And the heaven departed as a scroll when it is rolled together; and * every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, * hid themselves in the dens and in the rocks of the mountains;

16 * And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 * For the great day of his wrath is come; * and who shall be able to stand?

—^a Or, green figs.—^b Ps. cii. 26. Isa. xxxiv. 4. Heb. i. 12, 18. Jer. iii. 23. iv. 24. Ch. xvi. 20.—^c Isa. ii. 19.—^d Hos. x. 8. Luke xxiii. 30. Ch. ix. 6.—^e Isa. xlii. 6, &c. Zeph. i. 14, &c. Ch. xvi. 14.—^f Ps. lxxvi. 7.

Verse 14. *And the heaven departed as a scroll*] The whole system of pagan and idolatrous worship, with all its spiritual, secular, and superstitious influence, was blasted, shrivelled up, and rendered null and void, as a parchment scroll when exposed to the action of a strong fire.

Verse 15. *The kings of the earth, &c.*] All the secular powers who had endeavoured to support the pagan worship by authority, influence, riches, political wisdom, and military skill; with every bondman—all slaves, who were in life and limb addicted to their masters or owners.

And every freeman] Those who had been manumitted, commonly called freedmen, and who were attached, through gratitude, to the families of their liberators. All hid themselves—were astonished at the total overthrow of the heathen empire, and the revolution which had then taken place.

Verse 16. *Said to the mountains and rocks*] Expressions which denote the strongest perturbation and alarm.

From the face of him that sitteth on the throne] They now saw that all these terrible judgments came from the Almighty; and that Christ, the author of Christianity, was now judging, condemning, and destroying them for their cruel persecutions of his followers.

Verse 17. *For the great day of his wrath*] The decisive and manifest time in which he will execute judgment on the oppressors of his people.

Who shall be able to stand?] All these things may literally apply to the final destruction of Jerusalem, and to the revolution which took place in the Roman Empire under Constantine the Great. Some apply them to the day of judgment; but they do not seem to have that awful event in view. These two events were the greatest that have ever taken place in the world, from the flood to the eighteenth century of the Christian era; and may well justify the strong figurative language used above.

CHAPTER VII.

The four angels holding the four winds of heaven, 1. The angel with the seal of the living God, and sealing the servants of God out of the twelve tribes, whose number amounted to one hundred and forty-four thousand, 2-8. Besides these, there was an innumerable multitude from all nations, who gave glory to God and the Lamb, 9-12. One of the elders shows who these are, and describes their most happy state, 13-17.

AND after these things I saw four angels standing on the four corners of the earth, * holding the four winds of the earth, ^b that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, * Hurt not the earth, neither the sea, nor the trees, till we have ^a sealed the servants of our God * in their foreheads.

4 ^a And I heard the number of them which were sealed: and there were sealed * an hundred and forty and four thousand of all the tribes of the children of Israel.

5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthaliim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and lo, ^b a great multitude,

^a Dan. vii. 2.—^b Ch. ix. 4.—^c Ch. vi. 6. ix. 4.—^d Ezek. ix. 4. Ch. xiv. 1.—^e Ch. xxii. 4.—^f Ch. ix. 16.—^g Ch. xiv. 1.—^h Rom. xi. 25.—ⁱ Ch. v. 9.—^j Ch. lit. 5, 18. iv. 4. vi. 11. Ver. 14.—^k Ps. ii. 8. Isa. xliii. 11. Jer. iii. 23. Hos. xii. 4. Ch. xix. 1.—^l Ch. v. 13.—^m Ch.

Verse 1. *And after these things*] Immediately after the preceding vision.

I saw four angels] Instruments which God employs in the dispensation of his providence; we know not what.

On the four corners of the earth] On the extreme parts of the land of Judea, called the land or earth, by way of eminence.

Holding the four winds] Preventing evil from every quarter. *Earth—sea, nor on any tree*; keeping the whole of the land free from evil, till the Church of Christ should wax strong, and each of his followers have time to prepare for his flight from Jerusalem, previously to its total destruction by the Romans.

Verse 2. *The seal of the living God*] This angel is represented as the chancellor of the supreme King, and as ascending from the east, from the rising of the sun. Some understand this of Christ, who is called the east, Luke i. 78.

Four angels, to whom it was given to hurt] Particular agents employed by divine providence in the management of the affairs of the earth; but whether spiritual or material we know not.

Verse 3. *Till we have sealed the servants of our God*] There is manifestly an allusion to Ezek. ix. 4 here. By sealing we are to understand consecrating the persons in a more especial manner to God, and showing, by this mark of God upon them, that they were under his more immediate protection, and that nothing should hurt them.

Verse 4. *I heard the number of them which were sealed*] In the number of 144,000 are included all the Jews converted to Christianity; 12,000 out of each of the twelve tribes; but this must be only a certain for an uncertain number; for it is not to be supposed that just 12,000 were converted out of each of the twelve tribes.

Verse 5-8. *Of the tribe of Juda, &c.*] Ephraim and Dan, being the principal promoters of idolatry, are left out in this enumeration.

Verse 9. *A great multitude*] This appears to mean the Church of Christ among the Gentiles, for it was different from that collected from the twelve tribes; and it is here said to be of all nations, kindreds, people, and tongues.

which no man could number, ¹ of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, ¹ clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, ^k Salvation to our God ¹ which sitteth upon the throne, and unto the Lamb.

11 ^m And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 ⁿ Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in ^o white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, ^p These are they which came out of great tribulation, and have ^q washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall ^r dwell among them.

16 ^s They shall hunger no more, neither thirst any more: ^t neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne ^u shall feed them, and shall lead them unto living fountains of waters; ^v and God shall wipe away all tears from their eyes.

iv. 6.—^w Ch. v. 13. 14.—^x Ver. 9.—^y Ch. vi. 9. xvii. 6.—^z Isa. i. 14. Heb. ix. 14. 1 John i. 7. Ch. i. 5. See Zech. iii. 3, 4, 5.—^{aa} Isa. iv. 5, 6. Ch. xxi. 3.—^{ab} Isa. xlix. 10.—^{ac} Ps. cxxi. 6. Ch. xxi. 4.—^{ad} Ps. xxiii. 1. xxxvi. 8. John x. 11, 14.—^{ae} Isa. xxv. 8. Ch. iv. 21.

Clothed with white robes] As emblems of innocence and purity. With palms in their hands, in token of victory gained over the world, the devil, and the flesh.

Verse 10. *Salvation to our God*] That is God alone is the author of the salvation of man: and this salvation is procured for and given to them through the Lamb, as their propitiatory sacrifice.

Verse 11. *All the angels, &c.*] As there is joy in the presence of God among these holy spirits when one sinner repents, no wonder that they take such an interest in the gathering together of such innumerable multitudes who are fully saved from their sins.

Verse 12. *Saying, Amen*] Giving their most cordial and grateful assent to the praises attributed to God and the Lamb.

Blessing, and glory, &c.] There are here seven different species of praise attributed to God, as in chap. v. 12.

Verse 13. *One of the elders answered*] A Hebraism for spoke. The question is here asked, that the proposer may have the opportunity of answering it.

Verse 14. *Sir, thou knowest*] That is, I do not know, but thou canst inform me.

Came out of great tribulation] Persecutions of every kind. *And have washed their robes*] Have obtained their pardon and purity, through the blood of the Lamb.

Their white robes cannot mean the righteousness of Christ, for this cannot be washed and made white in his own blood. This white linen is said to be the righteousness of the saints, chap. xix. 8, and this is the righteousness in which they stand before the throne; therefore it is not Christ's righteousness, but it is a righteousness wrought in them by the merit of his blood, and the power of his spirit.

Verse 15. *Therefore*] Because they are washed in the blood of the Lamb, are they before the throne—admitted to the immediate presence of God.

And serve him day and night] Without ceasing; being filled with the spirit of prayer, faith, love, and obedience.

Shall dwell among them] He lives in his own church, and in the heart of every true believer.

Verse 16. *They shall hunger no more*] They shall no longer be deprived of their religious ordinances, and the blessings attendant on them, as they were when in a state of persecution.

Neither shall the sun light on them] Their secular rulers, being converted to God, became nursing fathers to the Church.

Nor any heat.] Neither persecution nor affliction of any kind. These the Hebrews express by the term *heat*, *scorching*, &c.

Verse 17. *The Lamb*] The Lord Jesus, enthroned with his Father in ineffable glory.

Shall feed them] Shall communicate to them everything calculated to secure, continue, and increase their happiness.

Living fountains of waters] A spring in the Hebrew phraseology is termed *living water*, because constantly boiling up and running on. By these *perpetual fountains* we are to understand *endless sources* of comfort and happiness, which Jesus Christ will open out of his own infinite plenitude to all glorified souls.

God shall wipe away] In the most affectionate and fatherly manner, *all tears from their eyes*—all causes of distress and grief. They shall have pure, unmixed

CHAPTER VIII.

The opening of the seventh seal, 1. The seven angels, with the seven trumpets, 2-6. The first sounds, and there is a shower of hail, fire, and blood, 7. The second sounds, and the burning mountain is cast into the sea, 8, 9. The third sounds, and the great star Wormwood falls from heaven, 10, 11. The fourth sounds, and the sun, moon, and stars are smitten; and a threefold woe is denounced against the inhabitants of the earth, because of the three angels who are yet to sound, 12, 13.

AND ^awhen he had opened the seventh seal, there was silence in heaven about the space of half an hour.

² ^bAnd I saw the seven angels which stood before God; ^cand to them were given seven trumpets.

³ And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should ^doffer it with ^ethe prayers of all saints upon ^fthe golden altar which was before the throne.

^aCh. vi. 1. ^bTobit xii. 15. ^cMatt. xviii. 10. ^dLuke i. 19.—^e2 Chron. xxx. 25-28.—^fOr, add it to the prayers.—^gCh. v. 8.—^hExod. xxx. 1. ⁱCh. vi. 9.—^jPs. cxli. 2. ^kLuke i. 10.—^lOr, upon.

Verse 1. *The seventh seal*] This is ushered in and opened only by the Lamb.

Silence in heaven] This must be a mere metaphor, silence being put here for the deep and solemn expectation of the stupendous things about to take place, which the opening of this seal has produced.

Half an hour.] As heaven may signify the place in which all those representations were made to St. John, the *half hour* may be considered as the time during which no representation was made to him; the time in which God was preparing the august exhibition which follows.

Verse 2. *The seven angels which stood before God*] Probably the same as those called the seven Spirits which are before his throne, chap. i. 4.

Verse 3. *Another angel*] About to perform the office of priest.

Much incense, that he should offer it] Judgments of God are now about to be executed; the saints—the genuine Christians, pray much to God for protection. The angelic priest comes with much incense, standing between the living and those consigned to death, and offers his incense to God with the prayers of the saints.

Verse 4. *The smoke of the incense—with the prayers*] Though incense itself be an emblem of the prayers of the saints, Ps. cxli. 2; yet here they are said to ascend before God, as well as the incense. It is not said that the angel presents these prayers. He presents the incense, and the prayers ascend with it. The ascending of the incense shows that the prayers and offering were accepted.

Verse 5. *Cast it into the earth*] That is, upon the land of Judea; intimating the judgments and desolations which were

⁴ And ^athe smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

⁵ And the angel took the censer, and filled it with fire of the altar, and cast it ^binto the earth: and ^cthere were voices, and thunderings, and lightnings, ^dand an earthquake.

⁶ And the seven angels which had the seven trumpets prepared themselves to sound.

⁷ The first angel sounded, ^eand there followed

—[Ch. xvi. 18.—]2 Sam. xxli. 8. 1 Kings xix. 11. Acts iv. 31.—^fEzek. xxxviii. 22.

now coming upon it, and which appear to be farther opened in the sounding of the seven trumpets.

There were voices] All these seem to point out the confusion, commotions, distresses, and miseries which were coming upon these people in the wars which were at hand.

Verse 6. *Prepared themselves to sound.*] Each took up his trumpet, and stood prepared to blow his blast. Wars are here indicated; the trumpet was the emblem of war.

Verse 7. *Hail and fire mingled with blood*] This was something like the ninth plague of Egypt.

They were cast upon the earth] Into that land, viz., Judea, thus often designated.

And the third part of trees] The land was wasted; the trees—the chiefs of the nation, were destroyed; and the grass—the common people, slain, or carried into captivity. High and low, rich and poor, were overwhelmed with one general destruction.

Verse 8. *A great mountain burning with fire*] Mountain, in prophetic language, signifies a kingdom, Jer. li. 25, 27, 30, 58. Great disorders, especially when kingdoms are moved by hostile invasions, are represented by mountains being cast into the midst of the sea, Ps. xli. 2. Seas and collections of waters mean peoples, as is shown in this book, chap. xvii. 15. Therefore, great commotions in kingdoms and among their inhabitants may be here intended, but to whom, where, and when these happened, or are to happen, we know not.

The third part of the sea became blood] Another allusion to the Egyptian plagues, Exod. vii. 20, 21. Third part is a rabbinism, expressing a considerable number.

Verse 9. *The third part of the ships were destroyed.*] These

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hail and fire mingled with blood, and they were cast ^a upon the earth: and the third part ^b of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, ^c and as it were a great mountain burning with fire was cast into the sea: ^d and the third part of the sea ^e became blood;

9 ^f And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, ^g and there fell a great star from heaven, burning as it were a lamp, ^h and it fell upon the third part of the rivers, and upon the fountains of waters;

^aCh. xvi. 2.—^bIsa. ii. 13. Ch. ix. 4.—^cJer. ii. 25. Amos vii. 4.—^dCh. xvi. 3.—^eEzek. xiv. 19.—^fCh. xvi. 3.—^gIsa. xlv. 12. Ch. ix. 1.—^hCh. xvi. 4.—ⁱRuth i. 20.—^jExod. xv. 23. Jer. ix. 15.

judgments seem to be poured out on some maritime nation, destroying much of its population, and much of its traffic.

Verse 10. *There fell a great star from heaven*] This has given rise to various conjectures. Some say the star means Attila and his Huns; others, Genserich with his Vandals falling on the city of Rome; others, Eleazer, the son of Annas, spurning the emperor's victims, and exciting the fury of the zealots; others, Arius, infecting the pure Christian doctrine with his heresy, &c. &c. It certainly cannot mean all these; and probably none of them.

Verse 11. *The star is called Wormwood*] So called from the bitter or distressing effects produced by its influence.

Verse 12. *The third part of the sun—moon—stars, was*

11 ⁱ And the name of the star is called Wormwood: ^j and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 ^k And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, ^l and heard an angel flying through the midst of heaven, saying with a loud voice, ^m Woe, woe, woe to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!

xxiii. 15.—ⁿIsa. xlii. 10. Amos vi. 1. 9.—^oCh. xiv. 6. xix. 17.—^pCh. ix. 12. xi. 4.

smitten] Supposed to mean Rome, with her *senates, consuls, &c.*, eclipsed by Odoacer, king of the Heruli, and Theodoric, king of the Ostrogoths, in the fifth century. But all this is uncertain.

Verse 13. *I—heard an angel flying*] Instead of an angel flying, almost every MS. and Version of note has an eagle flying. The eagle was the symbol of the Romans, and was always on their ensigus. The three woes which are here expressed were probably to be executed by this people, and upon the Jews and their commonwealth. Taken in this sense the symbols appear consistent and appropriate; and the reading eagle instead of angel is undoubtedly genuine.

CHAPTER IX.

The fifth angel sounds, and a star falls from heaven to earth, 1. The bottomless pit is opened, and locusts come out upon the earth, 2, 3. Their commission, 4-6. Their form, 7-10. Their government, 11, 12. The sixth angel sounds, and the four angels bound in the Euphrates are loosed, 13-15. The army of horsemen, and their description, 16-19. Though much evil is inflicted upon men for their idolatry, &c., they do not repent, 20, 21.

AND the fifth angel sounded, ^a and I saw a star fall from heaven unto the earth: and to him was given the key of ^b the bottomless pit.

2 And he opened the bottomless pit; ^c and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

^aLuke x. 18. Ch. viii. 10.—^bLuke viii. 31. Ch. xvii. 8. xx. 1. Ver. 2, 11.—^cJoel ii. 2, 10.—^dExod. x. 4. Judges vii. 12.—

Verse 1. *A star fall from heaven*] An angel encompassed with light suddenly descended, and seemed like a star falling from heaven.

The key of the bottomless pit.] Power to inundate the earth with a flood of temporal calamities and moral evils.

Verse 2. *He opened the bottomless pit*] *The pit of the bottomless deep.* Some think the angel means Satan, and the bottomless pit hell. Some suppose Mohammed is meant, and Pastorini professes to believe that Luther is intended!

There arose a smoke] False doctrine, obscuring the true light of heaven.

Verse 3. *Locusts*] Vast hordes of military troops: the description which follows certainly agrees better with the

3 And there came out of the smoke ^d locusts upon the earth: and unto them was given power, ^e as the scorpions of the earth have power.

4 And it was commanded them ^f that they should not hurt ^g the grass of the earth, neither any green thing, neither any tree; but only those men which have not ^h the seal of God in their foreheads.

5 And to them it was given that they should not

^aVer. 10.—^bCh. vi. 6. vii. 3.—^cCh. viii. 7.—^dCh. vii. 8. See Exod. xii. 28. Ezek. ix. 4.

Saracens than with any other people or nation, but may also apply to the Romans.

As the scorpions of the earth have power.] Namely, to hurt men by stinging them. Scorpions may signify archers; and hence the description has been applied to Cestius Gallus, the Roman general, who had many archers in his army.

Verse 4. *They should not hurt the grass*] Neither the common people, the men of middling condition, nor the nobles. However, this appears rather to refer to the prudent counsels of a military chief, not to destroy the crops and herbage of which they might have need in their campaigns.

Which have not the seal of God] All false, hypocritical, and heterodox Christians.

kill them, * but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days ^b shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And ^c the shapes of the locusts *were* like unto horses prepared unto battle; ^d and on their heads *were* as it were crowns like gold, ^e and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and ^f their teeth *were* as the teeth of lions.

9 And they had breast-plates, as it were breast-plates of iron; and the sound of their wings *was* ^g as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: ^h and their power *was* to hurt men five months.

11 ⁱ And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name ^k Apollyon.

12 ^l One *woe* is past; and, behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the

* Ch. xi. 7. Ver. 10.—^a Job iii. 21. Isa. ii. 19. Jer. viii. 3. Ch. vi. 16.—^b Joel ii. 4.—^c Nah. iii. 17.—^d Dan. vii. 8.—^e Joel i. 6.—^f Joel ii. 5, 6, 7.—^g Ver. 5.—^h Eph. ii. 2.—ⁱ Ver. 1.—^j That is to say, a destroyer.—Ch. viii. 13.—^k Ch. xvi. 1.—^l Or, at.—Ps.

Verse 5. To them it was given] That is, they were permitted.

That they should be tormented five months] Some take these months literally, and apply them to the conduct of the zealots who, from May to September, in the year of the siege, produced dreadful contests among the people; or to the afflictions brought upon the Jews by Cestius Gallus, when he came against Jerusalem, before which he lay one whole summer, or nearly five months. Others consider the months as being prophetic months, each day being reckoned for a year; therefore this period must amount to one hundred and fifty years, counting thirty days to each month, as was the general custom of the Asiatics.

Verse 6. In those days shall men seek death] So distressing shall be their sufferings and torment that they shall long for death in any form, to be rescued from the evils of life.

Verse 7. The locusts were like unto horses] The whole of this symbolical description of an overwhelming military force agrees very well with the troops of Mohammed. The Arabs are the most expert horsemen in the world; they live so much on horseback that the horse and his rider seem to make but one animal. The Romans also were eminent for their cavalry.

Crowns like gold] Not only alluding to their costly tiaras or turbans, but to the extent of their conquests and the multitude of powers which they subdued.

Their faces were as the faces of men.] That is, though locusts symbolically, they are really men.

Verse 8. Hair as the hair of women] No razor passes upon their flesh. Their hair long, and their beards unshaven.

Their teeth were as the teeth of lions] They are ferocious and cruel.

Verse 9. They had breast-plates—of iron] They seemed to be invulnerable, for no force availed against them.

The sound of their wings] Their hanging weapons and military trappings, with the clang of their shields and swords when they make their fierce onsets. This simile is borrowed from Joel ii. 5-7.

Verse 10. They had tails like unto scorpions] This may refer to the consequences of their victories. They infected the conquered with their pernicious doctrines.

Their power was to hurt men five months.] The locusts make their principal ravages during the five summer months.

trumpet, Loose the four angels which are bound ^m in the great river Euphrates.

15 And the four angels were loosed, which were prepared ⁿ for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And ^o the number of the army ^p of the horsemen *were* two hundred thousand thousand: ^q and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone: ^r and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: ^s for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues ^t yet repented not of the works of their hands, that they should not worship ^u devils, ^v and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, ^w nor of their sorceries, nor of their fornications, nor of their thefts.

lxiii. 17. Dan. vii. 10.—^x Ezek. xxxviii. 4.—^y Ch. vii. 4.—^z 1 Chron. xii. 8. Isa. v. 28, 29.—^{aa} Isa. ix. 15.—^{ab} Deut. xxxi. 29.—^{ac} Lev. xvi. 7. Deut. xxxii. 17. Ps. cvi. 37. 1 Cor. x. 20.—^{ad} Ps. cxv. 4. cxxxv. 15. Dan. v. 23.—^{ae} Ch. xii. 15.

But probably these may be prophetic months, as above, in ver. 5—150 years.

Verse 11. A king over them] A supreme head; some think Mohammed, some think Vespasian.

The angel of the bottomless pit] The chief envoy of Satan.

Abaddon] From abad, he destroyed.

Apollyon.] The meaning is the same both in the Hebrew and Greek.

Verse 12. One woe is past] That is, the woe or desolation by the symbolical scorpions.

There come two woes more] In the trumpets of the sixth and seventh angels.

Verse 13. The four horns of the golden altar] This is another not very obscure indication that the Jewish temple was yet standing.

Verse 14. Loose the four angels] These four angels bound—hitherto restrained in the Euphrates, are by some supposed to be the Arabs, the Saracens, the Tartars, or the Turks; by others, Vespasian's four generals, one in Arabia, one in Africa, one in Alexandria, and one in Palestine.

Verse 15. For an hour, and a day, and a month, and a year] Probably no more is meant than that these four angels were at all times prepared and permitted to inflict evil on the people against whom they had received their commission. There are some who understand these divisions of time as prophetic periods, and to these I must refer, not professing to discuss such uncertainties.

Verse 16. Two hundred thousand thousand] Two myriads of myriads; that is, two hundred millions; an army that was never yet got together from the foundation of the world, and could not find forage in any part of the earth. Perhaps it only means vast numbers, multitudes without number.

Verse 17. Breast-plates of fire—jacinth and brimstone] That is, red, blue, and yellow; the first is the colour of fire, the second of jacinth, and the third of sulphur.

And the heads of the horses] Is this an allegorical description of great ordnance? Cannons, on the mouths of which horses' heads were formed, or the mouth of the cannon cast in that form? Fire, smoke, and brimstone is a good allegorical representation of gunpowder.

Verse 18. By these three were the third part of men killed] That is, By these was great carnage made.

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Their power is in their mouth] From these the destructive balls are projected; and in their tails, the breech where the charge of gunpowder is lodged.

Their tails were like unto serpents, and had heads] If cannons are intended, the description, though allegorical, is plain enough; for brass ordnance especially are frequently thus ornamented, both at their muzzles and at their breech.

Verse 20. *Yet repented not]* These things are supposed to refer to the desolation brought upon the Greek Church by the Ottomans, who entirely ruined that Church and the Greek Empire. The Church which was then remaining was the Latin or Western Church, which was not at all corrected by the judgments which fell upon the Eastern Church but continued its senseless adoration of angels, saints, relics, &c., and does so to the present day. If, therefore, God's wrath be kindled against such, this church has much to fear.

Verse 21. *Neither repented they of their murders]* Their

cruelties towards the genuine followers of God, the Albigenses, and Waldenses, and others, against whom they published crusades, and hunted them down, and butchered them in the most shocking manner. The innumerable murders by the horrible inquisition need not be mentioned.

Their sorceries] Those who apply this also to the Romish Church understand by it the various tricks, sleights of hand or legerdemain, by which they impose on the common people in causing images of Christ to bleed, and the various pretended miracles wrought at the tombs, &c., of pretended saints, holy wells, and such like.

Fornication] Giving that honour to various creatures which is due only to the Creator.

Their thefts.] Their exactions and impositions on men for indulgences, pardons, &c. These things may be intended, but it is going too far to say that this is the true interpretation.

CHAPTER X.

The description of a mighty angel with a little book in his hand, 1, 2. The seven thunders, 3, 4. The angel swears that there shall be time no longer, 5-7. John is commanded to take the little book and eat it; he does so, and receives a commission to prophesy to many peoples, 8-11.

AND I saw another mighty angel come down from heaven, clothed with a cloud; ^aand a rainbow *was* upon his head, and ^bhis face *was* as it were the sun, and ^chis feet as pillars of fire:

2 And he had in his hand a little book open: ^dand he set his right foot upon the sea, and *his* left foot on the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, ^eseven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, ^fSeal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth ^glifted up his hand to heaven,

6 And swore by him that liveth for ever and ever, ^hwho created heaven, and the things that therein are, and the earth, and the things that therein are,

^aEzek. i. 28.—^bMatt. xvii. 2. Ch. i. 16.—^cCh. i. 15.—^dMutt. xxviii. 18.—^eCh. viii. 5.—^fDan. viii. 26. xii. 4, 9.—^gExod. vi. 8. Dan. xii. 7.—^hNeh. ix. 6. Ch. iv. 11. xiv. 7.—ⁱDan. xii. 7. Ch.

Verse 1. *Another mighty angel]* Either Christ or his representative; *clothed with a cloud;* a symbol of the divine majesty.

A rainbow was upon his head] The token of God's merciful covenant with mankind.

His face was as it were the sun] So intensely glorious that it could not be looked on.

His feet as pillars of fire] To denote the rapidity and energy of his motions, and the stability of his counsels.

Verse 2. *A little book open]* Meaning probably some design of God long concealed, but now about to be made manifest. But who knows what it means?

His right foot upon the sea, and his left—on the earth.] To show that he had the command of each, and that his power was universal, all things being under his feet.

Verse 3. *Seven thunders]* Seven being a number of per-

and the sea, and the things which are therein, ⁱthat there should be time no longer:

7 But ^jin the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And ^kthe voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, ^lTake it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; ^mand it was in my mouth sweet as honey: and as soon as I had eaten it, ⁿmy belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

xvi. 17.—^jCh. xi. 15.—^kVer. 4.—^lJer. xv. 16. Ezek. ii. 8. iii. 1, 2, 3.—^mEzek. iii. 8.—ⁿEzek. ii. 10.

fection, it may here mean many, great, loud, and strong peals of thunder, accompanied with distinct voices; but what was said St. John was not permitted to reveal, ver. 4.

Verse 5. *Lifted up his hand to heaven]* As one making an appeal to the Supreme Being.

Verse 6. *By him that liveth for ever and ever]* The eternal, self-existent Jehovah, the Maker of all things.

That there should be time no longer] That the great counsels relative to the events already predicted should be immediately fulfilled, and that there should be no longer delay. This has no reference to the day of judgment.

Verse 7. *The mystery of God should be finished]* What this mystery refers to who knows? Nor have we more knowledge concerning the sounding of the seventh angel.

Declared to his servants the prophets.] It is most likely that this trumpet belongs to the Jewish state.

Verse 8. *Take the little book which is open*] Learn from this angel what should be published to the world.
 Verse 9. *Take it, and eat it up*] Fully comprehend its meaning; study it thoroughly.

Verse 10. *It was in my mouth sweet as honey*] I read of the consolations and protection of the true worshippers of God, and did rejoice; I read of the persecutions of the Church, and was distressed.

CHAPTER XI.

The command to measure the temple, 1, 2. The two witnesses which should prophesy twelve hundred and sixty days, 3. The description, power, and influence of these witnesses, 4-6. They shall be slain by the beast which shall arise out of the bottomless pit; and shall arise again after three days and a half, and ascend to heaven, 7-12. After which shall be a great earthquake, 13. The introduction to the third woe, 14. The sounding of the seventh angel, and the four and twenty elders give glory to God, 15-19.

AND there was given me ^a a reed like unto a rod: and the angel stood, saying, ^b Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But ^c the court which is without the temple ^d leave out, and measure it not; ^e for it is given unto the Gentiles: and the holy city shall they ^f tread under foot ^g forty and two months.

3 And ^h I will give power unto my two ⁱ witnesses, and they shall prophesy ^k a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the ^l two olive trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, ^m fire proceedeth out of their mouth, and devoureth their enemies; ⁿ and if any man will hurt them, he must in this manner be killed.

6 These ^o have power to shut heaven, that it rain not in the days of their prophecy: and ^p have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they ^q shall have finished their testimony, ^r the beast that ascendeth ^s out of the bottomless pit ^t shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies *shall lie* in the street of ^u the great city, which spiritually is called Sodom and Egypt, ^v where also our Lord was crucified.

9 ^w And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, ^x and shall not suffer their dead bodies to be put in graves.

10 ^y And they that dwell upon the earth shall rejoice over them, and make merry, ^z and shall send

^a Ezek. xl. 3, &c. Zech. ii. 1. Ch. xxi. 15.—^b Num. xxvii. 18.—^c Ezek. xl. 17, 20.—^d Gr. cast out.—^e Ps. lxxix. 1. Luke xxi. 24.—^f Dan. viii. 10. 1 Mac. iii. 51.—^g Ch. xiii. 5.—^h Or, I will give unto my two witnesses, that they may prophesy.—ⁱ Ch. xx. 4.—^j Ch. xix. 10.—^k Ch. xii. 6.—^l Ps. lii. 8. Jer. xl. 16. Zech. iv. 3, 11, 14.—^m 2 Kings i. 10, 12. Jer. i. 10. v. 14. Ezek. xliii. 8. Hos. vi. 5.—ⁿ Num.

xvi. 29.—^o 1 Kings xvii. 1. James v. 16, 17.—^p Exod. vii. 19.—^q Luke xiii. 32.—^r Ch. xiii. 1, 11. xvii. 8.—^s Ch. ix. 2.—^t Dan. vii. 21. Zech. xiv. 2.—^u Ch. xiv. 8. xvi. 1, 5. xviii. 10.—^v Heb. xiii. 12. Ch. xviii. 24.—^w Ch. xvii. 15.—^x Ps. lxxix. 2, 3.—^y Ch. xii. 12. xiii. 8.—^z Esther ix. 19, 22.

Verse 1. *And there was given me a reed*] See Ezek. xl. 3, &c.

Measure the temple of God] This must refer to the Temple of Jerusalem; and this is another presumptive evidence that it was yet standing.

Verse 2. *But the court—is given unto the Gentiles*] The measuring of the temple probably refers to its approaching destruction, and the termination of the whole Levitical service; and this we find was to be done by the Gentiles (Romans), who were to tread it down forty-two months, i.e., just three years and a half, or twelve hundred and sixty days. This must be a symbolical period.

Verse 3. *My two witnesses*] This is extremely obscure; the conjectures of interpreters are as unsatisfactory as they are endless, on this point.

Verse 4. *These are the two olive trees*] Mentioned Zech. iv. 14, which there represent Zerubbabel and Joshua the high-priest. The whole account seems taken from Zech. iv. 1-14. Whether the prophet and the apostle mean the same things by these emblems, we know not.

Verse 5. *Fire proceedeth out of their mouth*] That is, They are commissioned to denounce the judgments of God against all who would attempt to prevent them from proceeding in their ministry.

Verse 6. *These have power to shut heaven*] As Elijah did, 1 Kings xvii. and xviii.

To turn them to blood] As Moses did, Exod. vii.

Verse 7. *The beast that ascendeth out of the bottomless*

pit] This may be what is called *Antichrist*; some power that is opposed to genuine Christianity. But *what or whence*, except from the *bottomless pit*, i.e., under the influence and appointment of the devil, we cannot tell; nor do we know by what name this power or being should be called.

Verse 8. *The great city*] Some say Rome, which may be spiritually called Sodom for its abominations, Egypt for its tyrannous cruelty, and the place where our Lord was crucified, because of its persecution of the members of Christ; but Jerusalem itself may be included.

Verse 9. *Shall not suffer their dead bodies to be put in graves.*] Refusal of burial to the dead was allowed to be the sum of brutality and cruelty. In popish lands they will not suffer a protestant to have Christian burial, or to have a grave in a churchyard! Contemtable wretches!

Verse 10. *Shall send gifts*] This was a custom in days of public rejoicing. They sent gifts to each other, and gave portions to the poor. See Esther ix. 19, 22.

Verse 11. *They stood upon their feet*] Were restored to their primitive state.

Verse 12. *They ascended up to heaven*] Enjoyed a state of great peace and happiness.

Verse 13. *A great earthquake*] Violent commotions among the persecutors, and revolutions of states.

Slain of men seven thousand] Many perished in those popular commotions.

The remnant were affrighted] Seeing the hand of God's judgments so remarkably stretched out.

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gifts one to another; *because these two prophets tormented them that dwelt on the earth.

11 ^b And after three days and an half ^c the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. ^d And they ascended up to heaven ^e in a cloud; ^f and their enemies beheld them.

13 And the same hour ^g was there a great earthquake, ^h and the tenth part of the city fell, and in the earthquake were slain ⁱ of men seven thousand: and the remnant were affrighted, ^j and gave glory to the God of heaven.

14 ^k The second woe is past; and, behold, the third woe cometh quickly.

15 And ^l the seventh angel sounded: ^m and there were great voices in heaven, saying, "The kingdoms of this world are become the *kingdoms* of our Lord,

^a Ch. xvi. 10.—^b Ver. 9.—^c Ezek. xxxvii 5, 9, 10, 14.—^d Isa. xiv. 13. Ch. xii. 5.—^e Isa. lx. 8. Acts i. 9.—^f 2 Kings ii. 1, 5, 7.—^g Ch. vi. 12.—^h Ch. xvi. 19.—ⁱ Gr. names of men. Ch. iii. 4.—^j Josh. vii. 19. Ch. xiv. 7. xv. 4.—^k Ch. viii. 13. ix. 12. xv. 1.—^l Ch. x. 7.—^m Isa. xxxvii. 13. Ch. xvi. 17. xix. 6.—ⁿ Ch. xii. 10.—

Gave glory] Received the pure doctrines of the gospel, and glorified God for his judgments and their conversion.

Verse 14. *The second woe is past*] That which took place under the sixth trumpet, and has been already described.

The third woe cometh] Is about to be described under the seventh trumpet, which the angel is now prepared to sound.

These woes are supposed by many learned men to refer to the destruction of Jerusalem. *The first woe*—the seditions among the Jews themselves. *The second woe*—the besieging of the city by the Romans. *The third woe*—the taking and sacking of the city, and burning the temple. This was the greatest of all the woes, as in it the city and temple were destroyed, and nearly a million of men lost their lives.

Verse 15. *There were great voices in heaven*] All the heavenly host—angels and redeemed human spirits, joined together to magnify God, that he had utterly discomfited his enemies, and rendered his friends glorious. This will be truly the case when the kingdoms of this world become the kingdoms of God and of his Christ. But when shall this be?

Verse 16. *The four and twenty elders*] The representatives of the Universal Church of Christ. See on chap. v. 8-10.

Verse 17. *O Lord God Almighty, which art*] This gives a proper view of God in his eternity; all times are here comprehended, the present, the past, and the future. This is the infinitude of God.

and of his Christ; ^o and he shall reign for ever and ever.

16 And ^p the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, ^q which art, and wast, and art to come; because thou hast taken to thee thy great power, ^r and hast reigned.

18 ^s And the nations were angry, and thy wrath is come, ^t and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, ^u small and great; ^v and shouldest destroy them which ^w destroy the earth.

19 And ^x the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and ^y there were lightnings, and voices, and thunderings, and an earthquake, ^z and great hail.

^a Dan. ii. 44. vii. 14, 18, 27.—^b Ch. iv. 4. v. 8. xix. 4.—^c Ch. i. 4, 8. iv. 8. xvi. 5.—^d Ch. xix. 6.—^e Ver. 2, 9.—^f Dan. vii. 9, 10. Ch. vi. 10.—^g Ch. xix. 5.—^h Ch. xiii. 10. xviii. 6.—ⁱ Or, corrupt.—^j Ch. xv. 5, 8.—^k Ch. viii. 5. xvi. 18.—^l Ch. xvi. 21.

Hast taken to thee] Thou hast exercised that power which thou ever hast; and thou hast broken the power of thy enemies, and exalted thy Church.

Verse 18. *The nations were angry*] Were enraged against thy gospel, and determined to destroy it.

Thy wrath is come] The time to avenge thy servants and to destroy all thy enemies.

The time of the dead, that they should be judged] The word to judge is often used in the sense of to avenge. The dead, here, may mean those who were slain for the testimony of Jesus, and the judging is the avenging of their blood.

Give reward unto thy servants] Who have been faithful unto death.

The prophets] The faithful teachers in the Church; *the saints*—the Christians.

And them that fear thy name] All thy sincere followers. *Destroy them which destroy the earth.*] All the authors, fomentors, and encouragers of bloody wars.

Verse 19. *The temple of God was opened in heaven*] The true worship of God was established and performed in the Christian Church; this is the true temple, that at Jerusalem being destroyed.

And there were lightnings, and voices, and thunderings, and an earthquake, and great hail] These great commotions were intended to introduce the following vision; for the 12th chapter is properly a continuation of the 11th, and should be read in strict connexion with it.

CHAPTER XII.

The woman clothed with the sun, and in travail, 1, 2. *The great red dragon waiting to devour the child as soon as born*, 3, 4. *The woman is delivered of a son, who is caught up unto God; and she flees to the wilderness*, 5, 6. *The war in heaven between Michael and the dragon*, 7, 8. *The dragon and his angels are overcome and cast down to the earth; whereupon the whole heavenly host give glory to God*, 9-11. *The dragon, full of wrath at his defeat, persecutes the woman*, 12, 13. *She flees to the wilderness, whither he attempts to pursue her; and he makes war with her seed*, 14-17.

AND there appeared a great wonder in heaven ; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars :

2 And she being with child cried, ^btravailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven ; and behold ^aa great red dragon, ^chaving seven heads and ten horns, ^fand seven crowns upon his heads.

4 And ^ghis tail drew the third part ^hof the stars of heaven, ⁱand did cast them to the earth : and the dragon stood ^jbefore the woman which was ready to be delivered, ^kfor to devour her child as soon as it was born.

^aOr, sign. — ^bIsa. lxi. 7. Gal. iv. 19. — ^cOr, sign. — ^dCh. xvii. 3. — ^eCh. xvii. 9, 10. — ^fCh. xiii. 1. — ^gCh. ix. 10, 19. — ^hCh. xvii. 18. — ⁱDan. viii. 10. — ^jVer. 2. — ^kExod. i. 16. — ^lPs. ii. 9. Ch. ii. 27.

[The notes on this and the following chapter are abridged from *John Edward Clarke*, whose elaborate exposition appears in the original edition of this Commentary, and is referred to by Dr. Clarke as "drawn up and displayed with great industry and learning." He, however, leaves "the learned author responsible for his own particular views of the subject."] ^a

Verse 1. *There appeared a great wonder in heaven : a woman clothed with the sun*]. That the woman here represents the true Church of Christ most commentators are agreed. See chap. xix, ver. 7. and chap. xxi. 9. This will appear also from her being clothed with the sun, a striking emblem of Jesus Christ, the Sun of Righteousness, the light and glory of the church.

The moon under her feet] Bishop Newton understands this of the Jewish typical worship, and indeed the Mosiac system of rites and ceremonies could not have been better represented, for it was the shadow of good things to come.

A crown of twelve stars] A very significant representation of the twelve apostles, who were the first founders of the Christian Church, and by whom the gospel was preached in a great part of the Roman Empire with astonishing success. Dan. xii. 8.

Verse 2. *And she being with child cried, travailing in birth, &c.*] The woman is represented as BEING with child, to show that the time would speedily arrive when God's patient forbearance with the heathen would be terminated, and that a deliverer should arise in the Christian world who would execute the divine vengeance upon paganism.

Verse 3. *There appeared another wonder—a great red dragon*] A huge fabulous beast is shown to St. John, by which some GREAT PAGAN power is symbolically represented ; and the RED dragon is selected from among the numerous imaginary animals which the fancies of mankind have created, to show that this great pagan power is the heathen Roman Empire. The dragon was the principal standard of the Romans next to the eagle, in the first centuries of the Christian era. From ancient writers we find that the dragon standards of the Romans were painted red.

Having seven heads] As the dragon is an emblem of the heathen Roman power, its heads must denote heathen forms of government. These were exactly seven : 1. The Royal power ; 2. The Consulate ; 3. The Dictatorship ; 4. The Decemvirate ; 5. The Consular power of the Military Tribunes ; 6. The Triumvirate ; and 7. The Imperial Government.

And ten horns] That these ten horns signify as many kingdoms, is evident from the seventh chapter of Daniel, where the angel, speaking of the fourth beast, says that "the ten horns out of this kingdom are ten kings that shall arise," and in this view of the passage many commentators are agreed, who also admit that the ten kingdoms are to be met with "amid the broken pieces of the Roman Empire." And it is evident that nothing less than the dismemberment of the Roman Empire, and its division into ten independent kingdoms, can be intended by the angel's interpretation just quoted. If, therefore, the ten horns of Daniel's fourth beast point out as many kingdoms, for the very same reason must the horns of the dragon have a similar meaning. When the heathen barbarous nations divided the Roman Empire among themselves, they might very properly be denominated horns

5 And she brought forth a man child, ^lwho was to rule all nations with a rod of iron : and her child was caught up into God, and to his throne.

6 And ^mthe woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there ⁿa thousand two hundred and threescore days.

7 And there was war in heaven : ^oMichael and his angels fought ^pagainst the dragon ; and the dragon fought and his angels,

8 And prevailed not ; neither was their place found any more in heaven.

9 And ^qthe great dragon was cast out, ^rthat old serpent, called the Devil, and Satan, ^swhich deceiveth the whole world : ^the was cast out into the

xix. 15. — ^uVer. 4. — ^vCh. xi. 3. — ^wDan. x. 13, 21. xii. 1. — ^xVer. 3. Ch. xx. 2. — ^yLuke x. 18. John xii. 31. — ^zGen. iii. 1, 4. Ch. xx. 2. — ^{aa}Ch. xx. 3. — ^{ab}Ch. ix. 1.

of the dragon, as it was by means of their incursions that the imperial power, FOUNDED by the heathen Cæsars, was abolished. Machiavel and Bishop Lloyd enumerate the horns of the dragon thus : 1. The kingdom of the Huns ; 2. The kingdom of the Ostrogoths ; 3. The kingdom of the Visigoths ; 4. The kingdom of the Franks ; 5. The kingdom of the Vandals ; 6. The kingdom of the Sueves and Alans ; 7. The kingdom of the Burgundians ; 8. The kingdom of the Heruli, Rugii, Seyrri, and other tribes which composed the Italian kingdom of Odoacer ; 9. The kingdom of the Saxons ; and 10. The kingdom of the Lombards.

And seven crowns upon his heads.] In the seven Roman forms of government already enumerated, heathenism has been the crowning or dominant religion.

Verse 4. *And his tail drew the third part of the stars of heaven*] The tail of the dragon is the heathen Roman power in its seventh or last form of government, viz., the imperial power. This heathen imperial power is said to draw the third part of the stars of heaven, by which has generally been understood that the Roman Empire subjected the third part of the princes and potentates of the earth. But that this is not a correct statement of the fact is evident from the testimony of ancient history. The Roman Empire was always considered and called the empire of the world by ancient writers. The whole mystery of this passage consists in the misapprehension of its symbolical language. In order therefore to understand it, the symbols here used must be examined. By heaven is meant the most eminent or ruling part of any nation. The meaning of heaven being thus ascertained, it cannot be difficult to comprehend the meaning of earth, this being evidently its opposite, that is, everything in subjection to the heaven or ruling part. Stars have already been shown to denote ministers of religion ; and this is more fully evident from chap. i. of this book, where the seven stars, which the Son of God holds in his right hand, are explained to signify the seven angels [or messengers] of the seven churches, by whom must be meant the seven pastors or ministers of these churches. The stars therefore which the dragon draws with his tail must represent the whole body of pagan priests who were the stars or lights of the heathen world. The religious world in the time of St. John was divided into three grand branches, viz., the Christian world, the Jewish world, and the heathen and pagan world : consequently, as a dragon, a fabulous animal, is an emblem of a civil power supporting a religion founded in faith ; it necessarily follows that the stars or ministers of the Jews and Christians cannot be numbered among those which he draws with his tail, as they were not the advocates of his idolatry, but were ministers of a religion founded by the God of heaven, and consequently formed no part of the pagan world, though they were in subjection in secular matters to the pagan Roman Empire. The tail of the dragon therefore draweth after him the whole heathen world.

And did cast them to the earth] That is, reduced all the pagan priests under the Roman yoke.

Verse 5. *And she brought forth a man child*] The Christian Church, when her full time came, obtained a deliverer, who, in the course of the divine providence, was destined To rule all nations] The heathen Roman Empire.

With a rod of iron] A strong figure to denote the very

earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, 'Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, ^b which accused them before our God day and night.

11 And ^cthey overcame him by the blood of the Lamb, and by the word of their testimony: ^dand they loved not their lives unto the death.

12 Therefore ^erejoice, ye heavens, and ye that dwell in them. ^fWoe to the inhabitants of the earth,

^aCh. xi. 19. xix. 1.—^bJob i. 9. ii. 5. Zech. iii. 1.—^cRom. viii. 39, 34, 37. xvi. 20.—^dLuke xiv. 28.—^ePs. xcvi. 11. Isa. xlix. 13. Ch. xviii. 20.—^fCh. viii. 13. xi. 10.—^gCh. x. 6.—^hVer. 5.

great restraint that should be put upon paganism, so that it should not be able longer to persecute the Christian Church.

And her child was caught up unto God, and to his throne.] A succession of Christian Emperors was raised up in the Church; for the Roman throne, as Bishop Newton observes, is here called the throne of God, because there is no power but of God; the powers that be are ordained of God.

Verse 6. And the woman fled into the wilderness] The account of the woman's flying into the wilderness immediately follows that of her child being caught up to the throne of God, to denote the great and rapid increase ^{of} heresies in the Christian Church after the time that Christianity was made the religion of the empire.

Verse 7. And there was war in heaven] As heaven means here the throne of the Roman Empire, the war in heaven consequently alludes to the breaking out of civil commotions among the governors of this empire.

Michael and his angels fought against the dragon] Michael was the man child which the woman brought forth, as is evident from the context, and therefore signifies, as has been shown already, the dynasty of Christian Roman Emperors.

Verse 8. And prevailed not] Against the cause of Christianity.

Neither was their place found any more in heaven.] The wonderful success of Constantine over all his enemies, and his final triumph over Licinius, correspond exactly to the symbolical language in this verse.

Verse 9. And the great dragon was cast out, &c.] The appellations, *old serpent*, *devil*, and *Satan*, must be understood figuratively. The heathen power is called that *old serpent which deceiveth the whole world*, from its subtlety against the Christians, and its causing the whole Roman world, as far as it was in its power, to embrace the absurdities of paganism. It is called the *devil*, from its continual false accusations and slanders against the true worshippers of God, for the devil is a *liar from the beginning*; and it is also called *Satan*, which is a Hebrew word signifying an *adversary*, from its frequent persecutions of the Christian Church. The dragon and his angels are said to be *cast out*, which is more than was said in the preceding verse. This great event was not the work of a reign; it took up many years, for it had to contend with the deep-rooted prejudices of the heathen, who to the very last endeavoured to uphold their declining superstition. Paganism received several mortal strokes in the time of Constantine and his sons Constans and Constantius. It was farther reduced by the great zeal of Jovian, Valentinian, and Valens; and was finally suppressed by the edicts of Gratian, Theodosius I., and his successors. It was not till A.D. 388 that Rome itself, the residence of the emperor, was generally reformed from the absurdities of Paganism; but the total suppression of paganism soon followed the conversion of the metropolitan city, and about A.D. 395 the dragon may be considered, in an eminent sense, to have been *cast into the earth*, that is, into a state of utter subjection to the ruling dynasty of Christian Emperors.

Verse 10. And I heard a loud voice, saying,—Now is come salvation, &c.] This is a song of triumph of the Christian Church over the heathen idolatry, and is very expressive of the great joy of the Christians upon this most stupendous event. The loud voice of triumph is said to be heard in heaven, to show that the Christian religion was now exalted to the heaven or throne of the Roman Empire.

Verse 11. And they overcame him by the blood of the Lamb]

and of the sea! for the devil is come down unto you, having great wrath, ^abecause he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted ^bthe woman which brought forth the man child.

14 ^cAnd to the woman were given two wings of a great eagle, ^dthat she might fly ^einto the wilderness, into her place, where she is nourished ^ffor a time, and times, and half a time, from the face of the serpent.

—^aExod. xix. 4. 1 Mac. ii. 29, 30, 31.—^bVer. 6.—^cCh. xvii. 3.—^dDan. vii. 25. xii. 7.

Here is given the reason why the followers of Christ prevailed at this time against all their adversaries. It was because they fought against the dragon in the armour of God. They overcame him by the blood of the Lamb—by proclaiming salvation to sinners through Christ crucified, and by their continual intercession at the throne of grace for the conversion of the heathen world.

And by the word of their testimony] By constantly testifying against the errors and follies of mankind.

And they loved not their lives unto the death.] They regarded not their present temporal estate, but even gladly delivered up their lives to the fury of their persecutors, and thus sealed the truth of what they spake with their blood.

Verse 12. Therefore rejoice, ye heavens, and ye that dwell in them.] Let the Christians, who are now partakers of the present temporal prosperity, and advanced to places of trust in the empire, praise and magnify the Lord who has thus so signally interfered in their behalf.

Woe to the inhabitants of the earth, and of the sea! for the devil is come down unto you.] By the inhabitants of the earth are meant the people in subjection to the Roman Empire; and by the sea, those parts of the Roman dominions appear to be intended that were reduced to a state of anarchy by the incursions of the barbarous nations.

Having great wrath, because he knoweth that he hath but a short time.] The Christian religion, the pagan party see with great regret, is rapidly gaining ground everywhere; and, if not timely checked, must soon brave all opposition.

Verse 13. And when the dragon saw that he was cast unto the earth] When the heathen party saw that they were no longer supported by the civil power.

He persecuted the woman which brought forth the man child] The heathens persecuted the Christian Church in the behalf of which Divine Providence had raised up a dynasty of Christian Roman Emperors.

Verse 14. And to the woman were given two wings of a great eagle] Of the great eagle. The great eagle here mentioned is an emblem of the Roman Empire in general, and therefore differs from the dragon, which is a symbol of the HEATHEN ROMAN empire in particular. The two wings of the great eagle refer to the two grand independent divisions of the Roman Empire, which took place January 17, A.D. 395, and were given to the woman, Christianity being the established religion of both empires.

That she might fly into the wilderness, into her place, &c.] The meaning, when taken in connexion with the context, is that the woman began to make rapid strides towards the desert almost immediately after her elevation to the heaven or throne of the Roman Empire, and in the course of her flight was furnished with the wings of the great eagle that she might fly into that place prepared of God, where she should be fed a thousand two hundred and threescore days. The wilderness into which the woman flies is the Greek and Latin worlds, for she is conveyed into her place by means of the two wings of the great eagle. We must not understand the phrase flying into her place, of her removing from one part of the habitable world into another, but of her speedy declension from a state of great prosperity to a forlorn and desolate condition. The woman is nourished for one thousand two hundred and threescore years from the face of the serpent. The empires in the East and West were destined, in the course of the divine providence, to support the Christian religion, at least nominally, while the rest of the world should remain in pagan idolatry or under the influence of the dragon, here called the serpent, because he deceiveth the whole world. The words of the prophecy are very remark-

15 And the serpent ^a cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the

^a Isa. lix. 19.—^b Gen. iii. 15. Ch. xi. 7. xiii. 7.—^c Ch. xiv. 12.

able. The Christian Church is said to be supported by the eastern and western empires, *two mighty dominations*; and at the same time situated in *the wilderness*, strongly denoting that, though *many* professed Christianity, there were but *very few* who "kept the commandments of God, and had the testimony of Jesus Christ."

Verse 15. *And the serpent cast out of his mouth water as a flood*] This water must be an inundation of heathen, barbarous nations upon the Roman Empire; and the purpose which the dragon has in view by the inundation is, that he might cause the woman, or Christian Church,

To be carried away of the flood.] Entirely swept away from the face of the earth. But the subtle design which the serpent or dragon had in view, was most providentially frustrated; for

Verse 16. *The earth helped the woman*] "Nothing, indeed," as Bishop Newton excellently observes, "was more likely to produce the ruin and utter subversion of the Christian Church than the irruptions of so many barbarous nations into the Roman Empire. But the event proved contrary to

flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, ^b and went to make war with the remnant of her seed, ^c which keep the commandments of God, and have ^d the testimony of Jesus Christ.

^d 1 Cor. ii. 1. 1 John v. 10. Ch. i. 2. 9. vi. 9. xx. 4.

human appearance and expectation: *the earth swallowed up the flood*; the barbarians were rather swallowed up by the Romans, than the Romans by the barbarians; the heathen conquerors, instead of imposing their own, submitted to the religion of the conquered Christians; and they not only embraced the religion, but affected even the laws, the manners, the customs, the language, and the very name of Romans, so that the victors were in a manner absorbed and lost among the vanquished."

Verse 17. *And the dragon was wroth with the woman*] The heathen party, foiled in their subtle attempt to destroy Christianity, were greatly enraged, and endeavoured to excite the hatred of the multitude against the religion of Jesus.

Went to make war with the remnant of her seed] The dragon departed, i.e., into the wilderness, whither the woman had fled; and in another form commenced a new species of persecution, directed *only* against the remnant of her seed who keep the commandments of God and have the testimony of Jesus Christ.

CHAPTER XIII.

The beast rising out of the sea with seven heads, ten horns, and ten crowns, 1. His description, power, blasphemy, cruelty, &c., 2-10. The beast coming out of the earth with two horns, deceiving the world by his false miracles, and causing every one to receive his mark in their right hand, 11-17. His number, 666, 18.

AND I stood upon the sand of the sea, and saw ^a a beast rise up out of the sea, ^b having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the ^c name of blasphemy.

2 ^d And the beast which I saw was like unto a leopard, ^e and his feet were as the feet of a bear, ^f and his mouth as the mouth of a lion; and ^g the dragon gave him his power, ^h and his seat, ⁱ and ^j great authority.

^a Dan. vii. 2, 7.—^b Ch. xii. 8. xvii. 8, 9, 12.—^c Or, names. Ch. xvii. 8.—^d Dan. vii. 6.—^e Dan. vii. 6.—^f Dan. vii. 4.—^g Ch. xii. 9.—^h Ch. xvi. 10.—ⁱ Ch. xii. 4.—^j Ver. 12, 14.—^k Gr. *latin*.—^l Ch. xvii. 8.

Verse 1. *And I stood upon the sand of the sea, and saw a beast rise up out of the sea*] The term *beast* is the prophetic symbol for a kingdom. See Dan. vii.

As to the nature of the kingdom which is represented by the term *beast*, we shall obtain no inconsiderable light in examining the most proper meaning of the original word *chaiyah*. This Hebrew word, and the Greek translation of it in the Septuagint, signifies what we term a *wild beast*; and the latter is the one used by St. John in the Apocalypse. Taking up the Greek word in this sense, it is fully evident, if a power be represented in the prophetic writings under the notion of a *wild beast*, that the power so represented must partake of the nature of a *wild beast*. Hence an earthly *belligerent* power is evidently designed. The kingdom of God is never likened to a *beast*, because it is not raised up by the sword as all other secular powers are, but sanctifies the persons under

3 And I saw one of his heads ¹ as it were ² wounded to death; and his deadly wound was healed: and ³ all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, ⁴ Who is like unto the beast? who is able to make war with him?

5 And there was given unto him ⁵ a mouth speaking great things and blasphemies; and power was given unto him ⁶ to continue ⁷ forty and two months.

—^m Ch. xviii. 18.—ⁿ Dan. vii. 8, 11, 25. xi. 36.—^o Or, to make war.—^p Ch. xi. 2. xii. 6.

its subjection; in which last particular it essentially differs from all other dominations.

This beast is said to *rise up out of the sea*, in which particular it corresponds with the four beasts of Daniel; the *sea* is therefore the symbol of a *great multitude of nations*, as has already been proved; and the meaning is, that every mighty empire is raised upon the ruins of a great number of nations, which it has successfully contended against and incorporated with its dominions. The kingdom or empire here represented by the *beast*, is that which sprang up out of the ruins of the *WESTERN Roman Empire*.

Having seven heads and ten horns, and upon his horns ten crowns] The beast here described is the Latin Empire, which supported the Romish or Latin Church; for it has *upon his horns ten crowns*, i.e., is an empire composed of ten distinct monarchies in the interest of the Latin Church.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, *and his tabernacle, and them that dwell in heaven.

7 And it was given unto him^b to make war with the saints, and to overcome them: *and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, *whose names are not written in the book of life of the Lamb slain *from the foundation of the world.

9 'If any man have an ear, let him hear.

*John i. 14. Col. ii. 9.—^bDan. vii. 21. Ch. xi. 7. xii. 17.—^cCh. xi. 18. xviii. 15.—^dExod. xxxii. 32. Dan. xii. 1. Phil. iv. 3. Ch. iii. 5. xx. 12, 15. xxi. 27.—^eCh. xviii. 8.—^fCh. ii. 7.—^gIsa.

And upon his heads the name of blasphemy.] A name of blasphemy. To determine what this name is, the meaning of the seven heads in this place must be ascertained. If the reader refer to the notes on chap. xvii. 9, 10, 11, he will find that the heads are explained to have a double meaning, viz., that they signify the seven electorates of the German Empire, and also seven forms of Latin government. As this is the first place in which the heads of the beast are mentioned with any description, it is reasonable to expect that that signification of the heads which is first in order in the angel's interpretation, chap. xvii. 9, must be what is here intended. That is, "the seven heads are seven mountains on which the woman sitteth;" the name of blasphemy will consequently be found upon the seven electorates of Germany. This, therefore, can be no other than that which was common, not only to the electorates, but also to the whole Empire of Germany, or that well known one of SACRUM Imperium Romanum, "The SACRED (or HOLY) Roman Empire." Here is a sacred appellation blasphemed by its application to the principal power of the beast. No kingdom can properly be called *holy* but that of Jesus; therefore it would be blasphemy to unite this epithet with any other power. But it must be horribly blasphemous to apply it to the German Empire, the grand supporter of antichrist from his very rise to temporal authority.

Verse 2. And the beast which I saw was like unto a leopard] This similitude of the beast to a leopard appears to be an allusion to the third beast of Daniel, which is well known to represent the Empire of the Greeks. But the beast of St. John, though in its general appearance it resembles a leopard, yet differs from it in having feet like those of a bear. The second beast of Daniel was likened to a bear, and there can be no doubt that the kingdom of the Medes and Persians was intended; and it is very properly likened to this animal because it was one of the most inhuman governments that ever existed, and a bear is the well known scripture emblem of cruelty. Is not cruelty a striking characteristic of the Papal Latin Empire? Have not the subjects of this empire literally trampled to death all those in their power who would not obey their idolatrous requisitions? Another particular in which the beast differed from a leopard was, in having a mouth like a lion. "It is," says Dr. More, "like the Babylonish kingdom (the first beast of Daniel, which is likened to a lion) in its cruel decrees against such as will not obey their idolatrous edicts, nor worship the golden image that Nebuchadnezzar had set up. Their stubbornness must be punished by a hot fiery furnace; fire and faggot must be prepared for them that will not submit to this new Roman idolatry."

And the dragon gave him his power, and his seat, and great authority.] The dragon here cannot be the heathen Roman Empire, as this was abolished previously to the rising up of the beast. It must then allude to the restoration of one of the DRACONIC heads of the beast, as will be seen in the explanation of the following verse, and more fully in the notes on chap. xvii.

Verse 3. And I saw one of his heads as it were wounded to death] The head that was wounded to death can be no other than the seventh draconic head, which was the sixth head of the beast, viz., the imperial power; for "this head," as Bishop Newton observes, "was, as it were, wounded to death when the Roman Empire was overturned by the northern nations, and an end was put to the very name of emperor in Momyllus Augustulus." It was so wounded that

10 *He that leadeth into captivity shall go into captivity: *he that killeth with the sword must be killed with the sword. 'Here is the patience and the faith of the saints.

11 And I beheld another beast¹ coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to *worship the first beast, 'whose deadly wound was healed.

13 And ^mhe doeth great wonders, "so that he

xxxiii. 1.—^hGen. ix. 6. Matt. xxvi. 52.—ⁱCh. xiv. 12.—^jCh. xi. 7.—^kVer. 4.—^lVer. 3.—^mDeut. xiii. 1, 2, 3. Matt. xxiv. 24. 2 Thess. ii. 9. Ch. xvii. 14.—ⁿ1 Kings xviii. 38. 2 Kings i. 10, 12.

it was wholly improbable that it could ever rise again to considerable power, for the western empire came into the possession of several barbarous nations of independent interests.

And his deadly wound was healed] This was effected by Charlemagne, who, with his successors, assumed all the marks of the ancient emperors of the west, with the titles of Sonper Augustus, Sacred Majesty, First Prince of the Christian world, Temporal Chief of the Christian people, and Rector or Temporal Chief of the Faithful in Germany.

And all the world wondered after the beast.] All the earth. As the original word signifies earth, and not world, as in our translation, the Latin world, which is the earth of the beast, is here intended; and the meaning of the passage consequently is, that the whole body of the Roman Catholics were affected with great astonishment at the mighty sway of the Latin Empire, considering it as a great and holy power.

Verse 4. And they worshipped the dragon] Worshipping the dragon here evidently means the voluntary religious subjection of the members of the Latin Church to the revived western empire, because of the eminent part it has taken in the support of their faith.

And they worshipped the beast] Not only the dragon or revived western empire was worshipped; the beast, the whole Latin Empire, is a partaker in the adoration.

Verse 5. And there was given unto him a mouth speaking great things] That is, There was given to the rulers of the Latin Empire, who are the mouth of the beast (and particularly the Roman Emperors of Germany), power to assume great and pompous titles, indicative of their mighty sway over many subjugated countries, and also to utter against their opponents the most terrible edicts.

And blasphemies] The system of worship supported by the beast is a system of blasphemy, as there will be occasion to show presently.

And power was given unto him to continue forty and two months.] As these forty-two months are prophetic, they must mean so many years as there are days contained in them, viz., 1260, each month containing 30 days. The beast, therefore, will continue in existence at least 1260 years; but when the termination of this period will take place is difficult to say, as the beginning cannot be at present indubitably ascertained.

Verse 6. And he opened his mouth in blasphemy against God, to blaspheme his name] This has been most notoriously the case with the different Popish Princes, who continually blaspheme the sacred names of God by using them in their idolatrous worship.

And his tabernacle] The beast's blasphemy of the tabernacle of God is his impious doctrine of transubstantiation, in which it is most blasphemously asserted that the substance of the bread and wine in the sacrament is literally converted, by the consecration of the priest, into the very body and blood of Jesus Christ!

And them that dwell in heaven.] By heaven is here meant the throne of God, and not the throne of the beast, because it is against God the beast blasphemes. This must therefore allude to his impious adoration of the saints and angels, whose residence is in heaven. He blasphemes against God, by paying that adoration to the celestial inhabitants which belongs to God alone.

Verse 7. And it was given unto him to make war with the saints, and to overcome them] In the war with the Albigenes and Waldenses, there perished of these poor creatures in France alone one million. From the first institution of the

maketh fire come down from heaven on the earth in the sight of men,

14 And ^a deceiveth them that dwell on the earth ^b by the means of those miracles which he had the power to do in the sight of the beast; saying to them that dwell on the earth, that they should make

^a Ch. xli. 9. xix. 20.—^b 2 Thess. ii. 9, 10.—^c 2 King. xx. 7.

Jesuits to the year 1580, that is, in little more than thirty years, nine hundred thousand orthodox Christians were slain, and these all by the common executioner. In the space of scarce thirty years the inquisition destroyed, by various kinds of torture, a hundred and fifty thousand Christians.

And power was given him over all kindreds, and tongues, and nations.] As the book of the Revelation is a prophecy of all that should come upon the Christian world till the end of time, all kindreds, and tongues, and nations, must imply the whole Christian world. That the Latin Empire in the course of its reign has had the extensive power here spoken of, is evident from history.

Verse 8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb.] The earth here is the Latin world, as has been observed before in similar cases. The meaning therefore is, that all the corrupt part of mankind who are inhabitants of the Latin world shall submit to the religion of the empire, except, as Bishop Newton expresses it, "those faithful few whose names, as citizens of heaven, were enrolled in the registers of life."

Slain from the foundation of the world.] That is, of the Christian world; for this has been shown to be the meaning of all kindreds, and tongues, and nations. The year of the crucifixion is properly the commencement of Christianity, as the apostles then first began to promulgate the religion of Christ with the Holy Ghost sent down from heaven. But as Jesus Christ was in the divine purpose appointed from the foundation of the world to redeem man by his blood, he therefore is, in a very eminent sense, the Lamb slain from the foundation of the world, i.e., from the creation.

Verse 10. He that leadeth into captivity shall go into captivity.] The Latin Empire here spoken of must go into captivity, because it has led into captivity, by not only propagating among the various nations its abominable antichristian system, but also in compelling them to embrace it under the penalty of forfeiting the protection of the empire.

He that killeth with the sword must be killed with the sword.] The Latin Empire must be also broken to pieces by the sword, because it has killed the saints of God. This prophecy will not receive its full accomplishment till the kingdoms of this world become the kingdoms of our Lord and of his Christ.

Verse 11. And I beheld another beast coming up out of the earth.] This beast is the spiritual Latin Empire, or, in other words, the Romish hierarchy; for with no other power can the prophetic description yet to be examined be shown to accord. In the time of Charlemagne the ecclesiastical power was in subjection to the civil, and it continued to be so for a long time after his death; therefore the beast, whose deadly wound was healed, ruled over the whole Latin world, both clergy and laity; these, consequently, constituted but one beast or empire. But in the subsequent centuries the power of the Romish hierarchy ascended even above that of the emperors, and led into captivity the kings of the whole Latin world. It was at length entirely exempted from the civil power, and constituted another beast, as it became entirely independent of the secular Latin Empire. And this beast came up out of the earth; that is, the Latin clergy, which composed a part of the earth or Latin world, raised their authority against that of the secular powers, and in process of time wrested the superintendence of ecclesiastical affairs from the secular princes.

And he had two horns.] These can be no other, as Bishop Newton and Faber properly observe, than the two grand independent branches of the Romish hierarchy, viz., the Latin clergy, REGULAR and SECULAR.

Like a lamb.] The two horns of the beast, or the regular and secular clergy, profess to be the ministers of Christ, to be like him in meekness and humility, and to teach nothing that is contrary to godliness. The spiritual Latin empire has in reality the name, and in the eyes of the Latin world

an image to the beast, which had the wound by a sword, ^c and did live.

15 And he had power to give ^d life unto the image of the beast, that the image of the beast should both speak, ^e and cause that as many as would not worship the image of the beast should be killed.

^d Gr. breath.—^e Ch. xvi. 2. xix. 20. xx. 4.

the appearance, of a CHRISTIAN power. But he is only so in appearance, and that alone among his deluded votaries; for when he spake,

He spake as a dragon.] The doctrines of the Romish hierarchy are very similar to those contained in the old heathen worship; for he has introduced "a new species of idolatry, nominally different, but essentially the same, the worship of angels and saints instead of the gods and demigods of antiquity."

Verse 12. And he exerciseth all the power of the first beast before him.] That the Romish hierarchy has had the extensive power here spoken of, is evident from history; for the civil power was in subjection to the ecclesiastical.

The earth and them which dwell therein to worship the first beast, whose deadly wound was healed.] That is, he causes the whole Latin world to submit to the authority of the Latin Empire, with the revived western empire at its head, persuading them that such submission is beneficial to their spiritual interests, and absolutely necessary for their salvation.

Verse 13. And he doeth great wonders.] In order to establish the Latin church upon a foundation that can never fail, the false prophet doeth great wonders—he attempts the most wonderful and prodigious exploits, and is crowned with incredible success. He has the art to persuade his followers that the clergy of the Church of Rome are the only true ministers of Christ; that they have such great influence in the court of heaven as to be able, not only to forgive sins, but also to grant indulgences in sin, by paying certain stipulated sums. He persuades them too that they can do works of supererogation. He pretends that an incredible number of miracles have been wrought and are still working by the Almighty, as so many evidences of the great sanctity of the Latin Church; and the false prophet has such an astonishing influence over his flock, as to cause them to believe all his fabulous legends and lying wonders. He pretends also (and is believed!) that his power is not confined to this world; that he is able by his prayers to deliver the souls of the deceased from what he calls purgatory, a place which he has fabled to exist for the purification of sinful souls after their departure from this world. His wonderful exploits, in being able to induce men possessed of reasonable faculties to believe his monstrous absurdities, do not end here; he even

Maketh fire come down from heaven—in the sight of man.] Fire in scripture, when it signifies wrath, represents that species of indignation which is attended with the destruction of whatever is the cause of it. Thus the wrath of God is likened to fire, Ps. xviii. 7, 8; Jer. iv. 4. Therefore the fire which the false prophet bringeth down from heaven upon the earth is the fiery indignation which he causes to come down from the heaven or throne of the Latin Empire upon all those of the earth or Latin world who rebel against his authority. All this has been fulfilled in the Romish hierarchy; the Latin clergy have denominated all those that oppose their authority heretics, they have instituted tribunals to try the cause of heresy, and all those that would not submit to their idolatry they have condemned to various kinds of tortures and deaths.

Verse 14. Saying to them that dwell on the earth that they should make an image to the beast, which had the wound by a sword, and did live.] The image of the beast must be the supreme ruler of the Latin Empire; and as it is through the influence of the false prophet that this image is made for the first beast, this great chief must be an ecclesiastic.

Verse 15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.] This image and representative of the beast is the pope. He is properly the idol of the church. He represents in himself the whole power of the beast, and is the head of all authority, temporal as well as spiritual. He is nothing more than a private person, without power and without authority, till the two-horned beast or corrupted

16 And he caused all, both small and great, rich and poor, free and bond, * to ^b receive a mark in their right hand, or in their foreheads :

17 And that no man might buy or sell, save he that had the mark, or ^c the name of the beast, ^d or the number of his name.

* Ch. xiv. 9. xix. 20. xx. 4.—^b Gr. to give them.—
^c Ch. xiv. 11.

clergy, by choosing him pope, give life unto him, and enable him to speak and utter his decrees, and to persecute even to death as many as refuse to submit to him and to worship him. As soon as he is chosen pope he is clothed with the pontifical robes, and crowned and placed upon the altar, and the cardinals come and kiss his feet, which ceremony is called *adoration*.

Verse 16. *And he caused all, both small and great, rich and poor, free and bond, to receive a mark*] The name of the beast is the *Latin Empire*; the mark of his name must therefore be his *LATIN worship*: for the *LATIN worship* is the universal badge of distinction of the *LATIN church*, from all other churches on the face of the earth; and is therefore the only infallible MARK by which a genuine papist can be distinguished from the rest of mankind.

In their right hand, or in their foreheads] *Right hand* in scripture language, when used figuratively, represents the physical power of the person of whom it is spoken; and when applied to God designates a signal manifestation of divine power against his enemies, and in behalf of his people. See Ps. xvii. 7, xx. 6, xxi. 8, xiv. 8, &c. The reception of the mark in the right hand must therefore mean, that all so receiving it devote the whole powers of their mind and body to the propagation of the Latin worship, and to the eradication of all they denominate heresies out of their church. But some receive the mark in their foreheads. By any thing being impressed upon the forehead, is meant the public profession of whatever is inscribed or marked upon it. See chap. ix. 4, xiv. 1, xxii. 4, &c. The mark of the beast being received on the forehead, therefore, means that all so marked make a public profession of the *Latin worship*; whereby it is evident to all that they form a part of the Latin Church.

Verse 17. *And that no man might buy or sell, save he that had the mark*] "If any," observes Bishop Newton, "dissent from the stated and authorised forms, they are condemned and excommunicated as heretics; and in consequence of that they are no longer suffered to buy or sell; they are interdicted from traffic and commerce, and all the benefits of civil society."

Verse 18. *Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and*

18 * Here is wisdom. Let him that hath understanding count the number of the beast: * for it is the number of a man; and his number is Six hundred threescore and six.

^d Ch. xv. 2.—* Ch. xvii. 9.—^f Ch. xv. 2.—
^e Ch. xxi. 17.

sin.] Before the invention of figures by the Arabs, in the tenth century, letters of the alphabet were used for numbers. The Greeks in the time of Homer, or soon after, are thought by some to have assigned to their letters a numerical value corresponding to their order in the alphabet: thus *alpha* was 1, because the first letter; and *omega* 24, being the last.

This method of representing numbers by letters of the alphabet gave rise to a practice among the ancients of representing names also by numbers. Examples of this kind abound in the writings of heathens, Jews, and Christians. When the practice of counting the number in names or phrases began first to be used, cannot be ascertained; it can be shown to have been in existence in the apostolic age. What is intended by 666 here is, that the Greek name of the beast (for it was in this language that the Revelation was communicated to St. John), contains this number.

We have already observed that the beast is the *Latin kingdom* or *empire*; therefore, if this observation be correct, the Greek words signifying *The Latin kingdom* must have this number.

According to the ancient system of computation, the Greek words which signify the *Latin kingdom* have this number exactly. No other kingdom on earth can be found to contain 666. This is then the *wisdom* or *demonstration*. A beast is the symbol of a kingdom; THE BEAST has been proved, in the preceding part of this chapter, to be the *LATIN kingdom*; and this, in Greek words, being shown to contain exclusively the number 666, is the *demonstration*.

But both beasts are called by this name; which, therefore, is the one that is numbered? It is said the number of the beast is the number of a man; consequently, the numbered beast must be a MAN, that is, it must be represented elsewhere in the Revelation under this emblem, for in no other sense can an empire be denominated a man, therefore it is not the ten-horned beast, for this is uniformly styled *The Beast* in every part of the Apocalypse where there has been occasion to mention this power. It can therefore be no other than the two-horned beast, or Romish hierarchy; which, on account of its preaching to the world its most anti-christian system of doctrines, and calling it Christianity, is likewise named in chap. xvi. 13, xix. 20, and xx. 10, THE FALSE PROPHET.

CHAPTER XIV.

The Lamb on Mount Sion, and his company, and their character, 1-5. The angel flying in the midst of heaven, with the everlasting gospel, 6, 7. Another angel proclaims the fall of Babylon, 8. A third angel denounces God's judgments against those who worship the beast or his image, 9-11. The patience of the saints, and the blessedness of them who die in the Lord, 12, 13. The man on the white cloud, with a sickle, reaping the earth, 14-16. The angel with the sickle commanded by another angel, who had power over fire, to gather the clusters of the vines of the earth, 17, 18. They are gathered and thrown into the great winepress of God's wrath, which is trodden without the city, and the blood comes out 1600 furlongs, 19, 20.

AND I looked, and lo, ^aa Lamb stood on the mount Sion, and with him ^ban hundred forty and four thousand, ^chaving his Father's name written in their foreheads.

2 And I heard a voice from heaven, ^das the voice of many waters, and as the voice of a great thunder: and I heard the voice of ^eharpers harping with their harps:

3 And ^fthey sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song ^gbut the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; ^hfor they are virgins. These are they ⁱwhich follow the Lamb whithersoever he goeth. These ^jwere ^kredeemed from among men, ^lbeing the first fruits unto God and to the Lamb.

5 And ^min their mouth was found no guile: for ⁿthey are without fault before the throne of God.

6 And I saw another angel ^ofly in the midst of heaven, ^phaving the everlasting gospel to preach

^a Ch. v. 5.—^b Ch. vii. 4.—^c Ch. vii. 8. xiii. 16.—^d Ch. i. 15. xix. 6.—^e Ch. v. 8.—^f Ch. v. 9. xv. 3.—^g Ver. 1.—^h 2 Cor. xi. 2.—ⁱ Ch. iii. 4. vii. 15, 17. xvii. 14.—^j Gr. were bought.—^k Ch. v. 9.—^l James i. 18.—^m Ps. xxxii. 2. Zeph. iii. 13.—ⁿ Eph. v. 27. Jude 24.—^o Ch. viii. 13.—^p Eph. iii. 9, 10, 11. Tit. i. 2.—^q Ch. xiii. 7.—^r Ch. xi. 18. xv. 4.—^s Neh. ix. 6. Ps. xxxiii. 6. cxliv. 8. cxlvi. 5, 6. Acts xiv.

Verse 1. *A Lamb stood on the Mount Sion*] This represents Jesus Christ in his *sacerdotal office*; *Mount Sion* was a type of the Christian Church.

And with him an hundred forty and four thousand] Representing those who were converted to Christianity from among the Jews.

His Father's name written in their foreheads.] They were professedly, openly, and practically, the children of God, by faith in Christ Jesus. Different sects of idolaters have the *peculiar mark* of their god on their foreheads. This is practised in the East to the present day, and the mark is called the *sectarial mark*. Between eighty and ninety different figures are found on the foreheads of different Hindoo deities and their followers.

Almost every MS. of importance, as well as most of the *Versions* and many of the *Fathers*, read this clause thus: *Having his NAME and his Father's name written upon their foreheads.* This is undoubtedly the true reading.

Verse 2. *The voice of many waters*] That is, of multitudes of various nations.

The voice of harpers] Though the sounds were many and apparently confused, yet both *harmony* and *melody* were preserved.

Verse 3. *No man could learn that song*] As none but genuine Christians can worship God acceptably, because they approach him through the only Mediator, so none can understand the deep things of God but such; nor can others know the cause why true believers exult so much in God through Christ, because they know not the communion which such hold with the Father and the Son through the Holy Ghost.

Verse 4. *These are they which were not defiled with women*] They are pure from idolatry, and are presented as *unspotted virgins* to their Lord and Saviour Christ. See 2 Cor. xi. 2.

Follow the Lamb whithersoever he goeth.] They go through good and through evil report, bear his reproach, and love not their lives even to the death.

The first-fruits unto God] The reference appears to be to those Jews who were the *first converts* to Christianity.

Verse 5. *In their mouth was found no guile*] When brought before kings and rulers they did not dissemble, but boldly confessed the Lord Jesus.

Verse 6. *Another angel fly in the midst of heaven, having the everlasting gospel*] Whether this angel mean any more than a particular dispensation of providence and grace, by which the gospel shall be rapidly sent throughout the whole world; or whether it mean any special messenger, order of preachers, people, or society of Christians, whose professed

unto them that dwell on the earth, ^aand to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, ^bFear God, and give glory to him; for the hour of his judgment is come: ^cand worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, ^d'Babylon is fallen, is fallen,' that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, ^e'If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same ^f'shall drink of the wine of the wrath of God, which is ^g'poured out without mixture into ^h'the cup of his indignation; and ⁱ'he shall be tormented with ^j'fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And ^kthe smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image,

15. xvii. 24.—^a Isa. xxi. 9. Jer. li. 8. Ch. xviii. 2.—^b Jer. li. 7. Ch. xi. 8. xvi. 19. xvii. 2, 5. xviii. 3, 10, 14, 21. xix. 2.—^c Ch. xiii. 14, 15, 16.—^d Ps. lxxv. 8. Isa. li. 17. Jer. xxv. 15.—^e Ch. xviii. 6.—^f Ch. xvi. 19.—^g Ch. xx. 10.—^h Ch. xix. 20.—ⁱ Isa. xxxiv. 10. Ch. xix. 3.

object it is to send the gospel of the kingdom throughout the earth, we know not.

Verse 7. *Fear God, and give glory to him*] This is the general language of the writings. Worship the true God, the creator and governor of all things; and give *him* glory, for to him alone, not to idols or men, all glory and honour belong.

Verse 8. *Babylon is fallen, is fallen*] This is generally understood to be a prediction concerning *Rome*; and it is certain that *Rome*, in the rabbinical writings, is termed *Babylon*. But which *Rome* is meant? *Pagan* or *Papal Rome*? Some parts of the description apply best to the former.

The wine of the wrath of her fornication] There is an allusion here to a custom of impure women, who give *philtres* or *love potions* to those whom they wish to seduce and blind to their will; and these potions are generally of an *intoxicating* nature, greatly inflaming the blood, and disturbing the intellect.

Verse 9. *And the third angel followed*] Bishop Bale considers these three angels as three descriptions of preachers, who should bear their testimony against the corruptions of the *Papal Church*.

The beast and his image] See the notes on chap. xiii. *Mark in his forehead*] Such as the *sectarial marks* of the idolatrous Hindoos, as has been observed before.

Verse 10. *The wine of the wrath of God*] As they have drunk the intoxicating wine of idolatry or spiritual fornication they shall now drink the wine of God's wrath, which is poured out into the cup of his indignation. This is an allusion to the *poisoned cup*, which certain criminals were obliged to drink, on which ensued speedy death. See on Heb. ii. 9.

Shall be tormented with fire and brimstone] An allusion to the punishment of *Sodom* and *Gomorrhah* for their unnatural crimes.

Presence of the holy angels, and—of the Lamb] These being the *instruments* employed in their destruction; the *Lamb*—the Lord Jesus Christ acting as judge.

Verse 11. *The smoke of their torment*] Still an allusion to the destruction of *Sodom* and *Gomorrhah*.

Verse 12. *Here is the patience of the saints*] Here the faith of the true Christians shall be proved; they will follow the Lamb whithersoever he goeth, they keep the commandments of God, and are steadfast in the faith of our Lord Jesus Christ.

Sometimes *patience* or *perseverance*, is taken for the *reward* of these virtues; the text therefore may be thus understood: Here is the reward of the perseverance of the

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and whosoever receiveth the mark of his name.

12 * Here is the patience of the saints: ^b here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, ^c Blessed *are* the dead ^d which die in the Lord ^e from henceforth: Yea, saith the Spirit, ^f that they may rest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud *one* sat ^g like unto the Son of man, ^h having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel ⁱ came out of the temple, crying with a loud voice to him that sat on the cloud, ^j Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest ^k of the earth is ^l ripe.

* Ch. xiii. 10.—^b Ch. xii. 17.—^c Eccles. iv. 1, 2. Ch. xx. 6.—^d 1 Cor. xv. 18. 1 Thess. iv. 16.—^e Or, from henceforth *saith* the Spirit, Yea.—^f 2 Thess. i. 7. Heb. iv. 9, 10. Ch. vi. 11.—^g Ezek. i. 28. Dan. vii. 13. Ch. i. 13.—^h Ch. vi. 2.—ⁱ Ch. xvi. 17.—^j Joel

true Christians; for although they die for the testimony of Jesus, yet they shall be unutterably blessed.

Verse 13. *I heard a voice from heaven*] As the information now to be given was of the utmost importance, it is solemnly communicated by a voice from heaven; and the apostle is commanded to write or record what is said.

Blessed are the dead] Happy are they. They are happy in two respects: 1. They do not see the evil that shall come upon the world, and are exempted from any further sufferings. 2. They actually and conscientiously enjoy happiness in a state of blessedness.

Which die in the Lord] These are the only glorious dead. They die, not in the field of battle, in either what are called *lawful* or *unlawful wars* against their fellow-men; but they die in the cause of God, they die under the smile and approbation of God, and they die to live and reign with God for ever and ever.

From henceforth] *From this time; now; immediately.* This word is joined to the following by many MSS. and some Versions. It was a maxim among the Jews, that as soon as the souls of the just departed from this life, they ascended immediately to heaven.

Yea, saith the Spirit] The Holy Spirit confirms the declaration from heaven, and assigns the reasons of it.

That they may rest from their labours] Have no more tribulation and distress.

And their works do follow them.] *And their works follow with them.* They are in company. Here is an elegant propopœia or personification; their good works, sufferings, &c., are represented as so many companions escorting them on their way to the kingdom of God.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, ^m which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, ⁿ Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into ^o the great wine-press of the wrath of God.

20 And ^p the wine-press was trodden ^q without the city, and blood came out of the wine-press, ^r even unto the horse bridles, by the space of a thousand and six hundred furlongs.

iii. 13. Matt. xiii. 39.—^k Jer. li. 33. Ch. xiii. 12.—^l Or, Ch. xvi. 8.—^m Joel iii. 13.—ⁿ Ch. xix. 15.—^o Isa. lxiii. 3. Lam. i. 15.—^p Ch. xi. 8. Heb. xiii. 12.—^q Ch. xix. 14.

Verse 14. *A white cloud*] It is supposed that, from this verse to the end of the chapter, the *destruction of Rome* is represented under the symbols of *harvest* and *vintage*; images very frequent among the ancient prophets, by which they represented the destruction and excision of nations.

A golden crown] In token of victory and regal power.

Verse 15. *Thrust in thy sickle*] Execute the judgments which God has decreed.

For the harvest of the earth is ripe.] The cup of the people's iniquity is full.

Verse 16. *The earth was reaped.*] The judgments were executed. But *where*, or on *whom*, who can tell?

Verse 18. *Power over fire*] Probably meaning the same angel which is mentioned, chap. viii. 3, ix. 13, who stood by the altar of burnt offering, having authority over its fire to offer that incense to God which represents the prayers of the saints.

Verse 19. *The great wine-press of the wrath of God.*] The place or kingdom where God executes his judgments on the workers of iniquity, whether Pagans or persecuting Christians; *Pagan Rome* or *Papal Rome*.

Verse 20. *Even unto the horse bridles*] A hyperbolic expression to denote a great effusion of blood.

The space of a thousand and six hundred furlongs.] It is said that the *state of the church*, or St. Peter's patrimony, extends from Rome to the Po, two hundred Italian miles, which make exactly one thousand six hundred furlongs! If this be really so, the coincidence is certainly surprising, and worthy of deep regard.

CHAPTER XV.

The seven angels with the seven last plagues, 1. The sea of glass, and those who had a victory over the beast, 2. The song of Moses and the Lamb, 3-4. The temple in heaven opened, 5. Seven angels come out of the temple, who receive from one of the four living creatures seven golden vials full of the wrath of God, 6-8.

AND ^a I saw another sign in heaven, great and marvellous, ^b seven angels having the seven last plagues: ^c for in them is filled up the wrath of God.

2 And I saw as it were ^d a sea of glass ^e mingled with fire; and them that had gotten the victory over the beast, ^f and over his image, and over his mark, and over the number of his name, stand on the sea of glass, ^g having the harps of God.

3 And they sing ^h the song of Moses the servant of God, and the song of the Lamb, saying, ⁱ Great and marvellous are thy works, Lord God Almighty; ^j just and true are thy ways, thou King of ^k saints.

4 ^l Who shall not fear thee, O Lord, and glorify thy name? for ^m thou only art holy: for ⁿ all nations

shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, ^o the temple of the tabernacle of the testimony in heaven was opened:

6 ^p And the seven angels came out of the temple, having the seven plagues, ^q clothed in pure and white linen, and having their breasts girded with golden girdles.

7 ^r And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, ^s who liveth for ever and ever.

8 And ^t the temple was filled with smoke ^u from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

^a Ch. xii. 1, 3.—^b Ch. xvi. 1. xxi. 9.—^c Ch. xiv. 10.—^d Ch. iv. 6 xxi. 18.—^e Matt. iii. 11.—^f Ch. xiii. 15, 16, 17.—^g Ch. v. 8. xiv. 2.—^h Exod. xv. 1. Deut. xxxi. 30. Ch. xiv. 3.—ⁱ Deut. xxxii. 4. 1 Ps. cxi. 2. cxxxix. 14.—^j Ps. cxlv. 17. Hos. xiv. 9. Ch. xvi. 7. ^k Or, nations or ages.—^l Exod. xv. 14, 15, 16. Jer. x. 7.—^m Isa. lxvi. 22

—ⁿ Ch. xi. 19. See Num. i. 50.—^o Ver. 1.—^p Exod. xxviii. 6, 8. Ezek. xiv. 17, 18. Ch. i. 13.—^q Ch. iv. 6.—^r 1 Thess. i. 9. Ch. iv. 9. x. 6.—^s Exod. xl. 34. 1 Kings viii. 10. 2 Chron. v. 14. Isa. vi. 4. —^t 2 Thess. i. 9.

Verse 1. *Seven angels having the seven last plagues*] Under the emblems of harvest and vintage God's judgments on the enemies of his church have already been pointed out; but these are farther signified by the *seven vials*, which are called the seven last plagues of God. The seven last plagues appear to fall under the seventh and last trumpet. As the seventh seal contained the seven trumpets, so the seventh trumpet contains the seven vials. And as seven angels sounded the seven trumpets, so seven angels are appointed to pour out the seven vials, angels being always the ministers of Providence. This chapter contains the opening vision which is preparatory to the pouring out of the vials.

Verse 2. *A sea of glass*] A spacious lucid plain around the throne, from which fiery coruscations were continually emitted, or the reflection of the light upon this lucid plain produced the prismatic colours of the most vivid rainbow.

Verse 3. *They sing the song of Moses*] That which Moses sang, Exod. xv. 1, when he and the Israelites, by the miraculous power of God, had got safely through the Red Sea, and saw their enemies all destroyed.

And the song of the Lamb] The same song adapted to the state of the suffering, but now delivered Christians.

Great and marvellous are thy works] God's works are descriptive of his infinite power and wisdom.

Lord God Almighty] Nearly the same as *Jehovah*, God of hosts.

Just and true are thy ways] Every step God takes in grace or providence is according to justice, and he carefully accomplishes all his threatenings and all his promises; to this he is bound by his truth.

Verse 4. *Who shall not fear thee*] That is, *All should fear and worship this true God*, because he is just, and true, and holy; and his saints should love and obey him, because he is their king; and they and all men should acknowledge his judgments, because they are made manifest.

Verse 5. *The temple of the tabernacle of the testimony*] The temple which succeeded the tabernacle, in which was the testimony, viz, the two tables, Aaron's rod, pot of manna, holy anointing oil, &c. All bearing testimony to the truth of God, and his miraculous interposition in their behalf.

Verse 6. *The seven angels came out of the temple*] To show that they were sent from God himself.

Clothed in pure and white linen] Habited as priests.

Verse 8. *The temple was filled with smoke*] So was the tabernacle when consecrated by Moses, Exod. xl. 34, 35, and the temple when consecrated by Solomon, 1 Kings viii. 10, 11; 2 Chron. v. 14. See Isa. vi. 4.

CHAPTER XVI.

The angels are commanded to pour out their vials upon the earth, 1. The first pours out his vial on the earth, by which a grievous sore is produced, 2. The second angel pours out his vial on the sea, and it is turned into blood, 3. The third angel pours out his vial on the rivers and fountains, and they are turned also into blood, 4-7. The fourth angel pours out his vial on the sun, and men are scorched with fire, 8, 9. The fifth angel pours out his vial on the throne of the beast, 10, 11. The sixth angel pours out his vial on the river Euphrates, 12. Three unclean spirits come out of the mouth of the beast, dragon, and false prophet; and go forth to gather all the kings of the world to battle, in the place called Armageddon, 13-16. The seventh angel pours out his vial on the air, on which followed thunders, lightnings, earthquakes, and extraordinary hail, 17-21.

AND I heard a great voice out of the temple saying "to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

*Ch. xv. 1.—^bCh. xiv. 10. xv. 7.—^cCh. viii. 7.—^dExod. ix. 9, 10, 11.—^eCh. xiii. 16, 17.—^fCh. xiii. 14.—^gCh. viii. 8.—^hExod. vii. 17, 20.—ⁱCh. viii. 9.—^jCh. viii. 10.—^kExod. vii. 20.—^lCh. xv. 3.—^mCh. i. 4, 8. iv. 8. xi. 17.—ⁿMatt. xxiii. 34, 35. Ch. xiii. 15.—^oCh. xi. 18. xviii. 20.—^pIsa. xlix. 26.—^qCh. xv. 3.—^rCh. xiii. 10. xiv. 10. xix. 2.—^sCh. viii. 12.—^tCh. ix. 17, 18. xiv. 14.—^uOr, burned.—^vVer. 11, 21.—^wDan. v. 22, 23. Ch. ix. 20.—^xCh. xi. 13. xiv. 7.—^yCh. xiii. 2.—^zCh. ix. 2.—^{aa}Ch. xi. 10.—^{bb}Ver. 9, 21.—

Verse 1. *Go your ways, and pour out*] These ministers of the divine justice were ready to execute vengeance upon transgressors, having full power; but could do nothing in this way till they received especial commission.

Verse 2. *A noisome and grievous sore*] This is a reference to the sixth Egyptian plague, boils and blains, Exod. ix. 8, &c.

Verse 3. *As the blood of a dead man*] Either meaning blood in a state of putrescency, or an effusion of blood in naval conflicts; even the sea was tinged with the blood of those who were slain in these wars. This is most probably the meaning of this vial.

Verse 4. *Upon the rivers and fountains of waters*] This is an allusion to the first Egyptian plague, Exod. vii. 20; and to those plagues in general there are allusions throughout this chapter.

Verse 5. *The angel of the waters*] The rabbins attribute angels, not only to the four elements so called, but to almost everything besides.

Verse 6. *Thou hast given them blood to drink*] They thirsted after blood, and massacred the saints of God; and now they have got blood to drink!

Verse 10. *Full of darkness*] Confusion, dismay, and distress.

Verse 11. *Blasphemed the God of heaven*] Neither did they repent; therefore other judgments must follow. Some think that the sun was Vitellius, the Roman Emperor, and that his throne means Rome; and the darkening refers to the injuries she sustained in her political consequence by the civil wars which then took place, from which she never entirely recovered. Others apply it all to Papal Rome, and in this respect make out a very clear case!

Verse 12. *Upon the great river Euphrates*] Probably meaning the people in the vicinity of this river; though some think that the Tiber is intended.

The water thereof was dried up] The people discomfited and all impediments removed.

The kings of the east] There seems to be an allusion here to the ruin of Babylon by Cyrus, predicted by the prophet Jeremiah, chap. i. and li. But what city or people is

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, 11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, it is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

cc Ver. 2.—^{ad}Ver. 9.—^{ee}Ch. ix. 14.—^{ff}See Jer. i. 38. ii. 36.—^{gg}Isa. xli. 2, 25.—^{hh}1 John iv. 1, 2, 3.—ⁱⁱCh. xi. 3, 9.—^{jj}Ch. xix. 20. xx. 19. ^{kk}1 Tim. iv. 1. James iii. 15.—^{ll}2 Thess. ii. 9. Ch. xiii. 13, 14. xix. 20.—^{mm}Luke ii. 1.—ⁿⁿCh. xvii. 14. xix. 19. xx. 8.—^{oo}Matt. xxiv. 43. 1 Thess. v. 2. 2 Pet. iii. 10. Ch. iii. 3.—^{pp}2 Cor. v. 3. Ch. iii. 4, 15.—^{qq}Ch. xix. 19.—^{rr}Ch. xvi. 6.—^{ss}Ch. iv. 5. viii. 5. xi. 19.—^{tt}Ch. xi. 13.—^{uu}Dan. xii. 1.

pointed out by this Babylon it is in vain to conjecture.

Verse 13. *Three unclean spirits*] Perhaps false teachers, called afterwards spirits of devils, which persuade the kings of the earth, by lying miracles, to come forth to the place of general slaughter, ver. 14, 16.

Some good critics apply this to Vespasian and his pretended miracles.

Verse 15. *Behold, I come as a thief*] Here is a sudden but timely warning to put every man on his guard, when this sudden and generally unexpected tribulation should take place.

Keepeth his garments, lest he walk naked] Here is a plain allusion to the office of him who was called the prefect or overseer of the mountain of the temple. His custom was to go his rounds during the watches of the night; and if he found any of the Levites sleeping on his watch, he had authority to beat him with a stick and burn his vestments.

Verse 16. *Armageddon*] The original of this word has been variously formed, and variously translated. It is *harmegiddon*, "the mount of the assembly;" or *cormah gedehon*, "the destruction of their army;" or it is *har-megiddo*, "Mount Megiddo," the valley of which was remarkable for two great slaughters: one of the Israelites, 2 Kings xxiii. 29, the other of the Canaanites, Judg. iv. 16, v. 19. But *Mount Megiddo*, that is Carmel, is the place, according to some, where these armies should be collected.

But what is the *Battle of Armageddon*? How ridiculous have been the conjectures of men relative to this point! Within the last twenty years this battle has been fought at various places, according to our purblind seers and self-inspired prophets! At one time it was *Austerlitz*, at another *Moscow*, at another *Leipsic*, at another *Waterloo*! And thus they have gone on, and will go on, confounding and being confounded.

Verse 17. *Poured out his vial into the air*] To signify that this plague was to be widely diffused, and perhaps to intimate that pestilence and various deaths would be the

19 And ^a the great city was divided into three parts, and the cities of the nations fell: and great Babylon ^b came in remembrance before God, ^c to give unto her the cup of the wine of the fierceness of his wrath.

^a Ch. xiv. 8. xvii. 14.—^b Ch. xviii. 5.—^c Isa. li. 17, 23. Jer. xxv. 15, 16. Ch. xiv. 10.

effect of this vial. But possibly *air* in this place may have some emblematical meaning.

It is done.] It is said, chap. x. 7, that in the days of the seventh trumpet the *mystery of God should be finished*; so here we find it *completed*.

Verse 18. *A great earthquake*] Most terrible commotions, both civil and religious. Or a convulsion, shaking, or revolution.

Verse 19. *The great city*] Some say Jerusalem, others *Pagan Rome*, others *Papal Rome*.

20 And ^a every island fled away, and the mountains were not found.

21 ^a And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and ^b men blasphemed God because of ^c the plague of the hail; for the plague thereof was exceeding great.

^a Ch. vi. 14.—^b Ch. xi. 19.—^c Ver. 9, 11.—^d See Exod. ix. 23, 24, 25.

The cup of the wine of the fierceness of his wrath.] Alluding to the mode of putting certain criminals to death by making them drink a cup of poison. See on Heb. ii. 9.

Verse 20. *Every island fled away*] Probably meaning the capture of sea-port towns and fortified places.

Verse 21. *A great hail—about the weight of a talent*] Has this any reference to cannon balls and bombs? It is very doubtful; we are all in the dark in these matters.

CHAPTER XVII.

The judgment of the great whore, which sits on many waters, 1, 2. Her description, name, and conduct, 3-6. The angel explains the mystery of the woman, of the beast, &c., 7-18.

AND there came ^a one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither, ^b I will shew unto thee the judgment of ^c the great whore ^d that sitteth upon many waters:

2 ^a With whom the kings of the earth have committed fornication, and ^b the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit ^a into the wilderness: and I saw a woman sit ^b upon a scarlet-coloured beast, full of ^c names of blasphemy, ^d having seven heads and ^e ten horns.

4 And the woman ^a was arrayed in purple and scarlet colour, ^b and ^c decked with gold and precious

^a Ch. xxi. 9.—^b Ch. xvi. 19. xviii. 16, 17, 19.—^c Nah. iii. 4. Ch. xix. 2.—^d Jer. li. 13. Ver. 15.—^e Ch. xviii. 3.—^f Jer. li. 7. Ch. xiv. 8. xviii. 3.—^g Ch. xii. 6, 14.—^h Ch. xii. 3.—ⁱ Ch. xiii. 1.—^j Ver. 9.—^k Ver. 12.—^l Ch. xviii. 12, 16.—^m Dan. xi. 38.—ⁿ Gr. *gilded*.—^o Jer.

The same author who has written so largely on the twelfth and thirteenth chapters, has also obliged me with his interpretation of this chapter. Not pretending to explain these things myself, I insert this as the most elaborate and learned exposition I have yet seen, leaving my readers at perfect liberty to reject it, and adopt any other mode of interpretation which they please. [These notes by J. E. Clarke are considerably abridged.]

Verse 1. *I will shew unto thee the judgment of the great whore that sitteth upon many waters*] That idolatrous worship is frequently represented in scripture under the character of a *whore* or *whoredom*, is evident from numerous passages. See 1 Chron. v. 25; Ezek. xvi. xliii. &c. The woman mentioned here is called a *great whore*, to denote her excessive depravity, and the awful nature of her idolatry. She is also represented as *sitting upon many waters*, to show the vast extent of her influence. See on ver. 13.

Verse 2. *With whom the kings of the earth have committed fornication*] What an awful picture this is of the state of the religion of the world in subjection to this whore!

stones and pearls, ^a having a golden cup in her hand ^b full of abominations and filthiness of her fornication:

5 And upon her forehead *was* a name written, ^a MYSTERY, BABYLON ^b THE GREAT. ^c THE MOTHER OF ^d HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw ^a the woman drunken ^b with the blood of the saints, and with the blood of ^c the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which ^a hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not;

li. 7. Ch. xviii. 6.—^a Ch. xiv. 8.—^b 2 Thes. ii. 7.—^c Ch. xi. 8. xiv. 8. xvi. 19. xviii. 2, 10, 21.—^d Ch. xviii. 9. xix. 2.—^e Or, *fornications*.—^f Ch. xviii. 24.—^g Ch. xiii. 15. xvi. 6.—^h Ch. vi. 9, 10. xii. 11.

Verse 3. *So he carried me away in the spirit into the wilderness*] This wilderness into which the apostle was carried is the desolate state of the true Church of Christ, in one of the wings of the once mighty Roman Empire.

A woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.] This is a representation of the Latin Church in her highest state of antichristian prosperity, for she sits upon the scarlet-coloured beast, a striking emblem of her complete domination over the secular Latin Empire. The beast is full of names of blasphemy; and it is well known that the nations, in support of the Latin or Romish Church, have abounded in blasphemous appellations, and have not blushed to attribute to themselves and to their church the most sacred titles, not only blaspheming by the improper use of sacred names, but even by applying to its bishop those names which alone belong to God.

Verse 4. *And the woman was arrayed in purple and scarlet colour*] This strikingly represents the most pompous and costly manner in which the Latin Church has held

and ^a shall ascend out of the bottomless pit, and ^b go into perdition: and they that dwell on the earth ^c shall wonder, ^d whose names were not written in the book of life from the foundation of the world, when they beheld the beast that was, and is not, and yet is.

9 And ^e here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen,

^a Ch. xi. 7. xiii. 1. — ^b Ch. xiii. 10. Ver. 11. — ^c Ch. xiii. 3. —
^d Ch. xiii. 8. — ^e Ch. xiii. 18. — ^f Ch. xiii. 1.

forth to the nations the rites and ceremonies of its idolatrous and corrupt worship.

Verses 5. *And upon her forehead was a name written*] This inscription being written upon her forehead is intended to show that she is not ashamed of her doctrines, but publicly professes and glories in them before the nations; she has indeed a *whore's forehead*, and has refused to be ashamed. The inscription upon her forehead is exactly the portraiture of the Latin Church.

Verses 6. *And I saw the woman drunken with the blood of the saints*] How exactly the cruelties exercised by the Latin Church against all it has denominated heretics correspond with this description, the reader need not be informed.

Verses 8. *The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition*] The beast is the Latin kingdom; consequently the beast was, that is, was in existence previously to the time of St. John (for Latinus was the first king of the Latins, and Numitor the last); is not now, because the Latin nation has ceased long ago to be an independent power, and is now under the dominion of the Romans; but *shall ascend out of the bottomless pit*, that is, the Latin kingdom, the antichristian power, or that which ascendeth out of the abyss or bottomless pit is yet in fatality.

And *they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they beheld the beast that was, and is not, and yet is.*] By the earth is here meant the Latin world; therefore the meaning is, that all who dwell in the Latin world shall adhere to the idolatrous and blasphemous religion of the Latin Church, which is supported by the Latin Empire, except those who abide by the sacred scriptures, receiving them as the only rule of faith and practice. These believe in the true Sacrifice, and keep themselves unspotted from the corruption that is in the world. But the inhabitants of the Latin world, under the dominion of the Romish religion, shall wonder when they behold the beast, or Latin Empire; that is, as Lord Napier remarks, "shall have in great admiration, reverence, and estimation, this great monarchie."

Verses 9. *Here is the mind which hath wisdom.*] It was said before, chap. xiii. 18, *Here is wisdom, Let him that hath a MIND, or understanding, count the number of the beast.* Wisdom, therefore, here means a correct view of what is intended by the number 666; consequently the parallel passage, *Here is THE MIND which hath wisdom*, is a declaration that the number of the beast must first be understood, before the angel's interpretation of the vision concerning the whore and the beast can admit of a satisfactory explanation.

The seven heads are seven mountains, on which the woman sitteth.] This verse has been almost universally considered to allude to the seven hills upon which Rome originally stood. But it has been objected that modern Rome is not thus situated, and that, consequently, pagan Rome is intended in the prophecy. This is certainly a very formidable objection against the generally received opinion among protestants, that papal Rome is the city meant by the woman sitting upon seven mountains. In order to understand this scripture aright, the word *mountains* must be taken in a figurative, and not a literal sense, as in chap. vi. 14, and xvi. 20. See also Isa. ii. 2, 14; Jer. li. 25; Dan. ii. 35, &c.; in which it is unequivocally the emblem of great and mighty power. The mountains upon which the woman sitteth must be, therefore, *seven great powers*; and as the mountains are heads of the beast, they must be the seven GREATEST eminences of the Latin world. As no other power was acknowledged at the head of the Latin Empire but that of Germany, how can it be said that the beast has seven heads? This

and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the ^a seven, ^b and goeth into perdition.

12 And ^c the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 ^d These shall make war with the Lamb, and

^a Ver. 10. — ^b Ver. 8. — ^c Dan. vii. 20. Zech. i. 18, 19, 21.
^d Ch. xiii. 1. — ^e Ch. xvi. 14. ix. 19.

question can only be solved by the feudal constitution of the late Germanic language. The reference can be to no other than the SEVEN ELECTORATES of the German Empire. These were, indeed, mountains of vast eminence; for in their sovereigns was vested the sole power of electing the head of the empire. The woman sits upon the seven mountains, or the German Empire in its elective aristocratical state; she is said to sit upon them, to denote that she has the whole German Empire under her direction and authority, and also that it is her chief support and strength.

Verses 10. *And there are seven kings*] *They are also seven kings.* Before it was said, *they are seven mountains*; here, *they are also seven kings*, which is a demonstration that kingdoms are not here meant by mountains; and this is a farther argument that the seven electorates are represented by seven mountains, for though the sovereigns of these states ranked with kings, they were not kings; that is to say, they were not absolute and sole lords of the territories they possessed, independently of the emperor, for their states formed a part of the Germanic body. But the seven heads of the beast are also seven kings, that is to say, the Latin Empire has had seven supreme forms of government; for *king* is used in the prophetic writings for any supreme governor of a state or people, as is evident from Deut. xxxiii. 5, where Moses is called a king. Of these seven kings, or supreme forms of Latin government, the angel informs St. John—

Five are fallen, and one is] Before the subjugation of the Latins by the Romans, four of the Roman or draconic forms of government had fallen, the *regal power*, the *dictatorship*, the *decemvirate*, and the *consular power* of the military tribunes, the last of which was abolished about 366 years before the commencement of the Christian era; none of these, therefore, ruled over the WHOLE Latin nation. But as the Latins were finally subdued about 336 B.C. the consular government of the Romans, which was then the supreme power in the state, must be the fourth head of the beast. This form of government continued, with very little interruption, till the rising up of the *triumvirate*, the fifth head of the beast, B.C. 43. The sixth head of the beast, or that which existed in the time of St. John, was consequently, as we have already proved, the *imperial power* of the heathen Cæsars, or the seventh draconic form of government.

And the other is not yet come] Bishop Newton considers the Roman duchy, under the eastern emperor's lieutenant, the exarch of Ravenna, the seventh head of the beast. But this cannot be the form of government signified by the seventh head, for a head of the beast, as we have already shown, is a supreme independent form of Latin government; consequently, the Roman duchy cannot be the seventh head, as it was dependent upon the exarchate of Ravenna; and the exarchate cannot be the head, as it was itself in subjection to the Greek Empire. The Rev. G. Faber has ascertained the truth exactly in denominating the *Carlovingian patriarchate* the seventh head of the beast. That this was a supreme, independent form of government, is evident from history. The seven heads of the beast are therefore the following: The *regal power*, the *dictatorship*, the power of the *prætors*, the *consulate*, the *triumvirate*, the *imperial power*, and the *patriarchate*.

And when he cometh, he must continue a short space.] The seventh form of government was only to remain a short time, which was actually the case; for, from its first rise to independent power to its utter extinction, there passed only about forty-five years, a short time in comparison to the duration of several of the preceding forms of government; for the primitive regal government continued at least four hundred and twenty-eight years, the dictatorship was in power about eighty-eight years, the power of the prætors

the Lamb shall overcome them: ^a for he is Lord of lords, and King of kings: ^b and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, ^c The waters which thou sawest, where the whore sitteth, ^d are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, ^e these shall hate the whore, and shall

^a Deut. x. 17. 1 Tim. vi. 15. Ch. xix. 16.—^b Jer. i. 44, 45. Ch. xiv. 4.—^c Isa. viii. 7. Ver. 1.—^d Ch. xiii. 7.—^e Jer. i. 41, 42. Ch.

was in being for upwards of three hundred years, the consulate lasted about two hundred and eighty years, and the imperial power continued upwards of five hundred years.

Verse 11. *And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.* That is to say, the Latin kingdom that has already been, but is now no longer nominally in existence, shall immediately follow the dissolution of the seventh form of Latin government; and this dominion is called an *eighth*, because it succeeds to the seventh. Yet it is not an eighth head of the beast, because the beast has only seven heads; for to constitute a new head of the beast, the form of government must not only differ in *nature*, but also in *name*. This head of the beast is, therefore, *ONE of the seven*. Consequently the form of government represented by this head is the restoration of one of the preceding seven. The restored head can be therefore no other than the regal state of the Latins, or in other words the *Latin kingdom* which followed the patriarchate or seventh head of Latin government. But the beast in his eighth state, or under his first head restored, *goeth into perdition*. No other form of Latin government shall succeed; but the beast in his last or antichristian condition shall be taken, together with the false prophet that wrought miracles in his sight, "and cast alive into a lake of fire burning with brimstone."

Verse 12. *And the ten horns which thou sawest are ten kings* Though the Latin Empire be now in existence, the ten horns refer to ten Latin kingdoms yet in futurity, and consequently they have received no dominion AS YET; for that part of the Latin domination now in power is the *sixth* head, or imperial government of the heathen Cæsars. But the ten states of the Latins receive dominion as monarchies *one time* (as it may be properly translated), i.e., at the same time with the beast, or that which ascendeth out of the bottomless pit; consequently, the Latin Empire here intended is the one which was in futurity in the apostolic age.

Verse 13. *These have one mind, and shall give their power and strength unto the beast.* That is to say, this Empire is to be composed of the dominions of ten monarchs independent of each other in every other sense except in their implicit obedience to the Latin Church. The *beast* in this and the preceding verse is distinguished from its *horns*, as the *WHOLE* Latin Empire is distinguished in history from its constituent powers.

Verse 14. *These shall make war with the Lamb, and the Lamb shall overcome them* The ten powers of the beast must compose the secular kingdom of antichrist, for they make war with the Lamb, who is Christ Jesus. This is perfectly true of all popish states, for they have constantly opposed, as long as they have had any secular power, the progress of pure Christianity. They make war with the Lamb by persecuting his followers; but the Lamb shall overcome them, for he is Lord of lords, and King of kings—all lords have their authority from him, and no king can reign without him; therefore the ten Latin kings are God's ministers to execute his vengeance upon the idolatrous nations. But when these antichristian monarchies have executed the divine purpose, those that are with the Lamb—the called, the chosen, and the faithful, those who have kept THE TRUTH in the love of it shall prevail against all their adversaries, because their battles are fought by the Lamb, who is their God and Deliverer.

Verse 15. *And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.* "So many words," Bishop Newton observes, "in the plural number, fitly denote the great extensiveness of her power and jurisdiction. She herself glories in the title of the Catholic Church, and exalts in the number of her votaries as a certain proof of the true religion."

make her desolate 'and naked, and shall eat her flesh, and ^e burn her with fire.

17 ^b For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, ^c until the words of God shall be fulfilled.

18 And the woman which thou sawest ^d is that great city, ^e which reigneth over the kings of the earth.

xvi. 12.—^f Ezek. xvi. 37-44. Ch. xviii. 16.—^g Ch. xviii. 8.—^h 2 Thess. ii. 11.—ⁱ Ch. x. 7.—^j Ch. xvi. 19.—^k Ch. xii. 4.

Verse 16. *And the ten horns which thou sawest upon the beast, these shall hate the whore, &c.* Here is a clue to lead us to the right interpretation of the horns of the beast. It is said the TEN horns shall hate the whore; by which is evidently meant, when connected with what follows, that the *whole* of the ten kingdoms in the interest of the Latin Church shall finally despise her doctrines, be reformed from Popery, assist in depriving her of all influence and in exposing her follies, and in the end consign her to utter destruction. From this it follows that no Roman Catholic power which did not exist so late as the Reformation can be numbered among the horns of the beast; the horns must, therefore, be found among the great states of Europe at the commencement of the Reformation. These were exactly ten, viz.: France, Spain, England, Scotland, The Empire, Sweden, Denmark, Poland, Hungary, and Portugal. In these were comprehended most of the minor states not styled monarchies, and which, from their first rise to the period of the Reformation, had been subdued by one or more of the ten grand Roman Catholic powers already named. Consequently, these ten constituted the *power and strength of the beast*; and each minor state is considered a part of that monarchy under the authority of which it was finally reduced previously to the Reformation.

Verse 17. *For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled* It is said of the kings in communion with the Church of Rome, that *God hath put in their hearts to fulfil his will*. How is this divine will accomplished? In the most awful and afflictive manner! In causing ten Latin kings to unite their dominions into one mighty empire for the defence of the Latin Church. Here is a dreadful dispensation of Jehovah; but it is such as the nations have most righteously deserved, because when they had the truth they lived not according to its most holy requisitions, but loved darkness rather than light, because their deeds were evil. But this deplorable state of the world is not perpetual, it can only continue till every word of God is fulfilled upon his enemies; and when this time arrives (which will be that of Christ's second advent), then shall the Son of God slay that wicked "with the spirit of his mouth, and shall consume him with the brightness of HIS COMING."

Verse 18. *And the woman which thou sawest is that great city, which reigneth over the kings of the earth.* It has already been shown that the woman sitting upon the seven-headed beast is a representation of the Latin Church; here we have the greatest assurance that it is so, because the woman is called a *city*, which is a much plainer emblem of a church, as the word is used unequivocally in this sense in so many parts of scripture that we cannot well mistake its meaning. See chap. iii. 12, xi. 2, xxi. 10, xxii. 19; and also Ps. xli. 4, lxxxvii. 3; Heb. xii. 22, &c. The woman therefore must be the Latin Church; and as the apostle saw her sitting upon the beast, this must signify that she hath A KINGDOM over the kings of the earth, i.e., over the kings of the Latin world, for that this is the meaning of *earth* has been shown before in numerous instances. That KINGDOM which the woman has over the kings of the Latin world, or secular Latin Empire, or in other words THE KINGDOM of the Latin Church, is the numbered Latin kingdom or Romish hierarchy. See on chap. xiii. 18 The woman is also called a GREAT city, to denote the very great extent of her jurisdiction; for she has comprehended within her walls the subjects of the mighty dominations of France, Spain, England, Scotland, The Empire, Sweden, Denmark, Poland, Hungary, and Portugal. What an extensive city was this! Surely such as to justify the prophetic denomination, *that GREAT city*.

CHAPTER XVIII.

A luminous angel proclaims the fall of Babylon, and the cause of it, 1-3. The followers of God are exhorted to come out of her, in order to escape her approaching punishment, 4-8. The kings of the earth lament her fate, 9, 10. The merchants also bewail her, 11. The articles in which she trafficked enumerated, 12-16. She is bewailed also by shipmasters, sailors, &c., 17-19. All heaven rejoices over her fall, and her final desolation is foretold, 20-24.

AND ^a after these things I saw another angel come down from heaven, having great power; ^b and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, ^c Babylon the great is fallen, is fallen, and ^d is become the habitation of devils, and the hold of every foul spirit, and ^e a cage of every unclean and hateful bird.

3 For all nations ^f have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, ^g and the merchants of the earth are waxed rich through the ^h abundance of her delicacies.

4 And I heard another voice from heaven, saying, ⁱ Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 ^j For her sins have reached unto heaven, and ^k God hath remembered her iniquities.

6 ^l Reward her even as she rewarded you, and

^a Ch. xvii. 1.—^b Ezek. xliii. 2.—^c Isa. xli. 19. Jer. li. 8. Ch. xiv. 8.—^d Isa. xlii. 21. xli. 8. xxxiv. 14. Jer. i. 39. li. 37.—^e Isa. xiv. 23. xxxiv. 11. Mark v. 2, 3.—^f Ch. xiv. 8. xvii. 2.—^g Ver. 11. 15. Isa. xlvii. 15.—^h Or, power.—ⁱ Isa. xlviii. 20. lii. 11. Jer. i. 8. li. 6. 45. 2 Cor. vi. 17.—^j Gen. xviii. 20, 21. Jer. li. 9. Jonah i. 2.—^k Ch. xvii. 19.—^l Ps. cxxxvii. 8. Jer. i. 15, 29. li. 21, 49.

Verse 1. *The earth was lightened with his glory*] This may refer to some extraordinary messenger of the everlasting gospel, who, by his preaching and writings, should be the means of diffusing the light of truth and true religion over the earth.

Verse 2. *Babylon the great is fallen, is fallen*] This is a quotation from Isa. xli. 9: *And he said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.* This is applied by some to Rome Pagan; by others to Rome Papal; and by others to Jerusalem.

Is become—the hold of every foul spirit] See the parallel passages in the margin. The figures here point out the most complete destruction. A city utterly sacked and ruined, never to be rebuilt.

Verse 3. *The wine of the wrath*] The punishment due to her transgressions, because they have partaken with her in her sins.

Verse 4. *Come out of her, my people*] These words appear to be taken from Isa. xlviii. 20; Jer. i. 8; li. 6, 45.

Verse 5. *Her sins have reached unto heaven*] They are become so great and enormous that the long-suffering of God must give place to his justice.

Verse 6. *Reward her even as she rewarded you*] These words are a prophetic declaration of what shall take place: God will deal with her as she dealt with others.

Verse 7. *How much she hath glorified herself*] By every act of transgression and sinful pampering of the body she has been preparing for herself a suitable and proportionate punishment.

Verse 8. *Therefore shall her plagues come*] Death, by the sword of her adversaries; mourning, on account of the slaughter; and famine, the fruits of the field being destroyed by the hostile bands.

Utterly burned with fire.] Of what city is this spoken? Rome Pagan has never been thus treated; Alaric and Totilas burnt only some parts with fire. Rome Papal has

double unto her double according to her works: ^m in the cup which she hath filled, ⁿ fill to her double.

7 ^o How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a ^p queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come ^q in one day, death, and mourning, and famine; and ^r she shall be utterly burned with fire; ^s for strong is the Lord God who judgeth her.

9 And ^t the kings of the earth, who have committed fornication and lived deliciously with her, ^u shall bewail her, and lament for her, ^v when they shall see the smoke of her burning.

10 Standing afar off for the fear of her torment, saying, ^w Alas, alas, that great city Babylon, that mighty city! ^x for in one hour is thy judgment come.

11 ^y And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 ^z The merchandise of gold, and silver, and

2 Tim. iv. 14. Ch. xii. 10.—^m Ch. xiv. 10.—ⁿ Ch. xvi. 19.—^o Ezek. xxviii. 2, &c.—^p Isa. xlvii. 7, 8. Zeph. ii. 15.—^q Isa. xlvii. 9. Ver. 10.—^r Ch. xvii. 16.—^s Jer. i. 34. Ch. xi. 17.—^t Ezek. xxvi. 16, 17. Ch. xvii. 2. Ver. 3.—^u Jer. i. 46.—^v Ver. 18. Ch. xix. 3.—^w Isa. xxi. 9. Ch. xiv. 8.—^x Ver. 17, 19.—^y Ezek. xxvii. 27-36. Ver. 3.—^z Ch. xvii. 4.

not been thus treated; but this is true of Jerusalem, and yet Jerusalem is not generally thought to be intended.

Verse 9. *The kings of the earth*] Those who copied her superstitious and adopted her idolatries.

Verse 10. *Standing afar off*] Beholding her desolations with wonder and astonishment, utterly unable to afford her any kind of assistance.

Verse 11. *The merchants of the earth*] These are represented as mourning over her, because their traffic with her was at an end.

Verse 12. *Thyine wood*] The *Thyine* or *Thyin* is said to be a tree whose boughs, leaves, stalks, and fruit resemble the cypress. How much the different articles mentioned in the 12th and 13th verses were in request among the ancients, and how highly valued, every scholar knows.

Verse 13. *And cinnamon*] Several of the most reputable MSS., Versions, and some of the Fathers, after *cinnamon*, add *and animum*. What this shrub was it is not easy to say, though mentioned, and partially described by *Pliny* and *Dioscorides*. Some think it was a species of *geranium*; others, the rose of *Jericho*. It was an odoriferous plant, supposed to be a native of Assyria.

Slaves] The bodies of men; probably distinguished here from souls of men, to express bondmen and freemen.

Verse 14. *Dainty and goodly*] Delicacies for the table. What is splendid and costly in apparel.

Verse 16. *Clothed in fine linen, and purple, &c.*] The verb which we here translate *clothed*, signifies often to *abound*, *be enriched*, *laden with*, and is so used by the Greek writers. These articles are not to be considered here as *personal ornaments*, but as articles of trade or merchandise, in which this city trafficked.

Verse 17. *Every shipmaster*] Captains of vessels; some think *pilots* are meant, and this is most likely to be the meaning of the original word. This description appears to be at least partly taken from Ezek. xxvii. 26-28.

And all the company in ships] The crowd or passengers

precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all ^athyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and ^bslaves, and ^csouls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 ^aThe merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, ^athat was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 ^aFor in one hour so great riches are come to nought. And ^aevery shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 ^aAnd cried when they saw the smoke of her burning, saying, ^aWhat city is like unto this great city!

^aOr, sweet.—^bOr, bodies.—^cEzek. xxvii. 13.—^dVer. 3, 11.—^eCh. xvii. 4.—^fVer. 10.—^gIsa. xxiii. 14. Ezek. xxvii. 29.—^hEzek. xxvii. 30, 31. Ver. 9.—ⁱCh. xiii. 4.—^jJosh. vii. 6. 1 Sam. iv. 12. Job ii. 12. Ezek. xxvii. 30.—^kVer. 8.—^lIsa. xiv. 23. xlix. 13. Jer. li. 48.—^mLuke xi. 49, 50. Ch. xix. 2.—ⁿJer. li. 64.—^oCh.

aboard. But the best MSS. and Versions have those who sail from place to place, or such as stop at particular places on the coast, without performing the whole voyage. This sufficiently marks the traffic on the coast of the Mediterranean Sea. Some might debark (in sailing from Rome) at the island of Sicily, others at different ports in Greece; some at Corinth, others at Crete, or the various islands of the *Aegean Sea*; some at Rhodes, Pamphylia, &c. &c.; as in those times, in which the compass was unknown, every voyage was performed coastwise, always keeping, if possible, within sight of land.

Verse 18. *What city is like unto this great city?* Viz., in magnitude, power, and luxury.

Verse 19. *They cast dust on their heads* They showed every sign of the sincerest grief.

Verse 20. *Rejoice over her, thou heaven* This is grand and sublime; the fall of this bad city was cause of grief to bad men. But as this city was a persecutor of the godly, and an enemy to the works of God, angels, apostles, and prophets are called to rejoice over her fall.

Verse 21. *Thus with violence shall that great city Babylon be thrown down* This action is finely and forcibly expressed by the original words. The millstone will, in falling, have not only an accelerated force from the law of gravitation, but that force will be greatly increased by the projectile force impressed upon it by the power of the destroying angel.

Shall be found no more at all. In her government, consequence, or influence. This is true of ancient Babylon;

19 And ^athey cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! ^afor in one hour is she made desolate.

20 ^aRejoice over her, thou heaven, and ye holy apostles and prophets; for ^aGod hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, ^aThus with violence shall that great city Babylon be thrown down, and ^ashall be found no more at all.

22 ^aAnd the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 ^aAnd the light of a candle shall shine no more at all in thee; ^aand the voice of the bridegroom and of the bride shall be heard no more at all in thee: for ^athy merchants were the great men of the earth; ^afor by thy sorceries were all nations deceived.

24 And ^ain her was found the blood of prophets, and of saints, and of all that ^awere slain upon the earth.

xii. 8. xvi. 20.—^aIsa. xxiv. 8. Jer. vii. 34. xvi. 9. xxv. 10. Ezek. xxvi. 13.—^bJer. xxv. 10.—^cJer. vii. 34. xvi. 9. xxv. 10. xxxiii. 11.—^dIsa. xxiii. 8.—^e2 Kings ix. 22. Nah. iii. 4. Ch. xvii. 2, 5.—^fCh. xvii. 6.—^gJer. li. 49.

we are not certain even of the place where it stood. It is also true of Jerusalem; her government, consequence, and influence are gone. It is not true of Rome Pagan; nor, as yet, of Rome Papal; the latter still exists, and the former is most intimately blended with it, for in her religious service Rome Papal has retained her language, and many of her heathen temples she has dedicated to saints, real or reputed, and incorporated many of her superstitions and absurdities in a professedly Christian service. It is true also that many idols are now restored under the names of Christian saints!

Verse 22. *The voice of harpers, &c.* This seems to indicate not only a total destruction of influence, &c., but also of being. It seems as if this city was to be swallowed up by an earthquake, or burnt up by fire from heaven.

Verse 23. *By thy sorceries* Political arts, state tricks, counterfeit miracles, and deceptive manoeuvres of every kind. This may be spoken of many great cities of the world which still continue to flourish!

Verse 24. *In her was found the blood of prophets, &c.* She was the persecutor and murderer of prophets and of righteous men.

And of all that were slain upon the earth. This refers to her counsels and influence, exciting other nations and people to persecute and destroy the real followers of God. There is no city to which all these things are yet applicable, therefore we may presume that the prophecy remains yet to be fulfilled.

CHAPTER XIX.

The whole heavenly host give glory to God, because he has judged the great whore, and avenged the blood of his saints, 1-6. The marriage of the Lamb and his bride, 7-9. John offers to worship the angel, but is prevented, 10. Heaven is opened, and Jesus, the Word of God, appears on a white horse; He and his armies described, 11-16. An angel in the sun invites all the fowls of heaven to come to the supper of the great God, 17, 18. The beast, the false prophet, and the kings of the earth gather together to make war with him who sits on the white horse; but they are all discomfited and utterly destroyed, 19-21.

AND after these things ^a I heard a great voice of much people in heaven, saying, Alleluia; ^b Salvation, and glory, and honour, and power, unto the Lord our God:

2 For ^c true and righteous *are* his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and ^d hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And ^e her smoke rose up for ever and ever.

4 And ^f the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, ^g Amen; Alleluia.

5 And a voice came out of the throne, saying, ^h Praise our God, all ye his servants, and ye that fear him, ⁱ both small and great.

6 ^j And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for ^k the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for ^l the marriage of the Lamb is come, and his wife hath made herself ready.

8 And ^m to her was granted that she should be

arrayed in fine linen, clean and ⁿ white: ^o for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, ^p Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, ^q These are the true sayings of God.

10 And ^r I fell at his feet to worship him. And he said unto me, ^s See *thou do* it not: I am thy fellow-servant, and of thy brethren ^t that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 ^u And I saw heaven opened, and behold ^v a white horse; and he that sat upon him *was* called ^w Faithful and True, and ^x in righteousness he doth judge and make war.

12 ^y His eyes *were* as a flame of fire, ^z and on his head *were* many crowns; ^{aa} and he had a name written, that no man knew, but he himself.

13 ^{bb} And he *was* clothed with a vesture dipped in blood: and his name is called ^{cc} The Word of God.

14 ^{dd} And the armies *which were* in heaven followed him upon white horses, ^{ee} clothed in fine linen, white and clean.

15 And ^{ff} out of his mouth goeth a sharp sword,

bright.—^a Ch. xi. 15.—^b Ch. iv. 11, vii. 10, 12, xii. 10.—^c Ch. xv. 3, xvi. 7.—^d Deut. xxii. 43. Ch. vi. 10, xviii. 20.—^e Isa. xxxiv. 10. Ch. xiv. 11, xviii. 9, 18.—^f Ch. iv. 4, 6, 10, v. 14.—^g 1 Chron. xvi. 36. Neh. v. 13, viii. 6. Ch. v. 14.—^h Ps. cxxxiv. 1. cxxxv. 1.—ⁱ Ch. xi. 18, xx. 12.—^j Ezek. i. 24, xliii. 2. Ch. xiv. 2.—^k Ch. xi. 15, 17, xii. 10, xxi. 22.—^l Matt. xxii. 2, xxv. 10. 2 Cor. xi. 2. Eph. v. 32. Ch. xxi. 2, 9.—^m Ps. xiv. 13, 14. Ezek. xvi. 10. Ch. iii. 18.—ⁿ Or,

of the king's son, Matt. xxii. 2, &c., where the incarnation of our Lord, and the culling of Jews and Gentiles, are particularly pointed out. See the notes there. *Blessed* are all they who hear the gospel, and are thus invited to lay hold on everlasting life.

Verse 10. *I fell at his feet to worship him.*] Great as this angel was, St. John could not mistake him either for Jesus Christ, or for God the Father; nor was his prostration intended as an act of religious worship. It was merely an act of that sort of reverence which any *Asiatic* would pay to a superior. His mistake was, the considering that he was under obligation to the angel for the information which he had now received. This mistake the angel very properly corrects, showing him that it was from God alone this intelligence came, and that to him alone the praise was due.

I am thy fellow-servant.] No higher in dignity than thyself; employed by the same God, on the same errand, and with the same testimony; and therefore not entitled to thy prostration: *worship God*—prostrate thyself to him, and to him give thanks.

The testimony of Jesus is the spirit of prophecy.] As this is a reason given by the angel why he should not worship him, the meaning must be this: I, who have received this spirit of prophecy, am not superior to thee who hast received the testimony of Christ, to preach him among the Gentiles; for the commission containing such a testimony is equal to the gift of the spirit of prophecy. Or, the spirit of prophecy is a general testimony concerning Jesus, for he is the scope and design of the whole scripture; to him gave all the prophets witness. Take Jesus, his grace, Spirit, and religion out of the Bible, and it has neither scope, design, object, nor end.

Verse 11. *A white horse.*] This is an exhibition of the triumph of Christ after the destruction of his enemies. The white horse is the emblem of this, and FAITHFUL and TRUE are characters of Christ.

In righteousness he doth judge and make war.] The wars which he wages are from no principle of ambition, lust of power, or extension of conquest and dominion; they are righteous in their principle and in their object. And this is perhaps what no earthly potentate could ever say.

Verse 12. *His eyes were as a flame of fire.*] To denote the piercing and all-penetrating nature of his wisdom.

On his head were many crowns.] To denote the multitude of his conquests, and the extent of his dominion.

A name written, that no man knew.] This is a reference to what the rabbins call the *shem hamphorash* or tetra-

Verse 1. *I heard a great voice of much people in heaven.*] The idolatrous city being destroyed, and the blood of the martyred saints being avenged, there is a universal joy among the redeemed of the Lord, which they commence with the word Hallelu-Yah, praise ye Jah or Jehovah; which the Septuagint, and St. John from them, put into Greek letters *Salvation*. He is the sole author of deliverance from sin; the glory of this belongs to him, the honour should be ascribed to him, and his power is that alone by which it is effected.

Verse 2. *For true and righteous.*] His judgments displayed in supporting his followers, and punishing his enemies, are true—according to his predictions; and righteous, being all according to infinite justice and equity.

Verse 3. *Her smoke rose up.*] There was, and shall be, a continual evidence of God's judgments executed on this great whore or idolatrous city; nor shall it ever be restored.

Verse 4. *The four and twenty elders.*] The true Church of the Lord Jesus converted from among the Jews.

Verse 5. *Praise our God, &c.*] Let all, whether redeemed from among Jews or Gentiles, give glory to God.

Verse 6. *The voice of a great multitude.*] This is the Catholic or Universal Church of God, gathered from among the Gentiles.

The Lord God omnipotent reigneth.] Many excellent MSS., most of the Versions, with two most ancient commentators on this book, add *our*; and according to this the text reads emphatically thus: OUR Lord God, the Almighty, reigneth. What consolation to every genuine Christian that HIS Lord and God is the Almighty, and that this Almighty never trusts the reins of the government of the universe out of his hands! What therefore has his Church to fear?

Verse 7. *The marriage of the Lamb is come.*] The meaning of these figurative expressions appears to be this: After this overthrow of idolatry and superstition, and the discomfiture of Antichrist, there will be a more glorious state of Christianity than ever was before.

Verse 8. *Arrayed in fine linen.*] A prediction that the Church should become more pure in her doctrines, more pious in her experience, and more righteous in her conduct, than she had ever been from her formation.

The fine linen here spoken of is not the righteousness of Christ imputed to believers, for it is here called the righteousness of the saints—that which the grace and Spirit of Christ has wrought in them.

Verse 9. *Blessed are they which are called unto the marriage supper.*] This is an evident allusion to the marriage

that with it he should smite the nations: and ^a he shall rule them with a rod of iron: and ^b he treadeth the wine-press of the fierceness and wrath of Almighty God.

16 And ^c he hath on *his* vesture and on his thigh a name written, ^d KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying ^e to all the fowls that fly in the midst of heaven, ^f Come and gather yourselves together unto the supper of the great God:

18 ^g That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them,

^a Ps. ii. 9. Ch. ii. 27. xii. 5.—^b Isa. lxiii. 3. Ch. xiv. 19, 20.—^c Ver. 12.—^d Dan. ii. 47. 1 Tim. vi. 15. Ch. xviii. 14.—^e Ver. 21.—^f Ezek. xxxix. 17.—^g Ezek. xxxix. 18, 20.—^h Ch. xvi. 18. xvii. 13, 14.

grammaton, YHWH; or what we call *Jehovah*. This name the Jews never attempt to pronounce; when they meet with it in the Bible, they read *Adonai* for it; but, to a man, they all declare that *no man can pronounce it*; and that the *true pronunciation has been lost*, at least since the Babylonish captivity, and that *God alone knows its true interpretation and pronunciation*. This, therefore, is the name which *no man knew but he himself*.

Verse 13. *He was clothed with a vesture dipped in blood*] To show that he was just come from recent slaughter.

The Word of God.] See the notes on John i. 1, &c.

Verse 14. *The armies which were in heaven*] Angels and saints over whom Jesus Christ is *Captain*.

Clothed in fine linen] All holy, pure, and righteous.

Verse 15. *Out of his mouth goeth a sharp sword*] See on chap. i. 16. This appears to mean the word of the gospel by which his enemies are confounded, and his friends supported and comforted.

With a rod of iron] He shall execute the severest judgment on the opposers of his truth.

He treadeth the wine-press] As the grapes are trodden to express the juice, so his enemies shall be bruised and beaten so that their life's blood shall be poured out.

Verse 16. *On his vesture and on his thigh a name written*] As inscriptions on the thigh, the garments, and different parts of the body were in use among different nations to express

and the flesh of all men, both free and bond, both small and great.

19 ^h And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 ⁱ And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and ^j them that worshipped his image. ^k These both were cast alive into a lake of fire ^l burning with brimstone.

21 And the remnant ^m were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: ⁿ and all the fowls ^o were filled with their flesh.

—^h Ch. xvi. 13, 14.—ⁱ Ch. xviii. 12, 15.—^j Ch. xx. 10. See Dan. vii. 11.—^k Ch. xiv. 10. xxi. 8.—^l Ver. 15.—^m Ver. 17, 18.—ⁿ Ch. xvii. 16.

character, conduct, qualities, and conquests, we may rest assured that to them St. John alludes when he represents our Sovereign Lord with an *inscription upon his vesture and upon his thigh*; had we not found it a custom among other nations, we should have been at a loss to account for its introduction and meaning here.

Verse 17. *An angel standing in the sun*] Exceedingly luminous; every part of him emitting rays of light.

All the fowls that fly] The carcasses of God's enemies shall be food for all the fowls of heaven.

Verse 18. *That ye may eat the flesh of kings*] There shall be a universal destruction; the kings, generals, captains, and all their host, shall be slain.

Verse 19. *I saw the beast*] See the notes on chapters xii., xiii., and xvii.

Verse 20. *And the beast was taken, and—the false prophet*] See the notes on chap. xvii. 8, &c.

That worshipped his image.] The beast has been represented as the *Latin Empire*; the *image of the beast*, the *Popes of Rome*; and the *false prophet*, the *Papal Clergy*.

Were cast alive into a lake of fire] Were discomfited when *alive*—in the zenith of their power, and destroyed with an utter destruction.

Verse 21. *With the sword of him that sat upon the horse*] He who sat on the white horse is Christ; and his sword is his word—the unadulterated gospel.

CHAPTER XX.

An angel binds Satan a thousand years, and shuts him up in the bottomless pit, 1-3. They who were beheaded for the testimony of Jesus, who have part in the first resurrection, and shall reign with Christ a thousand years, 4-6. When the thousand years are expired, Satan shall be loosed out of his prison, shall go forth and deceive the nations, and shall gather Gog and Magog from the four corners of the earth, 7, 8. These shall besiege the holy city; but fire shall come down from heaven and consume them, and they and the devil be cast into a lake of fire, 9, 10. The great white throne, and the dead, small and great standing before God, and all judged according to their works, 11, 12. The sea, death, and hades, give up their dead, and are destroyed; and all not found in the book of life are cast into the lake of fire, 13-15.

AND I saw an angel come down from heaven, ^ahaving the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on ^bthe dragon, that old serpent, which is the Devil, and Satan, ^cand bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and ^dset a seal upon him, ^ethat he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw ^fthrones, and they that sat upon them, and ^gjudgment was given unto them: and I saw ^hthe souls of them that were beheaded for the witness of Jesus, and for the word of God, and ⁱwhich had not worshipped the beast, ^jneither his image, neither had received ^khis mark upon their foreheads, or in their hands; and they lived and ^lreigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such ^mthe second death hath

^aCh. i. 18. ix. 1.—^bCh. xii. 9. See 2 Pet. ii. 4. Jude 6.—^cTob. viii. 3.—^dDan. vi. 17.—^eCh. xvi. 14, 16. Ver. 8.—^fDan. vii. 9, 22, 27. Matt. xix. 28. Luke xxii. 30.—^g1 Cor. vi. 2, 3.—^hCh. vi. 9.—ⁱCh. xiii. 12.—^jCh. xiii. 15, 16.—^kRom. viii. 17. 2 Tim. ii. 12. Ch. v. 10.—^lCh. ii. 11. xxi. 8.—^mIsa. lxi. 6. 1 Pet. ii. 9. Ch. i. 6. v. 10.—ⁿVer. 4.—^oVer. 2.—^pVer. 3, 10.—^qEzek. xxxviii. 2, xxxix. 1.

Verse 1. *An angel come down from heaven*] One of the executors of the divine justice, who receives criminals, and keeps them in prison, and delivers them up only to be tried and executed.

The key of the prison and the chain show who he is; and as the chain was great, it shows that the culprit was impeached of no ordinary crimes.

Verse 2. *The dragon*] See the notes on chap. xii. 9. That old serpent, which is the Devil, and Satan. He who is called the old serpent is the DEVIL—the calumniator, and SATAN—the opposer.

A thousand years] This, and what is said, ver. 3, 4, and 5, no doubt refers to a time in which the influence of Satan will be greatly restrained, and the true Church of God enjoy great prosperity, which shall endure for a long time. But it is not likely that the number, a thousand years, is to be taken literally here, and year symbolically and figuratively in all the book beside. The doctrine of the Millennium, or of the saints reigning on earth a thousand years, with Christ for their head, has been illustrated and defended by many Christian writers, both among the ancients and moderns. It has long been the idle expectation of many persons that the Millennium, in their sense, was at hand; and its commencement has been expected in every century since the Christian era. Yet there is no doubt that the earth is in a state of progressive moral improvement; and that the light of true religion is shining more copiously everywhere, and will shine more and more to the perfect day. But when the religion of Christ will be at its meridian of light and heat, we know not. In each believer it may speedily take place; but probably no such time shall ever appear, in which evil shall be wholly banished from the earth, till after the day of judgment, when the earth having been burnt up, a new heaven and a new earth shall be produced out of the ruins of the old, by the mighty power of God: righteousness alone shall dwell in them.

Verse 3. *He should deceive the nations no more*] Be unable to blind men with superstition and idolatry as he had formerly done.

Verse 4. *I saw thrones*] Christianity established in the earth, the kings and governors being all Christians.

Reigned with Christ a thousand years.] I am satisfied that this period should not be taken literally. It may signify that there shall be a long and undisturbed state of Christianity; and so universally shall the gospel spirit prevail, that it will appear as if Christ reigned upon earth; which will in effect be the case, because his Spirit shall rule in the hearts of men; and in this time the martyrs are

no power, but they shall be ⁿpriests of God and of Christ, ^oand shall reign with him a thousand years.

7 And when the thousand years are expired, ^pSatan shall be loosed out of his prison,

8 And shall go out ^qto deceive the nations which are in the four quarters of the earth, ^rGog and Magog, ^sto gather them together to battle: the number of whom is as the sand of the sea.

9 ^tAnd they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 ^uAnd the devil that deceived them was cast into the lake of fire and brimstone, ^vwhere the beast and the false prophet are, and ^wshall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face ^xthe earth and the heaven fled away; ^yand there was found no place for them.

12 And I saw the dead, ^zsmall and great, stand before God; ^{aa}and the books were opened. and another ^{ab}book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, ^{ac}according to their works.

—^aCh. xvi. 14.—^bIsa. viii. 8. Ezek. xxxviii. 9, 16.—^cVer. 8.—^dCh. xix. 20.—^eCh. xiv. 10, 11.—^f2 Pet. iii. 7, 10, 11. Ch. xxi. 1.—^gDan. ii. 35.—^hCh. xix. 5.—ⁱDan. vii. 10.—^jPs. lxi. 28. Dan. xii. 1. Phil. iv. 3. Ch. iii. 5. xii. 8. xxi. 27.—^kJer. xvii. 10. xxxii. 19. Matt. xvi. 27. Rom. ii. 6. Ch. ii. 23. xxii. 12. Ver. 13.

presented as living again; their testimony being revived, and the truth for which they died, and which was confirmed by their blood, being now everywhere prevalent. As to the term thousand years, it is a mystic number among the Jews.

Verse 5. *The rest of the dead lived not again*] It is generally supposed from these passages that all who have been martyred for the truth of God shall be raised a thousand years before the other dead, and reign on earth with Christ during that time, after which the dead in general shall be raised; but this also is very doubtful.

Verse 6. *Blessed*] Happy. And *holy*; he was holy, and therefore he suffered for the testimony of Jesus in the time when nothing but holiness was called to such a trial.

The first resurrection] Supposed to be that of the martyrs mentioned above.

The second death] Punishment in the eternal world; such is the acceptance of the phrase among the ancient Jews.

Hath no power] Hath no authority—no dominion over him. This is also a rabbinical mode of speech.

Verse 7. *Satan shall be loosed*] How can this bear any kind of literal interpretation? Satan is bound a thousand years, and the earth is in peace; righteousness flourishes, and Jesus Christ alone reigns. This state of things may continue for ever if the imprisonment of Satan be continued. Satan, however, is loosed at the end of the thousand years, and goes out and deceives the nations, and peace is banished from the face of the earth, and a most dreadful war takes place, &c., &c. These can be only symbolical representations, utterly incapable of the sense generally put upon them.

Verse 8. *Gog and Magog*] This seems to be almost literally taken from the Jerusalem Targum, and that of Jonathan ben Uzziel, on Numb. xi. 26.

But how St. John intended it to be applied is a question too difficult to be solved by the skill of man; yet both the account in the rabbins and in St. John is founded on Ezek. xxxviii. and xxxix. The rabbinical writings are full of accounts concerning Gog and Magog. Under these names the enemies of God's truth are generally intended.

Verse 9. *The beloved city*] Primarily, Jerusalem; typically, the Christian Church.

Verse 10. *And the devil—was cast into the lake*] Before Satan was bound, that is, his power was curtailed and restrained; now he is cast into the lake of fire, his power being totally taken away.

Verse 11. *A great white throne*] Refulgent with glorious majesty.

—*Him that sat on it*] The indescribable Jehovah.

13 And the sea gave up the dead which were in it; and ^adeath and ^bhell delivered up the dead which were in them; ^cand they were judged every man according to their works.

^aCh. vi. 8.—^bOr, the grave.—^cVer. 12.—^d1 Cor. xv. 26, 54, 55.

From whose face the earth and the heaven fled away] Even the brightness of his countenance dissolved the universe, and annihilated the laws by which it was governed. This is a very majestic figure, and finely expressed.

There was found no place for them.] The glorious majesty of God filling all things, and being all in all.

Verse 12. *The dead, small and great*] All ranks, degrees, and conditions of men. This description seems to refer to Dan. vii. 9, 10.

And the books were opened] The books mentioned here were the books of the living and the dead, or the book of life and the book of death: that is, the account of the good and evil actions of men; the former leading to life, the latter to death. The expressions are figurative.

According to their works.] And according to their faith also, for their works would be the proof whether their faith were true or false; but faith exclusively could be no rule in such a procedure.

Verse 13. *The sea gave up the dead.*] Those who had been drowned in it; and those millions slain in naval contests, who had no other grave.

And death] All who died by any kind of disease. Death is here personified, and represented as a keeper of defunct human beings; probably no more than earth or the grave is meant, as properly belonging to the empire of death.

And hell] Hades, the place of separate spirits. The sea

14 And ^adeath and hell were cast into the lake of fire. ^bThis is the second death.

15 And whosoever was not found written in the book of life ^cwas cast into the lake of fire.

^aVer. 6. Ch. xxi. 8.—^cCh. xix. 20.

and death have the bodies of all human beings; *hades* has their spirits. That they may be judged, and punished or rewarded according to their works, their bodies and souls must be reunited; *hades* therefore gives up the spirits; and the sea and the earth give up the bodies.

Verse 14. *And death and hell were cast into the lake*] Death himself is now abolished, and the place for separate spirits is no longer needful.

This is the second death.] The first death consisted in the separation of the soul from the body for a season; the second death in the separation of body and soul from God for ever. The first death is that from which there may be a resurrection; the second death is that from which there can be no recovery. By the first the body is destroyed during time; by the second, body and soul are destroyed through eternity.

Verse 15. *Written in the book of life*] Only those who had continued faithful unto death were taken to heaven. All whose names were not found in the public registers, who either were not citizens, or whose names had been erased from those registers because of crimes against the state, could claim none of those emolument or privileges which belong to the citizens; so those who either did not belong to the new and spiritual Jerusalem, or who had forfeited their rights and privileges by sin, and had died in that state, were cast into the lake of fire.

CHAPTER XXI.

The new heaven and the new earth, 1. The new Jerusalem, 2. God dwells with men; the happy state of his followers, 3-7. The wretched state of the ungodly, 8. An angel shows John the holy city, the New Jerusalem, 9, 10. Her light, wall, gates, and foundations, described, 11-21. God and the Lamb are the temple and light of it, 22, 23. The nations and kings of the earth bring their glory and honour to it; the gates shall never be shut, nor shall any defilement enter into it, 24-27.

AND ^aI saw a new heaven and a new earth: ^bfor the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw ^cthe holy city, new Jerusalem, coming down from God out of heaven, prepared ^das a bride adorned for her husband.

^aIsa. lxxv. 17. lxxvi. 22. 2 Pet. iii. 13.—^bCh. xx. 11.—^cIsa. lii. 1. Gal. iv. 26. Heb. xi. 10. xii. 22. xiii. 14. Ch. iii. 12. Ver. 10.—^dIsa. liv. 5. lxi. 10. 2 Cor. xi. 2.—^eLev. xxvi. 11, 12. Ezek. xliii. 7.

Verse 1. *A new heaven and a new earth*] The ancient Jews believed that God would renew the heavens and the earth at the end of seven thousand years.

There was no more sea.] The sea no more appeared than did the first heaven and earth. All was made new; and probably the new sea occupied a different position, and was differently distributed, from the old sea.

Verse 2. *And I John*] The writer of this book; whether the evangelist and apostle, or John the Ephesian presbyter, has been long doubted in the Church.

New Jerusalem] See the notes on Gal. iv. 24-27. This doubtless means the Christian Church in a state of great prosperity and purity; but some think eternal blessedness is intended.

Coming down from God] It is a maxim of the ancient

3 And I heard a great voice out of heaven, saying, Behold, ^athe tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 ^aAnd God shall wipe away all tears from their eyes; ^band there shall be no more death, ^bneither

2 Cor. vi. 16. Ch. vii. 15.—^cIsa. xxxv. 8. Ch. vii. 17.—^d1 Cor. xv. 26, 54. Ch. xx. 14.—^eIsa. xxxv. 10. lxi. 3. lxxv. 19.

Jews that both the tabernacle, and the temple, and Jerusalem itself, come down from heaven.

Verse 3. *The tabernacle of God is with men*] God, in the most especial manner, dwells among his followers, diffusing his light and life everywhere.

Verse 4. *There shall be no more death*] Because there shall be a general resurrection. And this is the inference which St. Paul makes from his doctrine of a general resurrection, 1 Cor. xv. 26, where he says, "The last enemy that shall be destroyed is death." But death cannot be destroyed simply no farther death; death can only be destroyed and annihilated by a general resurrection; if there be no general resurrection, it is most evident that death will still retain his empire. Therefore, the fact that there shall be no more death assumes the fact that there

sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, ^b Behold, I make all things new. And he said unto me, Write; for ^c these words are true and faithful.

6 And he said unto me, ^d It is done. ^e I am Alpha and Omega, the beginning and the end. ^f I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit ^g all things; and ^h I will be his God, and he shall be my son.

8 ⁱ But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in ^j the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of ^k the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee ^l the bride, the Lamb's wife.

^a Ch. iv. 2, 9. v. 1. xx. 11.—^b Isa. xliii. 19. 2 Cor. v. 17.—^c Ch. xix. 9.—^d Ch. xvi. 17.—^e Ch. i. 8. xii. 13.—^f Isa. xii. 3. lv. 1. John iv. 10, 14. vii. 37. Ch. xlii. 17.—^g Or, *these things*.—^h Zech. viii. 1. Hab. viii. 10.—ⁱ 1 Cor. vi. 9, 10. Gal. v. 19, 20, 21. Eph. v. 5. 1 Tim. i. 9. Heb. xii. 14. Ch. xxi. 15.—^j Ch. xx. 14, 15.—^k Ch.

shall be a general resurrection; and this also is a proof that, after the resurrection, there shall be no more death.

Verse 5. *Behold, I make all things new.* As the creation of the world at the beginning was the work of God alone, so this new creation.

These words are true and faithful. Truth refers to the promise of these changes; faithfulness to the fulfilment of these promises.

Verse 6. *It is done.* All is determined, and shall be fulfilled in due time. The great drama is finished, and what was intended is now completed; referring to the period alluded to by the angel.

The fountain of the water of life See on John iv. 10, 14; vii 27, &c.

Verse 7. *Inherit all things* Here he had no inheritance; there he shall inherit the kingdom of heaven, and be with God and Christ, and have every possible degree of blessedness.

Verse 8. *But the fearful* Those who for fear of losing life or their property, either refused to receive the Christian religion, though convinced of its truth and importance; or, having received it, in times of persecution fell away, not being willing to risk their lives.

And unbelieving Those who resist against full evidence. *And sinners* is added here by about thirty excellent MSS., and is found in the Syriac, Arabic, some of the Slavonic, and in Andreas and Arethas.

The abominable Those who are polluted with unnatural lusts.

And murderers Those who take away the life of man for any cause but the murder of another, and those who hate a brother in their heart.

And whoremongers Adulterers, fornicators, whores, prostitutes, and rakes of every description.

Sorcerers Persons who, by drugs, philtres, fumigations, &c., pretend to produce supernatural effects, chiefly by spiritual agency.

Idolaters Those who offer any kind of worship or religious reverence to any thing but God. *All image worshippers* are idolaters in every sense of the word.

And all liars Every one who speaks contrary to the truth when he knows the truth, and even he who speaks the truth with the intention to deceive, i.e., to persuade a person that a thing is different from what it really is, by telling only a part of the truth, or suppressing some circumstance which would have led the hearer to a different and to the true conclusion. All these shall have their portion, their share, what belongs to them, their right, in the lake which burneth with fire and brimstone. This is the second death, from which there is no recovery.

Verse 9. *The bride, the Lamb's wife.* The pure and holy Christian Church.

10 And he carried me away ^a in the spirit to a great and high mountain, and shewed me ^b that great city, the holy Jerusalem, descending out of heaven from God,

11 ^c Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.

12 And had a wall great and high, and had ^d twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

13 ^e On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and ^f in them the names of the twelve apostles of the Lamb.

15 And he that talked with me ^g had a golden reed to measure the city, and the gates thereof, and the wall thereof.

xv. 1, 6, 7.—^a Ch. xix. 7. Ver. 2.—^b Ch. i. 10. xvii. 3.—^c Ezek. xlviii. Ver. 2.—^d Ch. xlii. 5. Ver. 23.—^e Ezek. xlviii. 31-34.—^f Ezek. xlviii. 31-34.—^g Matt. xvi. 18. Gal. ii. 9. Eph. ii. 20.—^h Ezek. xl. 3. Zech. ii. 1. Ch. xi. 1.

Verse 10. *To a great and high mountain* That, being above this city, he might see every street and lane of it.

The holy Jerusalem See on ver. 2.

Verse 11. *Having the glory of God* Instead of the sun and moon, it has the splendour of God to enlighten it.

Unto a stone most precious, even like a jasper stone, clear as crystal. Among precious stones there are some even of the same species more valuable than others; for their value is in proportion to their being free from flaws, and of a good water, i.e., a uniform and brilliant transparency. A crystal is perfectly clear, the oriental jasper is a beautiful sea-green. The stone that is here described is represented as a perfectly transparent jasper, being as unclouded as the brightest crystal, and consequently the most precious of its species. Nothing can be finer than this description: the light of this city is ever intense, equal, and splendid, but it is tinged with this green hue, in order to make it agreeable to the sight. Nothing is so friendly to the eye as blue or green; all other colours fatigue, and, if very intense, injure the eye. These are the colours of the earth and sky, on which the eye of man is to be constantly fixed. To these colours the structure of the eye is adapted; and the general appearance of the earth and the sky is adapted to this structure.

Verse 12. *Had a wall great and high* An almighty defence.

Twelve gates A gate for every tribe of Israel, in the vicinity of which gate that tribe dwelt; so that in coming in and going out they did not mix with each other. This description of the city is partly taken from Ezek. xlviii. 30-35.

Verse 13. *On the east three gates* The city is here represented as standing to the four cardinal points of heaven, and presenting one side to each of these points.

Verse 14. *The wall—had twelve foundations* Probably twelve stones, one of which served for a foundation or threshold to each gate; and on these were inscribed the names of the twelve apostles, to intimate that it was by the doctrine of the apostles that souls enter into the church, and thence into the New Jerusalem.

Verse 15. *Had a golden reed* Several excellent MSS. add a measure; he had a measuring rod made of gold. This account of measuring the city seems to be copied, with variations, from Ezek. xl. 3, &c.

Verse 16. *The city lieth foursquare* Each side was equal, consequently the length and breadth were equal; and its height is here said to be equal to its length. It is hard to say how this should be understood. It cannot mean the height of the buildings, nor of the walls, for neither houses nor walls could be twelve thousand furlongs in height; some think this means the distance from the plain country to the place where the city stood. But what need is there of attempting to determine such measures in such a visionary representation? The quadrangular form intimates its per-

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve pearls; every

^a Isa. liv. 11.—^b Exod. xxiv. 10. Ezek. i. 26.—^c Ch. xxii. 2.—^d John iv. 23.—^e Isa. xxiv. 23. lx. 19, 20. Ch. xxii. 5. Ver. 11.—^f Isa. lx. 3, 5, 11. lxi. 12. Tob. xiii. 11.—^g Isa. lx. 11.—^h Isa. lx. 20.

fection and stability, for the square figure was a figure of perfection among the Greeks; the square or cubical man, was, with them, a man of unsullied integrity, perfect in all things.

Verse 17. *The wall—an hundred and forty and four cubits*] This is twelve, the number of the disciples, multiplied by itself; for twelve times twelve make one hundred and forty-four.

The measure of a man, that is, of the angel.] The cubit, so called from cubitus, the elbow, is the measure from the tip of the elbow to the tip of the middle finger, and is generally reckoned at one foot and a half, or eighteen inches; though it appears, from some measurements at the pyramids of Egypt, that the cubit was, at least in some cases, twenty-one inches.

Verse 18. *The building of the wall of it was of jasper*] The oriental jasper is exceedingly hard, and almost indestructible. Pillars made of this stone have lasted some thousands of years, and appear to have suffered scarcely anything from the tooth of time.

Pure gold, like unto clear glass.] Does not this imply that the walls were made of some beautifully bright yellow stone, very highly polished? This description has been most judiciously applied to heaven; and in some public discourses, for the comfort and edification of the pious, we hear of heaven with its golden walls, golden pavements, gates of pearl, &c. &c., not considering that nothing of this description was ever intended to be literally understood; and that gold and jewels can have no place in the spiritual and eternal world. But do not such descriptions as these tend to keep up a fondness for gold and ornaments? In symbols they are proper; but construed into realities, they are very improper.

Verse 19. *The foundations of the wall*] Does not this mean the foundations or thresholds of the gates? The gates represented the twelve tribes, ver. 12; and these foundations or thresholds, the twelve apostles, ver. 14. There was no entrance into the city but through those gates, and none through the gates but over these thresholds. The whole of the Mosaic dispensation was the preparation of the gospel system: without it the gospel would have no original; without the gospel, it would have no reference nor proper object. Every part of the gospel necessarily supposes the law and the prophets. They are the gates, it is the threshold; without the gospel no person could enter through those gates. The doctrine of Christ crucified, preached by the apostles, gives a solid foundation to stand on; and we have an entrance into the holiest by the blood of Jesus, Heb. x. 19, &c. And in reference to this we are said to be built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, Eph. ii. 20.

The first foundation was jasper] A stone very hard, some species of which are of a sea-green colour; but it is generally a bright reddish brown.

The second, sapphire] This is a stone of a fine blue colour, next in hardness to the diamond.

The third, a chalcedony] A genus of the semi-pellucid gems, of which there are four species.

several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine on it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Zech. xlv. 7. Ch. xxii. 5.—^a Ver. 24.—^b Isa. xxxv. 8. lii. 1. lx. 21. Joel iii. 17. Ch. xxii. 14, 15.—^c Phil. iv. 3. Ch. iii. 5. xiii. 8. xx. 12.

The fourth, an emerald] This is of a bright green colour without any mixture, and is one of the most beautiful of all the gems. The true oriental emerald is very scarce, and said to be found only in the kingdom of Cambray.

Verse 20. *The fifth, sardonyx*] The onyx is an accidental variety of the agate kind; it is of a dark horny colour, in which is a plate of a bluish white, and sometimes of red. When on one or both sides of the white there happens to lie also a plate of a reddish colour, the jewellers call the stone a sardonyx.

The sixth, sardius] The sardius, sardel, or sardine stone, is a precious stone of a blood red colour.

The seventh, chrysolite] The gold stone. It is of a dusky green with a cast of yellow. It is a species of the topaz.

The eighth, beryl] This is a pellucid gem of a bluish green colour.

The ninth, a topaz] A pale dead green, with a mixture of yellow. It is considered by the mineralogists as a variety of the sapphire.

The tenth, a chrysoprasus] A variety of the chrysolite, called by some the yellowish green and cloudy topaz. It differs from the chrysolite only in having a bluish hue.

The eleventh, a jacinth] A precious stone of a dead red colour, with a mixture of yellow. It is the same as the hyacinth or cinnamon stone.

The twelfth, an amethyst] A gem generally of a purple or violet colour, composed of a strong blue and deep red.

These stones are nearly the same with those on the breastplate of the high-priest, Exod. xxviii. 17, &c., and probably were intended to express the meaning of the Hebrew words there used. See the notes on the above passages, where these gems are particularly explained.

Verse 21. *The twelve gates were twelve pearls*] This must be merely figurative, for it is out of all the order of nature to produce a pearl large enough to make a gate to such an immense city.

Verse 22. *I saw no temple*] There was no need of a temple where God and the Lamb were manifestly present.

Verse 23. *No need of the sun*] God's light shines in this city, and in the Lamb that light is concentrated, and from him everywhere diffused.

Verse 24. *The nations of them which are saved*] This is an allusion to the promise that the Gentiles should bring their riches, glory, and excellence to the temple at Jerusalem after it should be rebuilt. See ver. 26.

Verse 25. *The gates of it shall not be shut at all*] The Christian Church shall ever stand open to receive sinners of all sorts, degrees, and nations.

There shall be no night there.] No more idolatry, no intellectual darkness; the scriptures shall be everywhere read, the pure word everywhere preached, and the Spirit of God shall shine and work in every heart.

Verse 26. *The glory and honour of the nations into it.*] Still alluding to the declarations of the prophets (see the passages in the margin, ver. 24, &c.), that the Gentiles would be led to contribute to the riches and glory of the temple by their gifts, &c.

Verse 27. *There shall in no wise enter into it any thing that defileth*] See Isa. xxxv. 8, lii. 1. Neither an *impure person*—he who turns the grace of God into lasciviousness, nor a *liar*—he that holds and propagates false doctrines.

But they which are written] The acknowledged persevering members of the true Church of Christ shall enter into heaven, and only those who are saved from their sins shall have a place in the church militant.

CHAPTER XXII

The river of the water of life, 1. The tree of life, 2. There is no curse nor darkness in the city of God, 3-5. The angel assures John of the truth of what he has heard, and states that the time of the fulfilment is at hand, 6, 7. He forbids John to worship him, 8, 9. Again he states that the time of the fulfilment of the prophecies of this book is at hand, 10-12. Christ is Alpha and Omega, 13. The blessedness of those who keep his commandments; they enter through the gates into the city, 14. All the unholy are excluded, 15. Christ sent his angel to testify of those things in the churches, 16. The invitation of the Spirit and the bride, 17. A curse denounced against those who shall either add to or take away from the prophecies of this book, 18, 19. Christ cometh quickly, 20. The apostolical benediction, 21.

AND he shewed me ^a a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 ^b In the midst of the street of it, and on either side of the river, *was there* ^c the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree *were* ^d for the healing of the nations.

3 And ^e there shall be no more curse: ^f but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And ^g they shall see his face; and ^h his name shall be in their foreheads.

5 ⁱ And there shall be no night there; and they need no candle, neither light of the sun; for ^j the Lord God giveth them light: ^k and they shall reign for ever and ever.

^a Ezek. xlvii. 1. Zech. xiv. 8.—^b Ezek. xlvii. 12. Ch. xxi. 21.—^c Gen. ii. 9. Ch. ii. 7.—^d Ch. xxi. 24.—^e Zech. xiv. 11.—^f Ezek. xlviii. 35.—^g Matt. v. 8. 1 Cor. xiii. 12. 1 John iii. 2.—^h Ch. iii. 12. xiv. 1.—ⁱ Ch. xxi. 23, 25.—^j Ps. xxxvi. 9. lxxxiv. 11.—^k Dan. vii. 27.

Verse 1. *Pure river of water of life*] This is evidently a reference to the garden of Paradise, and the river by which it was watered; and there is also a reference to the account, Ezek. xlvii. 7-12. *Water of life*, as we have seen before, generally signifies *spring* or *running water*; here it may signify incessant communications of happiness proceeding from God.

Verse 2. *In the midst of the street of it*] That is, of the city which was described in the preceding chapter.

The tree of life] An allusion to Gen. ii. 9. As this tree of life is stated to be in the *streets* of the city, and on *each side of the river*, *tree* must here be an *enallage* of the singular for the plural number, *trees of life*, or trees which yielded fruit by which life was preserved.

Twelve manner of fruits] *Twelve fruits*; that is, fruit twelve times in the year, as is immediately explained, *yielded her fruit every month*.

Verse 3. *No more curse*] Instead of *curse*, the best MSS, Versions, &c., read *curst person*. As there shall be no more sinning against God, so there shall be no more curse of God upon the people; for they shall be all his *servants*, and *serve him*. Our first parents came under the curse by sinning against their Maker in Paradise; these shall never apostatize, therefore neither they nor the earth shall be *curst*.

Verse 4. *See his face*] Enjoy what is called the *beatific vision*; and they shall exhibit the fullest evidence that they

6 And he said unto me, ^l These sayings are faithful and true: and the Lord God of the holy prophets ^m sent his angel to shew unto his servants the things which must shortly be done.

7 ⁿ Behold, I come quickly: ^o blessed is he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard them. And when I had heard and seen, ^p I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, ^q See *thou do it not*: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 ^r And he saith unto me, Seal not the sayings of the prophecy of this book: ^s for the time is at hand.

Rom. v. 17. 2 Tim. ii. 12. Ch. iii. 21.—^l Ch. xix. 9. xxi. 5.—^m Ch. i. 1.—ⁿ Ch. iii. 11. Ver. 10, 12, 20.—^o Ch. i. 3.—^p Ch. xix. 10.—^q Ch. xix. 10.—^r Dan. viii. 26. xii. 4, 9. Ch. x. 4.—^s Ch. i. 3.

belong entirely to him, for *his name* shall be written on their foreheads.

Verse 5. *There shall be no night there*] See the 23rd and 25th verses of the preceding chapter.

Verse 6. *The things which must shortly be done*] There are many sayings in this book which, if taken *literally*, would intimate that the prophecies delivered in the whole of the Apocalypse were to be fulfilled in a *short time* after their delivery to John; and this is a strong support for the scheme of Wetstein, and those who maintain that the prophecies of this book all referred to those times in which the apostle lived, and to the disturbances which then took place not only among the *Jews*, but in the *Roman Empire*. What they all mean, and when and how they are to be fulfilled, God in heaven alone knows.

Verse 8. *I fell down to worship*] I prostrated myself before him as before a superior being, to express my gratitude, and give him thanks for the communications he had made.

Verse 10. *Seal not the sayings*] Do not lay them up for future generations; they concern the present times; they *must shortly come to pass*, for the time is at hand. See above, ver. 6. What concerned the *Jews* was certainly at hand.

Verse 11. *He that is unjust, let him be unjust still*] The time of fulfilment will come so *suddenly* that there will be but little space for repentance and amendment. What is

11 * He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 ^b And behold, I come quickly; and ^c my reward is with me, ^d to give every man according as his work shall be.

13 * I am Alpha and Omega, the beginning and the end, the first and the last.

14 ^e Blessed are they that do his commandments, that they may have right ^f to the tree of life, ^g and may enter in through the gates into the city.

15 For ^h without are ⁱ dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 ^k I Jesus have sent mine angel to testify unto you these things in the churches. ^l I am the root and the offspring of David, and ^m the bright and morning star.

^a Ezek. iii. 27. Dan. xii. 10. 2 Tim. iii. 13.—^b Ver. 7.—^c Isa. xl. 10. lxi. 11.—^d Rom. ii. 6. xiv. 12. Ch. xx. 12.—^e Isa. xli. 4. xlv. 6. xlviii. 13. Ch. i. 8, 11. xxi. 6.—^f Dan. xii. 13. 1 John iii. 24.—^g Ver. 2. Ch. ii. 7.—^h Ch. xxi. 27.—ⁱ 1 Cor. vi. 9, 10. Gal. v. 19, 20, 21. Col. iii. 6. Ch. ix. 20, 21. xxi. 8.—^j Phil. iii. 2.—^k Ch. i. 1.—^l Ch. v. 6.—^m Num.

done must be done instantly; and let him that is holy persevere, and hold fast what he has received.

Verse 12. *Behold, I come quickly*] I come to establish my cause, comfort and support my followers, and punish the wicked.

Verse 13. *I am Alpha and Omega*] See on chap. i. 8, 18.

Verse 14. *Blessed are they that do his commandments*] They are happy who are obedient.

That they may have right to the tree of life] The original is much more expressive, *That they may have authority over the tree of life*; an authority founded on right, this right founded on obedience to the commandments of God, and that obedience produced by the grace of God working in them. Without grace, no obedience; without obedience, no authority to the tree of life; without authority, no right; without right, no enjoyment: God's grace through Christ produces the good, and then rewards it as if all had been our own.

Verse 15. *Without are dogs*] All those who are uncircumcised in heart. The Jews call all the uncircumcised dogs. *And sorcerers*] See the note on chap. xxi. 8.

Verse 16. *I Jesus*] The Maker, the Redeemer, and Judge of all men.

Have sent mine angel] An especial messenger from heaven.

I am the root and the offspring of David] Christ is the root of David as to his divine nature; for from that all the human race sprang, for he is the Creator of all things, and without him was nothing made which is made. And he is the offspring of David as to his human nature; for that he took of the stock of David, becoming thereby heir to the Jewish throne, and the only heir which then existed; and it is remarkable that the whole regal family terminated in Christ: and as *he liveth for ever*, he is the alone true David and everlasting king.

The bright and morning star.] I am splendour and glory to my kingdom; as the morning star ushers in the sun, so

17 And the Spirit and ^a the bride say, Come. And let him that heareth say, Come. ^b And let him that is athirst come. And ^c whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, ^d If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, ^e God shall take away his part ^f out of the book of life, and out of ^g the holy city, and ^h from the things which are written in this book.

20 He which testifieth these things saith, ⁱ Surely I come quickly; ^j Amen. ^k Even so, come, Lord Jesus.

21 ^l The grace of our Lord Jesus Christ be with you all. Amen.

xxiv. 17. Zech. vi. 12. 2 Pet. i. 19. Ch. ii. 28.—^a Ch. xxi. 2, 9.—^b Isa. lv. 1. John vii. 37. Ch. xxi. 6.—^c Deut. iv. 2. xli. 33. Prov. xxx. 6.—^d Exod. xxxii. 33. Ps. lxxix. 29. Ch. iii. 5. xiii. 8.—^e Or, from the tree of life.—^f Ch. xxi. 2.—^g Ver. 12.—^h John xxi. 25.—ⁱ 2 Tim. iv. 8.—^j Rom. xvi. 20, 24. 2 Thess. iii. 18.

shall I usher in the unclouded and eternal glories of the everlasting kingdom.

Verse 17. *The Spirit and the bride*] All the prophets and all the apostles; the Church of God under the Old Testament, and the Church of Christ under the New.

Say, Come.] Invite men to Jesus, that by him they may be saved and prepared for this kingdom.

Let him that heareth] Let all who are privileged with reading and hearing the word of God, join in the general invitation to sinners.

Him that is athirst] He who feels his need of salvation, and is longing to drink of the living fountain.

And whosoever will] No soul is excluded: Jesus died for every man; every man may be saved; therefore let him who wills, who wishes for salvation, come and take the water of life freely—without money or price!

Verse 18. *If any man shall add*] Shall give any other meaning to these prophecies, or any other application of them, than God intends, *he*, though not originally intended, shall have the plagues threatened in this book for his portion.

Verse 19. *If any man shall take away*] If any man shall lessen this meaning, curtail the sense, explain away the spirit and design, of these prophecies, *God shall take away his part out of the book of life*, &c. Thus Jesus Christ warns all those who consider this book to beware of indulging their own conjectures concerning it.

Verse 20. *Surely I come quickly*] This may be truly said to every person in every age; Jesus the Judge is at the door!

Even so, come, Lord Jesus.] The wish and desire of the suffering church, and of all the followers of God, who are longing for the coming of his kingdom.

Verse 21. *The grace of our Lord Jesus Christ*] May the favour and powerful influence of Jesus Christ be with you all; you of the Seven Churches, and the whole Church of Christ in every part of the earth, and through all the periods of time.

Amen.] So be it! and so shall it be for ever and ever.

THE END OF THE NEW TESTAMENT.

